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AnnaG@TheMennonite.org
www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE MENNONITE AND THE CHRISTIAN EVANGEL

N O Hoover
Mennonite Sanitarium sep36

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11.

VOL. I BERNE, INDIANA, JANUARY 2, 1934 No. 1

EDITORIAL

JUST AN OLD BOOK

A news flash brings the information that the British Government has recently bought from the Russian Soviet Government an old parchment book for a quarter of a million dollars. It seems to be talking rather flippantly when we say that a high price was paid for this **old book** because one is rather inclined to think of an old book as a useless piece of junk. Well, this particular old book was once so regarded and had already reached the scrap pile ready to have the match applied, when it would have been forever lost to the world. It happened that, just at the right time, this dilapidated piece of old literature caught the eye of an expert and from that moment it became the most valuable book in the world, the object of greatest concern and esteem. The story back of all this goes back to the middle of last century when Prof. Tischendorf, a noted German scholar, on an expedition of research, happened to find himself a guest in the Greek monastery of St. Catherine, on the side of Mt. Sinai, in Arabia. A house cleaning was in progress and picking up a few leaves about to be consigned to the flames he noted that the writing upon them was ancient Greek. Upon closer examination he realized that he had in his hands leaves from what was probably the oldest copy of the New Testament. What followed makes a rather lengthy story that led to St. Petersburg and now to London and the British Museum, from which there is no likelihood that the book will be removed and, at which place it will be on exhibition for the benefit of the public.

Some years ago when the Csar was still in power in Russia the value of this manuscript was placed at three million dollars, not that it was for sale at that time, but because it was deemed wise to set a material value upon it. No doubt under other conditions it would never have been offered for sale at any price, but to the Soviets, who have no regard for the God of the New Testament, this old manuscript, dating to about the middle of the fourth century, represents only something that might be turned into cash when there happened to be a need of cash. With the ruthless destruction of so many things to which religious sentiments have been attached it is surprising that the Russian authorities did not show their spite by burning it instead of turning it into money. To the Christian world generally it is a matter of satisfaction that this precious volume will now be carefully preserved and protected to take its place besides the Rosetta Stons and made available to serious students of the Bible.

It may be asked, why should there be so much attention given to the preservation of an ancient copy of the New Testament when any one who might wish to do so could have easy access to a Bible of his own printed in his own language? The answer is that in such ancient copies of the sacred books we have the surest garantee that our Bible has come down to us unaltered. So, here upon comparing a Bible of the fourth century with one of our own times, we discover that there have been no changes made in the text during the passing ages and that corruption has not spoiled the sense of what holy men of old spake as they were moved by the Holy Ghost.

Until the invention of printing the Bible and other books were copied and recopied by hand. This always involved possible the entering into the text of intentional and unintentional corruptions. Other ancient books have come down to us with many errors in them. The Bible is singularly free of corruptions as a comparison of ancient copies with modern ones will show. The reason for the purity of the text of our Bible is that the Holy Spirit has directed and protected the Word in such a way that it has come to us in its purity.

G.

NOT ALL VETERANS GLORY IN WAR

It has been the position of a few Christians in every age since the Gospel has been preached that love for enemies is a sign of Christian consistency and that war is crime against God and humanity. This position, on the part of the few, has been responsible for much suffering and persecution. It has taken a World War to make the doctrine of peace appeal to large masses of thoughtful people and, because it is getting the serious attention of so many, those who have committed themselves to militarism are all the more vigorous in their endeavors to discredit anything that has in it the suggestion of a possible world that does not resort to arms in order to settle its differences. In a recent issue of the Christian Century the following notice deserves the widest possible publicity: Stripping the so-called "victory medals" from their coats and tossing them into a "tin derby" as they filed past, three hundred Canadian veterans at Stamford, Ontario, dramatized their conviction that the war in which they had earned these decorations had not brought victory, and that no war can. Wounds and debts remain, but the anticipated fruits of valor and of victory have not materialized. The chairman of the medal committee of this post of veterans—all that are left of a regiment—put it this way: "They (the medals' stand for a victory in a way that was to end war. Th whole world is preparing for a war right now Victory is an empty phrase. We, the victors have as many cripples as the enemy. Ou debts are as high, debts our grandchildren wil be paying.—The victory medal is empty. W have all lost." To carry this message one meda will be sent to each of the twenty-one combatant countries, as a contribution toward th war debts, with this letter: "The victory emblems we surrender, one to each nation, ar to be melted down with all the other reward of armed conflict." Such medals are of bronz the intrinsic value of the medal will not constitute more than a modest "token payment" toward the debts, but the voluntary surrende of them is a token of deep disillusion with war a complete devaluation of its glories, and renunciation of it as a means of attaining security or peace or any other good thing. The mer who make this declaration learned in the har school of experience. Elderly patriots beyon the draft age will find some difficulty i answering their arguments by an appeal to th old catch-phrases.

G.

OVER-CHURCHED COMMUNITIES

An observing friend calls our attention t a community of about four hundred people i which there are four churches on opposit corners of the street, each with a seating capacity of more than four hundred. In othe words, it is observed that more than four time as many people as there are in the community may be accommodated at one time in these churches. This, it is implied, is a wicked wast of men and means in doing the Lord's work Why should there be four struggling parishe with four struggling pastors when one church and one pastor could handle the situation better and more effectively? Why should there not be one magnificent church building with its splendid organ, its well trained and well conducted choir and a well planned plant prepared to do excellent institutional work?

Of course duplication is a waste when it is really a duplication and the numerous abandoned churches scattered throughout the country are an indictment upon the poor judgment and lack of forethought of those responsible for

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their erection, or, it may be, for their abandonment.

It must be borne in mind, in this connection, however, that a church in a village or town draws upon a wider territory than its immediate vicinity. It may seem big for the little town and yet just be able to fill the needs of the surrounding territory. The usefulness of a church is not to be estimated by its seating capacity and, to put that limitation upon it, keeps out of the picture the important historical background and the particular principles that the church represents. These principles are matters of conscience that those holding to them feel duty bound to proclaim.

No matter how large or how well equipped a church may happen to be and, no matter how large may be the number of its attendants, if it is a church without a sense of its responsibilities for upholding the outstanding Christian principles, its usefulness in the cause of Christ is limited. We do note that a loyalty to the Bible and the fundamentals of the Gospel are likely to be found in the small congregations that are continually facing competition with those churches that measure success by the numbers to whom they appeal and the elaborate equipment upon which they depend to keep things moving. G.

THIRD QUARTER'S REPORT OF THE LEPER HOME

Champa, C. P., India

I assume that the other workers of Champa will give a report of the activities of the various departments of the work that was in their charge, hence I confine myself to the work among lepers only.

We do not call this Leper Home an Asylum, because it smacks too much of a lunatic institution. Of couse, in its narrower sense this is an asylum, a place of refuge, but the entire institution is devoid of much of what is found in a so-called asylum. We endeavor to teach our people that come to us from the four corners of the District that they shall not only consider this a place of refuge, but THEIR home. We are happy to report that many of the inmates have caught the spirit and if a casual visitor would visit the Home during these pleasant days, he would notice that the inmates vie with one another to make their wards attractive. We are most pleased to note this.

The entire Home has 43 buildings excluding the church, which accommodates, if necessary, 800 to 1000 people. We have 510 inmates of whom 283 are Christians. It is remarkable that from the very beginning we have always had more leper women than men. I cannot account for this in any way. Of these 510 inmates we find quite a bunch of young people, all of whom have a good chance of becoming symptom-free. Indeed, we never send a young leper away, though we do send older ones away when there is no room in the Home. Young people should have the first opportunity to regain health and mix with the healthy population of the country. But, otherwise worthy older applicants we have been compelled to refuse admittance, because of the lack of room. We have had as many as 18 people waiting for admission. They have been here, in some cases, for weeks and when they realized that there was no hope they reluctantly left for other parts, or committed suicide. Two of those that were waiting put their necks on the rails before the oncoming train. It is tragic, but we cannot possibly accommodate all the patients that come to us.

That lepers are compelled to work for a part of the day is well known. This is conducive to health and an eventual cure. This year and especially during this last quarter, all able bodied lepers were working at the road leading from the bungalow to the Leper Home. It was a wonderful sight to see about 250 men and women work for two solid hours in widening the road. We gave them a 15 minute rest and during this period, they would frequently pass the time in singing.

That we lay much stress on medical work I hardly need to point out. This ought to be as efficient as possible, though ours, without the European doctor, is not very efficient. We have an Indian doctor and he does all that he can, but that does not say much. Add to the lack of training, also the fact that many of our Indians were born on a holiday and then further remember that I fear the majority of such who work among lepers do not have the sympathy for these unfortunates that they ought to have and you will know why the work is not efficient. But, lest I be too harsh let me add that if I

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were doing medical work like I am compelled to do here among 510 needy lepers, I would be put in jail. We have no hospital for real needy cases, say operated cases, no isolation wards for such who should be segregated, not a single nurse, and the merest makeshift for equipment in the dispensary. Of course, I do not believe that it is necessary to have everything up to date, like the Hospitals in America, the conditions of this country and the way that we are compelled to take care of patients forbid this, but never-the-less, we ought to have better medical facilities.

During the quarter we had two major operations, and 47 minor. 3924 injections of Hydnocreol were given and we had 7110 dressings. The hospital staff consists of one Indian doctor with two compounders (on the order of druggists with many more duties than druggists, however) and one helper. All of these are non-lepers. Then we have about four leper dressers and two lepers that do injection work.

The religious part of the work has received a great share of our attention. Meetings were held as usual, the Sunday morning service, the Sunday School in the afternoon and the prayer meeting and Bible study class during the week. Mrs. Isaac has been helping us in teaching singing to the lepers. During the quarter, the total contributions by the church for home and benevolent purposes have been Rs. 119.10. Of this Rs. 73.5.0 were church dues; and Rs. 46.5.0 were free will Sunday offerings. Money given by the church is expended for various purposes, such as the purchasing of Bibles and Hymnbooks which are given to lepers that can or are taught to read. A certain amount goes for school work. Then the church pays for its minor repairs and the sexton. Every year a donation of Rs. 25.00.0 is given to the British and Foreign Bible Society and to the North India Tract and Book Society. We are very proud of our liberal givers.

As a whole, we cannot complain of great difficulties, but we are concerned about the fact that not more accept the Lord Jesus Christ and for this, I wish that the churches would help us pray. Will you pray definitely that the Lord may give no peace of heart and mind to our non-Christian inmates?

With cordial Greetings, we are,

Yours for India, **P. A. Penner.**

JANJGIR BIBLE SCHOOL GOSPEL TEAM AT WORK

This year a Gospel Team was organized in the Bible School and we are happy that the Lord uses this team to His own glory. Joseph Asna who graduated from the Lenard Theological Seminary helped us with the organization of the Team since he himself had been a member of such a Team in the Seminary. He often insisted that our students were not ready for this kind of work because they were not fully consecrated to the Lord. Still they started the work planning to have their first series of meetings in the Champa Leper Home. About a week before this series of meetings was to be held in Champa it happened, as we say, that the Jubbulpore Gospel Team came to Pendra Road for a series of meetings. We sent all of our Bible School men to Pendra Road to watch that Team at work. At Pendra our boys were touched by the Holy Spirit through the testimonies of that Team. From what our boys say now they came home with their consciences biting hard because of hidden sins in their own lives. The next week-end they went to Champa to start their Gospel Team work in the Leper Home. At the Naila Ry. station while they were waiting for the train to arrive the leader, Mr. Asna, made another strong appeal to them that if their hearts were not right they should not go or else confess and make right. Upon that a lot of sins were confessed among themselves. When they arrived at Champa they wrote a lot of letters begging for forgiveness for various kinds of sins and sent them back to Janjgir by a special coolie.

Early the next morning I went to Champa by cycle to attend the meetings. I arrived just before the first meeting was to start. The church was filled with people. First one student called me aside and confessed that he had cheated in the last examination and begged to be forgiven. Then two other students called me out of the audience just before the meeting was to start and confessed that during the last year's tour they had overcharged me for a cart and had had a chicken fry on the money they had taken. Others confessed stealing fruit from our garden. One of them confessed stealing our boy's tools and books and made right by returning the stolen things. They had a real clean-up of hearts which brought into their hearts a great joy and deep peace from the Lord as they afterwards testified. The boys were very happy and did really good witnessing, confessing their sins publicly and telling of the peace of heart they now had in Christ Jesus. The Champa meetings were pretty good but not as those held later because that was the first attempt at this kind of work by our Team.

The next week-end the Team went to Birra for a series of meetings. This time under the leadership of Joel Asna. I could not go along myself but Rev. Thiessen wrote me about the meetings later. He said that during his stay in Birra he had never seen their church so touched and moved as the people had been by the testimonies and confessions of the Gospel Team boys.

Last week-end the Team was in Korba for a series of meetings. We feel happy for what the Lord did there. Ten young people made public that they consecrated themselves fully to Christ. One of the leaders of the church made a public confession that we believe will contribute greatly to the unity of the church. Another Baboo who has for some time done much to hinder the church seems to have turned. The Korba missionaries are quite hopeful now that the church will become a greater power for Christ in that community. For all these blessings we praise God, and request that this Gospel Team be remembered in prayer by those who love the Lord Jesus and seek His Kingdom.

Yours for the Kingdom of Christ in India,

W. F. Unruh.

THE SOWER WENT FORTH TO SOW
Matt. 13:3-8.

By F. J. Isaac

Our camp was on the edge of the village Darrabhanta. One evening we were visiting homes in the village. In one courtyard this song was sung: "God loved a world of sinners lost." All were interested and some were moved. There was a spirit of joy distinctly manifest. As the song ended the married son of the family said: "We should accept this Jesus," and he heartily joined in, when the chorus was repeated.

The next day I had to go to Champa and this man accompanied me a little distance. As we walked along he said: "Whatever happens, even if it costs my life, I shall become a Christian." I encouraged him—thus we neared the place where he would leave me. I suggested that we pray together. As I began to pray I noticed that he repeated my words after me: so I continued to give him a chance to repeat and ordered my words as though he were praying. When we had finished I said: "You can pray to Jesus whatever is in your heart at any time anywhere." Then and there he began to pray spontaneously. He poured out his heart asking Christ to forgive his sins which were great and many, and to accept him as he came to him. Then we parted, and I went on my way, rejoicing that another son had been born into the Kingdom.

I returned in a few days, but during the next two weeks, which we spent in that village, I found it difficult to do follow-up work with this man. He could not be found when sought. Only once or twice did I meet him accidentally but then he always seemed happy and sincere. I gave him a Testament to read, which he promised to do. Others in the village told me that this man was not dependable; that he would be all enthusiasm one day and have completely forgotten the next. But I am still believing that something happened in his heart that day.

In that same village there were a number of other people who intimated their desire to follow Jesus, but the cares of this world and the fear of men held them back. The Gospel was fully and repeatedly presented to all in that village during those weeks, but I am afraid that much of the seed was as that which fell by the wayside. There still remains that which fell on good ground: for I believe there was some good ground. Perhaps it will prove to be some that we did not recognize.

"HOW CAN WE KEEP FAITH IN OUR CHRISTIAN LIFE?"

The theme itself sets forth that we already have the true Christian faith. By faith all things become possible to us; yet the power is not in the Faith, but in the GOD upon whom faith relies. Yes, Faith in the God of Our Salvation. When we come to a bridge we have faith enough that it will bear us across, even thought the posts are under water and completely out of sight. So the child of God must trust God to carry us through the hard paths, the rough way, if we only rest in HIM.

Faith joins the believer to Christ and makes him partaker of ALL that Christ has.

In these days when it seems men are discouraged, troubled, even doubting God's goodness, losing faith in their fellow men and GOD. When they are shipwrecked the only hope is as Wesley once said, do you see yonder cow looking over that stone wall? Why does she do it? Do you know? No, replied his friend. I will tell you, said Wesley. Because she cannot look through it. So it is with all our troubles, Faith enables us to look over and above every trouble to God, who is our help.

If we look into the world today we may give up hope, our faith in the President that things may soon improve is slowly slipping. But listen friends:—"Fear ye not," says God's Word, "stand still and see the salvation of the Lord."

How can we keep Faith in our Christian life? If we want to keep faith we must use it. Faith and works. You may say if a person really trusts in God, ought he not to trust God to do everything that is needed? Or ought he to do some things for himself? The story is told of two girls who got a late start for school one morning. Let us kneel right down and ask God not to let us be late. But the other one said, no, I think I will run just as hard as I can, and pray God while I'm running to help me get there on time. It is not difficult to decide which had the right idea about prayer and faith in God. We must Pray, but folks, let us not forget to run.

What are the things that hinder us from keeping the faith? Ah! My dear friends first of all we have neglected the reading of the word of God, the life spring of our Faith, we have neglected to breakfast our souls on God's inspiring book. The fountain of Living Water has not quenched our thirst, the Bread of Life has not satisfied our hunger, because our diet has been husks, and not the nursing soulfeed of God's eternal book of life. Parents! Have you strengthened the faith of your children in God? . . . In the Bible? . . . In the Christian Church? Have you instructed them in the eternal truths of God? . . . How do you expect them to keep the faith in the Christian life if you have failed in this important part of your Holy and Christian duty. You have robbed so to say the Faith of your children through your own neglect.

Satan is going about like a roaring Lion seeking whom he may devour. He is undermining the faith of the Christians wherever he finds it possible. Our schools are also responsible for so many of our dear Christian youngfolks losing the Faith of our Fathers.

Parents, Christian workers, Sunday-school teachers and the Christians as a whole are not doing their full DUTY towards the YOUNG CONVERTS, the young Christians, strengthening their faith making the path easier for them to follow, inspiring them to the more nobler and higher things of life that a true Christian may have in JESUS. If they are losing their FAITH are we helping them back to the right way? Are we encouraging them to better living by our own example as Christians who confess to have kept the faith for five, ten or more years.

How can we keep FAITH in our Christian life? The poet in the song says STEAL AWAY WITH JESUS, yes, alone with Jesus. He loved me, . . . from everlasting! Feed on this glorious truth, O Christian, and recollect that your being drawn to Christ is the effect of this eternal love, and is, at the same time the proof of it . . . the proof that you were upon God's heart long before he

"Spread the flowing seas abroad,
And built the lofty skies."

Paul says, I have kept the Faith, I have finished my course, henceforth is laid up for me a crown of righteousness.

May God grant that we as children of God may be steadfast in the Christian FAITH, faithful unto the end.

And hear the blessed words, well done thou good and faithful SERVANT.

Arthur F. Ortmann.

CORRESPONDENCE

Reedley, Calif., Dec. 11, 1933:—In order to keep my resolution made last January, as correspondent of the Mennonite, that I would write four reports during the year for our church paper, I see that I must hasten to write my fourth contribution as the year is rapidly drawing to a close.

THE MENNONITE AND THE CHRISTIAN EVANGEL

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EDITORS
Dr. S. M. Grubb, D.D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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I might write about secular conditions first for I am very much in doubt whether to the true Christian there is any distinction between secular and sacred. First then I might tell you that in spite of all governmental efforts the depression with us is not over. When a brother recently said the inflation would certainly help us by increasing the price of our products. Another replied, "Not until next fall, because for this year our crops are sold and between now and next fall we will have to pay higher prices for everything we buy." Another evidence of the depression is that the house of my old neighbor, McKeel, who died almost 10 years ago has been sold by the county and is being wrecked. The other day I drove with a friend 10 miles northeast of Reedley, and we saw more than a dozen farms that had been abandoned, and the people are carrying away parts of the barns and houses for kindling. Perhaps the government farm loans will stop this disintegrating process, otherwise this fruitful valley would gradually return to its original desert condition. This is a dark picture, but in the opening prayer at our annual congregational meeting last Sunday, it was said, "We thank thee, oh God, that Thau hast supplied to our members all the material things necessary to life and happiness and added thereto many spiritual blessings." At that meeting our pastor read a symposium of what he called "A forward program for the First Mennonite Church" which had the following three divisions:—

1—Sources of strength—eight points.
2—Evidences of weakness—eight points.
3—Objectives for which to strive—nine points.

It was very enlightening, and it was decided by a unanimous vote that we strive in 1934 for the attainment of the nine objectives.

During this year we lost by death and withdrawals ten members, and by baptism and letter gained thirty-three members. At present we have a membership of 477, but of these about 120 are non-resident members.

We have a Men's Chorus of 24 members and a Ladies Choir of 23 members who alternate in adding much to our regular services by special music, and together they are now preparing to render a Christmas Cantata. Our Men's Chorus has given six programs in churches of neighboring towns, and as they give these programs entirely free of charge, paying their own transportation they get so many invitations that they might sing in a different church each Sunday, but they are so loyal to their own church that they accept only a limited number of these invitations in order to do their duty to our own church, and we appreciate that. Beside the congregation and the Sunday School we have nine other organizations in our church, all working for the upbuilding of God's Kingdom and each of these gave a brief but encouraging report. The most discouraging was the financial report of the trustees which showed a deficit of $700.00 for the year, but it was encouraging to see by the reports that the church and all the auxiliary organizations had given more than twice this amount for mission and benevolent purposes.

Everybody at present is busy preparing for Christmas, but that our spiritual blessings will not end with the Christmas season and the close of the year, we may know from the fact that Bro. W. W. Miller, formerly from Pulaski, Iowa, has promised to be with us during the Week of Prayer and conduct meetings each day.

I am not in a position to know how well the readers of the Mennonite have been satisfied with me as a correspondent, but to our congregation, at least, my work must have been satisfactory for I was unanimously elected to serve another year.

H. J. Krehbiel.

HOW WE GOT OUR NEW TESTAMENT

Rev. Frank R. Mitchell

(Paper read at Oscoda County Rally of Four County Council of Religious Education, Dec. 5, 1933.)

The New Testament is a record of great experiences: the experiences of men with God and of God with men. It might well be called a written introduction to Jesus Christ the Son of God as the Saviour of the world. It is a fragmentary group of writings that makes no claim to completeness. Looking back to its origins the New Testament could be called an afterthought. For years there seemed no need for written records. The spoken word of eye witnesses was more potent than any written word. As long as the groups were not scattered by persecution into the midst of pagan environment a written story of the gospel of Jesus was unthought of. And beside all this, was not their Lord to return soon?

The vigorous little groups of Christians scattered all over the Roman Empire were held together by a consciousness of the Spirit of Jesus. They met together the first day of the week in commemoration of the resurrection of their Lord, and rehearsed their glad experiences of the past week with God. They encouraged one another to withstand trial and overcome temptation. They partook of the sacred communion of their Lord, which was a powerful aid to them in their victory over persecution and death. It became to them a means of fellowship with the sufferings of their Lord.

Frequently there were prominent Lord's days when some visiting apostle or disciple who had seen and heard Jesus would come to worship with them and to tell them the cherished and priceless words and deeds of Jesus. These words and deeds would then be rehearsed over and over again for the spiritual benefit and profit of the followers of "The Way" as the early Christians were called. Sometimes these visitors, who were on their way to some distant church, were bearers of inspirational and instructive letters from some apostle. These letters would then be read to the churches on the way and this would bind them in fellowship to both the absent writer and to the distant church. Sometimes the church from which the letter was written was in need. Appeals would be made in these letters to a distant sister church for aid and thus the churches on the way were also given the opportunity to help the needy church. In the writing known as the Book of Acts, Luke gives us a record of many of the activities of these scattered Christian churches.

An outstanding leader and apostle spoken of in this writing was the great missionary Paul. In his travels over the Roman Empire he established and developed many young churches. He had a large correspondence. They were letters, as of a father to his children, full of exhortation and advice, comfort and criticism. And in and through them all ran the Spirit of Jesus and the interpretation of His will. While many of these letters of the great apostle are lost a few of them are still extant, because, after the death of this great man they were incorporated in the New Testament and now occupy nearly a third of its volume.

Other similar letters and writings were written and sent to the churches to meet some urgent need. Due to the youth of these Christian churches with their pagan backgrounds there was much unsound and erroneous teaching threatening the welfare of the Christians. Much space was therefore given to warnings and instructions concerning these false teachings and their teachers. Some of these letters were intended to be chain letters and were exchanged among the churches. Copies of these letters were kept in the archives of the various churches to be referred to many times. A few of these carry the names of Peter and James and John and Jude respectively. One anonymous writing was given the general heading To the Hebrews. It was probably written by a careful student and friend of Paul's; a Jew, who knew well the symbolism and service of the Old Testament temple worship, and who could show its value in enriching the Christian faith and religion. It was not written by Paul.

The writing called The Revelation was written and sent out at a time of terrific persecution. It was the revelation of the presence of their living Lord, who stood with them in the fiery furnace. Because of this severe persecution it was necessary to speak in the cryptic language of symbols, images, and visions which to outsiders meant nothing, but to the early Christians, almost pressed out of measure by their tribulations, was most significant and comforting.

The group of writings, such as the letters of Paul, the letters carrying the names Peter, James, John and Jude respectively, the anonymous writing To the Hebrews and the Revelation of Jesus, which also carries the name of a John were written between fifty and seventy A. D.

Towards the latter end of this period those who had seen and known Jesus were becoming fewer and fewer. Many died through the persecutions. The new faith had been growing rapidly, and also, because of the persecutions the little groups were scattered widely over the then known world. The Christian faith was thrown into a huge melting pot of heathenism which, had it not been a living organism could not have survived. It would certainly have been choked to death by the manifold ideas and teachings that were far removed from the spirit and teachings of Jesus.

A new problem sprang up, therefore, it became necessary to put the experiences that had been fluid during the previous generation into a more rigid, usable form. The white hot mettle needed a mold. The words and deeds of Jesus needed to be crystalized and put into a form more accessible to all, lest they be lost. Luke tells us that many writings were written about Jesus, which made it all the more imperative that careful records be written. So it was that the Gospels that have come down to us were written. First Mark, then Matthew, then Luke and last of all and late the record of John.

Each of these writings was written from the viewpoint of its author, and to meet a definite need. They did not agree. It was not necessary that they should. There was, however, remarkable unity among the first three and they give the impression that they were the records of eye witnesses to the ministry of Jesus. No attempt is made to give an accurate chronological record of the whole life of Jesus. Those words and those deeds of Jesus that helped each one to paint his own portrait of the Saviour were selected and used. The first three of these writings were written between sixty and eighty A. D. Some fifteen or twenty years later the spiritual Gospel of John was written. It is another portrait of Jesus drawn to meet the needs of the time. It had the advantage of perspective in correcting certain details about the other pictures that needed correction, and fills in some of the lines that were necessary, but missing in the other portraits. Many precious private conversations of Jesus with His disciples are given to us in John that are lacking in the other records.

All of these writings became much used in the growing churches. Later on, it became desirable to make a collection of these writings as far as possible. A large council of all the Christian churches was called. These writings were carefully sifted and a selection of the very best of them were gathered together and they were called the New Testament. While none of the originals of these writings have come down to us yet the New Testament has become the guide and comfort and inspiration of the Christian faith. Very early it became venerated and authoritative to the Church. However, the Spirit of Jesus is greater than a collection of writings. During the centuries that followed down to the present time the living Christ has used various methods to show both the Church and the world that the written records were only meant to introduce Him and that He was really to be found "beyond the sacred page" in living close fellowship, rather than by a mere looking back to a historic Jesus. He is alive forever more and He invites mankind everywhere to enjoy fresh and greater experiences with Him. It is best summed up in His own precious words: Ye search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me. John 5:39.

BABYLON OR JERUSALEM—WHICH?

by

Dr. Wilbert W. White

President, The Biblical Seminary in New York.

Babylon represents tyranny, lawlessness and death.

Jerusalem represents liberty, justice and life.

In the light of history, what is the answer to the question: Babylon or Jerusalem—Which? In the light of the existing situation what will be our answer to this question in action? Shall we treat symptoms or shall we eliminate causes? Shall we lazily lament and drift to destruction or, shall we faithfully use proved means to end?

The Basic Question

Shall government of the people, for the people and by the people perish from the earth?

Of course our answer is: God forbid.

But what about means to end? What should be done to prevent it? What are we going to do about it?

Herbert Hoover spoke truly when he said that we are suffering from "subsidence of the foundations." Is not the rule of the people tending to misrule? What must we say even of our own country? Is Democracy at present at its best safe or unsafe? Do we not hear America seriously asking: Does no one care for my soul? Is not eternal vigilance the price of liberty? Are we doing our part? **"The state is the individual writ large."** What is being done for the individual to make the state safe? Are we using basic, tested means to end?

What can be done? What means to end are available? Here is the answer of a student of history:—Elisha Mulford says that a people's morals as well as its politics will correspond to its theology and will be but the counterpart of that. By theology, Mr. Mulford means the religious life of the people.

What has the religious life of a people got to do with it? Let Professor Thomas Huxley, the great scientist, answer. In 1870, speaking before the London School Board in advocacy of the use of the Bible for and by the children, Professor Huxley said: "By what other means can children be so humanized? I have been seriously perplexed to know by what means the religious feeling, which is the essential basis of conduct is to be kept up without the use of the Bible."

This is a very important statement. Note:

1. Serious perplexity about the drift in the Anglo-Saxon world from the use of means to end. That was sixty-three years ago. Think of what has occurred since and what we are today (paganized) and where we are heading (toward chaos and ruin).

2. The essential basis of conduct is recognized to be the religious feeling in mankind. Right! Tremendously true!

3. This great scientific scholar, certainly without bias in favor of the Bible, is seriously perplexed to know by what means this religious feeling in mankind is to be kept up without the use of the Bible.

So are we perplexed. We are fully persuaded that there is no other way to prevent the government of the people, for the people and by the people from perishing from the earth than this, that the book which Lincoln's great General Grant called **the sheet anchor of our liberty,** be restored to the people. This is the great basic **recovery act** which is needed. This is the means to end which we must use.

Principal Peter Forsyth asks:

> "Now who will rise
> To purge our eyes,
> Kindle the Spirit's breath;
> And think well bourne
> Neglect or scorn
> To give our sons a faith?
>
> For pieties
> And dubieties
> To give them back a faith?
> Who gives them for a flickering wraith,
> A central, funded, founded faith?"

This same Peter Forsyth elsewhere says: "To restore to the people an intelligent and affectionate use of the Bible is a service to Protestantism far more needed than violent and ill-formed denunciations of error which are so easy and so cheap." To which we may add the arresting question and answer of that veteran Christian statesman, Dr. John Clifford: "The shadow of the priest is upon the land. Why? Because the voice of the prophet is so seldom heard."

What Abraham Lincoln Believed

I began by using Abraham Lincoln's great closing sentence of his greatest speech. Is there still need of emphasis of the use of the Bible with the people as means to end that the government of the people, by the people and for the people may not perish from the earth? Hear our martyr President as he looks up from the page in the midst of a season of profitable reading of the Bible, and speaks to a doubting friend: "Joshua Speed, read this book for what on reason you can accept and take the rest on faith, and you will live and die a better man."

Is it not better men we need? And better women? And better children? Out of this material is our civilization created. Let me repeat the declaration, "The state is the individual writ large."

A New Crusade.

How about a crusade to make the people of the United States a Bible reading people? Great results would follow if Lincoln's example should be followed both in the habit of reading the Bible himself and of recommending others to read it also.

(1) Daniel Webster in the disturbed and threatening thirties, forties and fifties said: "If we abide by our principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

(2) Lincoln in the war stricken sixties earnestly recommends thoughtful and obedient contact with the Scriptures.

(3) Huxley in the disquieted seventies seriously perplexed about the non-use of the Bible as a means of keeping up the religious feeling in mankind which is the essential basis of conduct!

(4) Dr. William R. Harper, then a professor in Yale University and afterwards with John D. Rockefeller, founder of Chicago University, in the "uneasy eighties" wrote: "The Bible is not known as it ought to be known. It is not used as it ought to be used. A reform is needed in this direction. **Let it be inaugurated.**"

What heed is being given to the solemn warning of Webster? What heed to Lincoln of the solicitous sixties, to Huxley of the disquieted seventies, and to Harper of the "Uneasy eighties" in respect to efficient, basic means to end to preserve the state which is the individual writ large? What worth while has been doing through the exciting nineties, the hurrying, exploring tens, the world-destroying teens, and the money-mad twenties? Has not the time come for response to the call to arm the people with the sword of the Spirit which is the Word of God to the end that the government of the people, for the people and by the people shall not perish from the earth?

To this end, for which for more than forty years I have been contributing my best endeavor, I set anew my hand and seal this 26th day of November, 1933.

Where is the man or the woman, "come to the Kingdom for such a time as this," who will make possible a nation of Bible readers that America may again become a God-fearing people?

CORRESPONDENCE

The Pleasant View Mennonite Church, Aurora, Nebr.—The Ladies' Aid Society met at the home of Mrs. Aaron Oswald for an all-day meeting, Thursday, December 7.

Mrs. Elmer Freyenberg and children of Noble, Iowa, and Edwin Freyenberg of Wayland, Iowa, who for the past two weeks have been visiting the Oswald and J. B. Krabiel families, returned to their homes, Wednesday, December 13.

A surprise was planned by Irene and Goldie Zehr for their parents, Mr. and Mrs. Sam Zehr, Wednesday evening, Dec. 13, the occasion being their 25th wedding anniversary. They were the recipients of some lovely gifts. A delicious lunch was served.

We are now planning and preparing our Christmas program which is to be given Sunday evening, Dec. 24.

A miscellaneous shower was given Miss Eleanor Kraus and Ralph Springer at the home of Mr. and Mrs. Frank Springer, Friday evening, Dec. 15. They received a great number of lovely gifts. There were sixty-two guests present. A delicious lunch of ice cream, cake and coffee was served.

The C. E. programs have been made very interesting. The young people have been volunteering to lead, having arranged their own subjects and programs.

The Bethel College Octette of Newton, Kansas is making a tour, singing at the different Mennonite churches. They plan to be at our church Thursday evening, Dec. 28.

Calvary Church Notes—Earl Guth was home over the Thanksgiving week-end. He is attending Bible School.

Miss Haeins of Peoria gave a very interesting lecture on "Rescue Mission Work" on December 3.

An anniversary service was held at the Calvary Mennonite church December 10, for Rev. Ben Esch, in honor of his 22 years in the ministry. The entire congregation and the South Washington congregation joined in a basket dinner at noon. The afternoon program was in honor of Mr. Esch. A number of gifts were presented to Mr. Esch, including a purse from the Sunday School. There was a very large attendance. The entire program was a surprise to Mr. Esch.

Mr. and Mrs. Peter Streid of Metamora celebrated their crystal wedding anniversary December 12 with a buffet supper. A program was given after supper in their honor. A number of friends and relatives were present.

The Kum-Joy-Nus Sunday School class were entertained with a Christmas party by Edith Kinsinger on December 13.

The Christmas program is planned for Dec. 24.

East White Oak Mennonite—On Nov. 5th Rev. Zehr and family spent the week-end in Chicago at the 62nd Street Mission where Rev. Zehr held communion for the people at that place. He gave a very encouraging report of the work at that place, and our prayers are that God will continue to bless that work in the future as He has in the past.

In the absence of our pastor the Rev. J. H. King filled the pulpit here.

Nov. 6th to 26th our pastor held a series of evangelistic meetings at the Christian church of Hudson. A wonderful spirit of cooperation was shown among the other churches of the town. The result of the meetings was that a large number of souls was won for the Lord.

On Thanksgiving night a special service was held at the church. Those taking part in the services was the Rev. Bebout of the Christian Church of Hudson, the Rev. Shubert of the M. E. Church of Hudson and our two boys from Moody's, Harold McClure and Wendell Johnson. A wonderful spirit was manifested and all received a great blessing.

On Dec. 3 we held our annual Missionary Day with the regular morning services, in the afternoon the children gave a program, followed by an address by the Rev. A. H. Leaman of Chicago. In the evening at 7:30 a praise and testimony service was held with a large number taking part in the testimony service. This service was followed by an address by Miss Irene Duncan from Hudson who gave us a wonderful talk on the need of consecration.

Our young people are planning on giving a Christmas program on Christmas Eve.

Rev. Augsburger delivered the message on December 10.

Eighth Street Mennonite—Three of our young people, Richard Blosser, Eleanor Landis, and Barbara Zook attended the Indiana State Young People's Conference of Christian Education at Winchester, Ind., on October 20, 21 and 22.

On Sunday, Oct. 29 Rev. and Mrs. G. T. Soldner and family had as their guests, Rev. Soldner's parents, Mr. and Mrs. Sam Soldner, his sister, Nora, and his brothers, Tilman and Wildas and families.

Nora Kershberger, the primary superintendent of our Sunday school, underwent an appendectomy November 3. She is recovering nicely and expects to assume her duties the first of the year.

On November 17 the Ladies' Missionary Society was held at the home of Sarah Kurtz. The December meeting of the society was held at the home of Mrs. S. E. Hooley.

The Soalteba Choir gave their Thanksgiving program at the church Sunday evening, November 26. The program consisted of vocal and instrumental music. It was repeated on Sunday evening, December the 3d at the Topeka Mennonite church.

December 3 Rev. A. W. Geigley of Iron Springs, Penn., filled the pulpit.

On December 10 the combined choirs of the city rendered Handel's oratorio, "The Messiah" at the Goshen High School auditorium. It was estimated that 1200 heard the rendition. Mrs. A. L. Sprunger, our choir director, very capably sang the leading soprano solo.

Mr. and Mrs. Delton Schrock are the parents of a daughter, Leota Esther, born December 3.

Rev. Jacob Peltz, of Chicago, a Christian Jew and for several years secretary of the Hebrew-Christian Alliance spoke at the church on the evening of the 11th.

The regular quarterly meeting of the congregation was held December 12. Preceding the meeting an oyster stew was served by the men of the congregation.

The Crusaders' Class held their Christmas party at the home of Mr. and Mrs. C. F. Byers Thursday evening, Dec. 14.

Preparations are being made for our White Gift Service to be given on Christmas Eve in the church.

Young People's Department

EDITORS

Junior Department
MRS. PEARL ANDERSON
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
805 Spring St
Peoria, Ill.

THE NEW LEAF

He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, dear teacher?
I have spoiled this one!"
I took his leaf, all soiled and blotted,
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
"Do better now, my child."

I went to the throne, with trembling heart,
The year was done.
"Have you a new year for me, dear Master?
I have spoiled this one."
He took my year, all soiled and blotted,
And gave me a new one, all unspotted,
Then into my tired heart He smiled;
"Do better now, my child!"
—Author unknown.

YOUR OPPORTUNITY

By Emma Thomas Scoville

O youth! the doors will open wide
To various tasks that you can do.
Heed well the opportunity
To choose a work that keeps you true;
And then determined, do your best,
For labor earns an honest rest.

O youth! strike out into the field
While hand is firm and eye is keen.
Keep faith and love within your heart,
And mind and body pure and clean;
Be on your guard each day through life
To meet and conquer every strife.

O youth! quick colored moments fly;
Each breath's a tick from clock of time;
If cruel stones should bruise your feet
As recklessly the hill you climb,
Reach out and take the Master's hand;
Your stumblings He will understand.
—The Baptist.

INTRODUCING OURSELVES

Happy New Year to All of Our Readers!

With this issue we are beginning a new day in Mennonitism. May it be only an indicator of greater things of a similar nature which will come to pass. We are entering a new era, a new day is ahead. The church needs to sense the change which is being brought about. Her leaders and workers must have the prophetic spirit and not be kickers and stragglers. May this union project of the Christian Evangel and the Mennonite point the way to other union projects, especially within our own Mennonite household.

It will not seem strange to the young people of the Central Conference and of the General Conference to subscribe, read and submit material to the same denominational paper, for they have already had many points of contact. Many of the young people of the respective groups have already rubbed shoulders in College, in Conferences, Retreats, etc. They are not strangers to each other. Sometimes they have not known wherein they are different, and the difference has been only in minor details.

The joint Publication Board has been very kind in designating six pages in each issue for copy which will be of interest and help to Young People. The Central Conference will be represented by two editors, namely a specialist in Junior work and in Intermediate work, while the General Conference will be represented by the Editor-in-chief of this department who will try to bring some help to the Senior Department. The editor of the Junior section is Mrs. Chas. Andersohn; of the Intermediate division, Mrs. Roy Yoder; and of the Senior group, Rev. A. R. Keiser. Each one of these is willing to serve you in any way you may desire.

PLANS FOR THE Y. P. DEPARTMENT

First of all, this part of our Publication is to be yours. If you do not like as it will appear from time to time, you may make constructive suggestions, and send such articles which you think should appear. We three editors do not by any means expect to write material to fill these six pages, we will expect you to help and thus serve your Christ and the Church.

In each issue there will appear suggestive outlines on the Christian Endeavor topics for the Juniors, Intermediates and Seniors. These will be written by the respective editors. There will be write-ups for two topics in each issue. From time to time there may be articles giving suggestions for better Christian Endeavor Services.

We welcome articles reporting on the activities of C. E. Societies and especially all Conference activities, for this is the official publication organ of the Central and General Conferences. All activities dealing with Y. P. organizations should be reported to one of the Young People editors. Mrs. Yoder is planning to bring a short mission study course which will be of interest to everybody. Plans have been made for us to bring a serial story which will hold the interest of every one. In addition to other features we request frank articles dealing with problems of vital interest to youth. We are asking each contributor to sign his article. This section is to be an Open Forum for constructive discussion. If you have found a book which has been quite helpful to you, send the Y. P. Department a brief review of it. If a member in your C. E. Society has written an exceptionally good paper see to it that it is sent on to us. Good devotional and missionary articles will always find a welcome. Let us all strive with God's help to make this next year count mightily for Christ and the Church.

CHRISTIAN ENDEAVOR TOPIC

January 7

Have We the Best Foundations for Life?

Matthew 7:24-29.

Two men went into a pioneer country. They engaged in the same business. The one man was in a hurry to get started and took no time to build a foundation. The other man dug deep until he struck a rock foundation. He was planning for the future. By utilizing sound and Christian principles his business grew rapidly so that he found it necessary soon to add another story, and from time to time found it necessary to enlarge his building, and he was able to do so because he had built his foundation for the future. In time the man who was so eager to get started found himself so far surpassed by his competitor that he was compelled to sell his business to him.

In the Scripture portion Jesus is showing the great importance of building a life on a firm foundation. Sand is cheaper and much more easily handled than is building block and stone but it very unstable as a foundation. There are various ways in which a man needs a strong foundation. His heredity should give him a sound body with a good mind and a well balanced temperament. He should strive to guard and protect his health, for he owes it to his family, community and himself to keep strong. And then education is part of every man's foundation. In an age like the present no life is complete without getting as much training as possible. But true education must consist not only of information but must also contain good morals and high ideals. And this leads us to the one thing above all which matters in a foundation, namely religion, which is the true character builder, "For other foundation can no man lay but that which is laid which is Jesus Christ our Lord." The secret of a successful life is a strong, vital, sustaining religious faith. It will help us to face adverse circumstances, keep us sweet and mellowed in our dispositions and give us joy in life here as well as a fervent hope for eternity.

Questions

1. Why did Jesus have so much to say about foundations?
2. In what ways is health a foundation for a successful life?
3. Explain the value of high ideals and a life purpose.
4. What are some vital foundation principles of an abundant life?
5. Tell about the foundation for life as it exists in a noble personality you know. What are the factors which have made him or her great?
6. In what ways can Jesus Christ be our cornerstone?

Study the Scriptures

Jan. 1—The foundation foreseen. Isaiah 28:16.
Jan. 2—Building a foundation. I Timothy 6:17-21.

Jan. 3—Apostolic Foundations. Ephesians 2:19-22.
Jan. 4—Building on love. I Corinthians 13:1-7.
Jan. 5—Noble living. I Peter 2:1-10.
Jan. 6—The only true foundation. I Corinthians 3:11-17.
Jan. 7—Have we the best foundations for life? Matthew 7:24-29.

CHRISTIAN ENDEAVOR TOPIC

January 14

Understanding Ourselves.—Romans 7:12-25.

> "Search me, O God and know my heart;
> Try me and know my thoughts;
> And see if there be any wicked way in me,
> And lead me in the way everlasting.
> Create in me a clean heart O God,
> And renew a right spirit within me."

It has been said; "Tell me what you think when you have nothing special to think about and I will tell you what kind of a man you are." Or "Tell me what you do and where you spend your time when you are not engaged in any special duty and I will tell you the nature of your character."

Do you really know yourself? The business man takes account of his stock at stated times of the year. Do you? What kind of an individual are you? Are you selfish? Are you sociable? Are you jealous? Are there some habits which are overmastering you and showing the signs of your enslavement? Are you becoming a veritable child of God or are you backsliding into a life of drifting and sinning? We suggest to you the following questions for your self-examination:

1. Am I happy and satisfied with life? If not, why not?
2. Do I feel that I am getting a "square deal" or that I am somewhat neglected and mistreated?
3. Do young people like me? Do I crave the companionship of the opposite sex that I do not have?
4. Am I easily offended? Am I inclined to take myself too seriously? When I make a mistake or fail in some undertaking, do I try to place the blame on someone else?
5. Do I crave attention and praise?
6. Am I easily influenced? Do I do things that are against my principles? If so, why?
7. Is my religion real and vital to me in everyday life?

In our Scripture portion, we find some truths which are difficult to explain yet with Paul we know they are true. There is within each one of us a battle which is being waged, the spirit against the flesh, our better nature against our lower nature, our idealism against our selfishness. There is within each of us a little of the Dr. Jekyl and Mr. Hyde. Dr. Jekyl was the respected professional man who went out through the front door, but during the dark hours of the night the same man went slouching out the back door and became some of the backwash of society. For a long time he continued thus until the time came when he was no longer able to come back as the Doctor and was doomed to remain the Mr. Hyde of the gutter. Who of us has not felt many times like saying with Paul, "O wretched man that I am" and yet Christ has also said, "Ye are My friends."

Questions

1. Who am I?
2. What am I, and whither am I going?
3. Are we entirely subjects of heredity and environment?
4. How may we gain the mastery in the struggle within?
5. Should we welcome the criticism of others?
6. What are some ways in which we can improve ourselves?
7. In what ways can Jesus Christ help mold our lives?

Study the Scriptures

Jan. 8—Perverse human nature. Romans 8:7-13.
Jan. 9—Why disbelieve? Matthew 13:53-58.
Jan. 10—Why be proud? Luke 18:9-14.
Jan. 11—A look within. Galatians 5:19-21.
Jan. 12—God in the heart. Galatians 5:22-26.
Jan. 13—How to win out. Romans 8:1-4.
Jan. 14—Understanding ourselves. Rom. 7:12-25.

> "I have to live with myself, and so
> I want to be fit for myself to know.
> I want to be able as the days go by
> Always to look myself straight in the eye.
> I don't want to stand out with the setting sun,
> And hate myself for the things I've done."
> —Edgar A. Guest.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 805 Spring St., Peoria Illinois

January 7, 1934

LEARNING TO PRAY

(Consecration Meeting)

Matthew 6:5-13.

"Prayer is as important as breathing, and we never say that we have no time to breathe." —Sadhu Sundar Singh.

PRE-PRAYER Service

Has our society during this past year, been as reverent, as spiritual, as interesting, has much of a soul winning zeal been manifested, as our Master would have had it be? Let us start the year out with pre-prayer before every C. E. service. For a period of 5 to 10 minutes before beginning the discussion meet as leader, president, officers and Committee Chairman and as many others as will, in a room or in a corner of the C. E. Room for silent or audible prayers asking definitely for the needs of your group in discussion and praise. God says, "Prove me now herewith." You cannot lead anyone any closer to Christ than you yourself have come.

Program

Piano prelude.

Sentence prayers by all followed by singing in unison "Sweet Hour of Prayer."

Roll Call, each answering with their favorite Scripture Verse.

Announcements for coming week.

Discussion of Topic.

1. Is it hard to really pray? Why or why not?
2. What are the qualities of the Publican's prayer? What are the differences in the Pharisee's prayer?
3. What value is there in audible prayer?
4. Why should we pray in secret?
5. What is the secret of Prayer? Mark 11:20-26.
6. Analyze the first sentence of the prayer Jesus taught His disciples.
7. Discuss the second sentence of the prayer, Jesus taught His disciples.
8. Explain verses 11 and 12. What place do requests have in this model prayer?
9. Why and how is Faith the foundation of prayer?
10. What methods help us to pray?

Prayer for Missionary work in all parts of the world.

Prayer for the encouragement of all missionaries.

Prayer for the Doctor and all medical work.

Pray for the Natives that they may never have the desire to turn back to their heathen customs, and idols.

Offering—Worship God through giving of the substance with which He has blessed us.

PRECIOUS SEED

Prayer is a FORCE. Jas. 5:16. Radio may be an example. Prayer is sending out thought vibrations to God. Are yours weak or strong?

Prayer is an open door to God. It is open and no one can shut it but we, ourselves. Every time we turn our desires to God we enter the open door.

Pray for what you will, but always see if you cannot help to answer your own prayers. We ask for an increase in membership. God cannot work only as we give ourselves to the answering of this request.

Climbing the Ladder of Prayer

5. Ask for that thing and thank Him for granting it to you, believing He has already done it according to His will.

4. Form a picture, if possible, in your mind of the thing for which you ask.

3. Meditate upon His greatness, His Love, His ability to do all you ask, and His desire for the fellowship of mankind.

2. Thank Him audibly for His goodness to you. Specify the blessings.

1. Realize in your mind that God is present. You don't need to feel this; just Believe it.

Rewards

Remember that **all** prayers are answered. When we do not get what we ask for it is because God says "NO" for the present. Praise God for all answers!

January 14, 1934

MAKING RIGHT CHOICES DAY BY DAY

John 8:29

"To everyone there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul groups the low.
And in between on the misty flats,
The rest drift to and fro.
But to everyone there openeth

A high way and a low.
And everyone decideth
Which way his soul shall go."
—Stella M. Rudy.

PRE-PRAYER

THIS is the ONLY pathway to POWER.

Pray as a group, for the needs of your society and for C. E. as a Training School for Young People everywhere. There is STRENGTH in UNION.

Text Nougats

v. 29. Jesus chose to do the things He believed were God's will. We see this in the temptations where He made definite choices. Because of the fact that Jesus The Only Begotten Son of God was tempted, He can be such a guide to me when I am tempted.

v. 29. To know whether this or that is just the right thing to do, ask the question, "What would the Master say?" Then look into God's word to find the answer. I Cor. 10:31, "Whatsoever ye do, do all to the Glory of God." Matt. 16:13, "No man can serve two masters." So if what we desire to do is not for the Honor and Glory of God and for the extension of the Kingdom of God then we are certain that Satan would be our Master.

v. 29. The Father has not left us alone to fight these temptations and battles. **We can know His will.** He reveals it always in His Word, and He reveals it to our will through prayer and communion with Him. Through trusting Him, He assures us and verifies His Word.

v. 29. If a certain thing or case is doubtful, then to be safe, "Don't do it." DOUBT is a danger sign,—STOP.

Remember, you can really KNOW HIS WILL concerning you. John 7:17, "If any man willeth to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Questions for Discussion

1. What is the most vital decision you have made or which you must make?
2. What standard have we by which to judge right and wrong?
3. Analyze various choices which we all must make daily.
4. How do you go about deciding upon your life's work?
5. What usually happens when we are called upon to make immediate decisions?
6. Discuss "Choosing spiritual things." Luke 10:38-42.
7. Which really costs the most, right or wrong choices? Mark 8:36.
8. What choices do you find in the parable of the good Samaritan? Luke 10.

For Open Discussion

Many choices are thrust upon us in a hurry. We have no time to think them over. For instance, we are insulted and wrongly accused. Shall we strike back or shall we take the blame after proper defence, and let the accuser tell by your attitude and future life, the truth of the matter? What would Christ do?

Tom works in a grocery store. He is told to "play up" an inferior article in order to sell it. Should he be honest, refuse, lose his job; or obey his orders?

Advertise Your Meeting.

Draw a station, a union depot with tracks averting the station from all sides. Across the tracks at the upper half of the paper, write, "TRAINS TO ALL DESTINATIONS." Place the date, leader, time, and a hearty welcome to all visitors and new comers, on either side of the depot. At bottom of poster print in large letters, CHOOSE YE THIS DAY!

Better Endeavor

C. E. is "Christ Exalted." It is business for the King! Why not conduct our affairs for the Master as effectively as we do our business transactions? Our C. E. business meetings have been sadly neglected, inserting perhaps one every quarter or perhaps every six months, then we wonder why committees do not work, why souls are not blessed and saved, why the interest lags. Today we have put secondary things first; "Seek Ye **First** the Kingdom of God and His righteousness, and all these things shall be added unto you," was Jesus' answer to the question of His day. Business meetings should be planned for a given date or day of each month and should be kept as sacred an appointment as our Worship service. Here workable plans can be discussed for the betterment of the society. Here the committees have a chance to give their reports and to receive new ideas for the coming month. Usually a society of inactive committees is a dead group, meeting only to have some place to go, instead of working with REAL JOY.

JUNIOR C. E. TOPICS

January 7, 1934.

Topic.—A Song Study. Eph. 5:19, 20. "We've a Story to Tell to the Nations."

Consecration Meeting.

Singing is often mentioned in the Bible and it seems quite fitting that we should begin the year by studying a song. The song chosen for our subject today is an introduction to the study we are to follow in the weeks to come. We are to spend several weeks speaking of the story as it is being told in other lands.

There was a time when people were not willing to believe that Christ had died for folks in Africa, India, China and all places but now we know that they need Him just as we do and He is just as ready to save them.

Let us look at our song for a minute.

"We've a story to tell to the nations,
That shall turn their hearts to the right;
A story of truth and sweetness,
A story of peace and light."

What is this story that we have to tell? Just the old, old story of Jesus, how He came to save people from their sin, how He by his Spirit will help them live for Him and of the glad day when they shall be like Him if they have accepted Him.

Notice the song makes it very clear that this story is not for a few, but for all nations and it is our work to tell it. Each of us has a part in this work. No doubt there are many of you boys and girls who hope some day to go far away as missionaries. Remember it isn't necessary to wait until you can go, but right now you can begin telling the story to folks near you. The rest of this first stanza tells what a beautiful story we have to tell. It truly does bring peace and light to all who believe it.

Plans for the Meeting.

If this song does not appear in your Hymnal, prepare copies of it to be distributed among the boys and girls. All four stanzas with the chorus should be both sung and studied. We dare not enter into the study of the entire song here but you will find almost every line worthy of consideration. Use the Daily readings in connection with your study.

Questions

1. Tell some things the Bible says about singing.
2. What is the story we have to tell?
3. To whom are we to tell it?
4. How may we Juniors help get this story to other nations now?
5. Why should we be eager to do our part in telling it?

Daily Readings.

Turning hearts to the right—I Thess. 1:9.
A story of mercy—John 3:16.
A story that conquers evil—Titus 2:11, 12.
A story of peace—Luke 2:10-14.
A story of love—I John 4:16.
A story of truth.—John 14:6.

January 14, 1934

Topic—Telling "the Story" in Japan. Acts 4:12, 13.

Although Japan was long closed to missionaries, Francis Xavier, a Catholic missionary had gone there as early as 1549 to tell folks about Jesus.

Of early Protestant Missions in Japan, Fisher in his History of the Christian Church has this to say. "The Japanese, while to some extent adhering to their ancient Shintoism, like so many Oriental peoples, became followers of Buddha. From the year 1854, the date of the Perry expedition, they have eagerly sought after the material civilization, science, and thought of the West. The Presbyterians of America were the first among the Protestants to carry to them the religion of the Western nations. In 1877, they joined with the Scotch United Presbyterian and the American Reformed Churches, in "the Union Church of Christ." The year previous, the government showed its inclination towards Christian Institutions by making Sunday an official holiday."

Questions

1. What do you know of the early history of Japan?
2. Tell something of the position of Japan in the world today.
3. In what ways are the people of Japan

(Continued on page 23)

THE S. S. LESSONS

January 7

Birth and Infancy of Jesus. Matthew 2:1-12

Golden Text—Thou shalt call his name Jesus for it is he that shall save his people from their sins. Matt. 1:21.

The birth and infancy of Jesus are recorded by two of the four Gospel writers, Matthew and Luke. Matthew's Gospel from which our lesson is taken is written to present Jesus of Nazareth as the Promised Messiah of the Jews.

Therefore he is interested in presenting the genealogy of Jesus frim Joseph's ancestry. All through Matthew's gospel we will discover that he goes to the Old Testament to show how that Jesus fulfilled the prophecies. So he begins with Jesus' life as a child, born of a virgin, which he interprets as the fulfillment of the prophecies of such men as Isaiah.

The significance of Jesus' childhood is twofold, first what it teaches in relation to Jesus and second what it means in relation to childhood. In relation to Jesus it emphasizes the fact of incarnation. The Word became flesh and dwelt among men. It means God's greatest revelation through incarnation for the purpose of redemption. Thou shalt call His name "Jesus" which is the Greek form of the Hebrew word "Joshua" which means a Savior. God revealed Himself in the form of man so that man might know God and receive eternal life. This is life eternal that they may know Thee, the only true God and Jesus Christ whom thou hast sent.

Truth must always be incarnated before it can be made available for mankind. So we are living epistles known and read of all men. There is a gospel according to Matthew, Mark, Luke and John but the most read gospel is the one according to you.

In the second place Jesus' birth and infancy are important because of the emphasis it places on childhood. In the day before Jesus childhood was considered a necessary evil. If the child was a female the only reason was that it might become the mother of a soldier or philosopher. If the child was deformed it was left by the Greeks and Romans to die on the mountain side or devoured by wild beasts. It was an economic waste to attempt to preserve its life. The general idea was even among the Hebrews that the adult was valuable not the child. This is illustrated in the attitude of the disciples when mothers brought children to Jesus. They felt Jesus did not have time to give to children. But Jesus said "Of such is the kingdom." Jesus always emphasized the sacredness of personality even in a child. All the privileges and opportunities of childhood today are directly a result of Jesus' influence and teachings.

January 14

Baptism and Temptation of Jesus

Golden Text—It behoved him in all things to be made like unto his brethren. Heb. 2:17.

Considerable time has elapsed between last Sunday's lesson and the one we are now to consider. Jesus normally grew and developed from childhood to boyhood and on to maturity. These silent years broken only once when at the age of twelve He went as a son of the low to Jerusalem to the Passover, were very significant in His preparation for the ministry. He was fitting Himself physically, mentally and spiritually for His life's work. He was industrious, mentally alert and spiritually sensitive throughout these years of preparation. When He came to the river Jordan to hear the preaching of John the Baptist, He came as a man mature in His life.

The preaching of John the Baptist seemed to Him a challenge to dedicate His life to the mission to which He felt He was called. He asked to be baptized as an outward symbol of His inward dedication to God and His redemptive purpose for mankind. While He was being baptized, there came to Him a full consciousness of the task before Him which was embodied in the term Kingdom of God.

Immediately after His dedication there came to Him the same experience that comes to one who has fully and definitely consecrated life. He was tempted to substitute easier methods for a way of life that would mean the cross. The first temptation that came to Him was to use His unique power He had to alleviate suffering, **feed the hungry** with bread and become a great benefactor of society. But He realized that beneath the very serious need for economic satisfaction and security lay the more vital need of man, fellowship with God. Without the latter, the former must always be a temporary solution.

Another temptation came to Him to accept the popular ideas of His day in relation to the coming of the Messiah, that is that He would place the emphasis in His ministry on spectacular things, such as performing miracles and thus become a popular hero rather than to endure the share of the cross, and finally the temptation to be an authority, a ruler rather than a servant. His people were expecting Him to subdue the nations round about. He turned however from all these suggestions and took the way of love in a world of greed, hate and rivalry. His life became a great adventure. Was it possible for a man to live his life ruled by love and succeed? The world said it would fail. The Cross was their answer. Jesus said, "I have overcome the world." The Cross to Him was a throne. The world is still wondering whether love works.

May this Sunday school lesson help the church to more effectively demonstrate that love is the only permanent solution of our problems.

BROTHERHOOD TOPIC FOR JANUARY

Topic—The Brotherhood in the Church.

Aim—Every Brotherhood member, the pastor's assistant.

Scripture Reading—Romans 12:9-21; II Peter 1: 1-9.

Hymns—

"O brother man, fold to thy heart thy Brother."
"Let the Lower Lights Be Burning."
"O Master Let Me Walk with Thee."
"Am I a Soldier of the Cross?"
"We Would See Jesus."
"A Charge to Keep I Have."
"I Would Be True."

Last but not least "Courage Brother." This is the hymn that was adopted as the Brotherhood Hymn at the Saturday Evening Brotherhood meeting at the last Conference. It is number 299 in the Mennonite Hymnal.

Lay Speakers—Not to exceed ten minutes.

1. "The Place of the Brotherhood in the Church Program." The speaker should emphasize the importance of the Brotherhood in the social life of the church. The men should get together frequently to become better acquainted.

2. "How we can best assist our Pastor." Every brotherhood member should willingly respond to every reasonable request of the Pastor. The speaker should stress the importance of the members to (1) Attend every service possible, (2) Endeavor to get others interested. Then there should be an address by the Pastor on what he expects or has a right to expect from the Brotherhood as an organization as well as the member.

The Local Chapter of which the writer is a member by virtue of his office as pastor is responsible for a week of services every autumn. These services are not held to make money but are in the nature of a Bible Course or a series of Bible Lectures, for the spiritual growth of the Church. As a general rule there is an evangelistic appeal.

For three successive years the members of the consistory with the aid of the members of the Brotherhood, canvass all church members, presenting the budget for the ensuing year, explaining to the members the importance of contributing to the church treasury. It also serves as a visit by the lay members of the church, and is usually greatly appreciated by those visited.

Every meeting of the Brotherhood should be conducted in such a fashion that visitors might be impressed with the importance of the organization. If the meeting is not important, there is no occasion for the organization. The meeting should be well planned.

Last but most important. May the Lord always be magnified. This is a religious organization.

DEATH

Egli—Andrew Egli, son of the Rev. John and Magdalena Egli, was born at Zurich, Ontario, Canada, Dec. 2, 1856, went to Glory Dec. 16, 1933. Age 77 years and 14 days. He came with his parents to the United States in 1868 locating in central Illinois. His boyhood days were spent in Tazewell, and McClean counties. January, 1890 he went to make his home with his brother Chris Egli and family in whose home he remained until his death.

In 1916 they moved to the vicinity of Kouts, Ind., where he lived when the end of his life came.

Early in life he became a member of the Mennonite church to which faith he remained faithful all his life, he being one of the charter members of the First Mennonite church of Kouts, Ind.

He leaves to miss him by his passing on, four brothers and three sisters. Chris Egli of Kouts; John and Ben Egli of Manson, Ia.; Jacob, of Hopedale, Ill.; Mrs. Anna Nafziger, Breckenridge, Mich.; Mrs. Lena Sawatzki, of Kouts and Mrs. Mary Eichelberger of Pekin, Ill.

One brother Rev. Joseph Egli and two sisters Mrs. Katie Reinhardt and Mrs. Fanny Eichelberger preceded him to eternity, also an infant sister. He also leaves some 76 nephews and nieces besides many other relatives and friends. A large crowd attended funeral services which were held at the church at 1:30 Monday, Dec. 18, with Rev. Lee Lantz of Middlebury, Ind. officiating. Burial in Mennonite cemetery west of Kouts.

CONTRIBUTIONS

THE CONGO INLAND MISSION FINANCIAL STATEMENT FOR OCTOBER, 1933

Balance deficit October 1, 1933		$1561.88
Receipts—		
Cent. Conf. of Mennonites	$1003.90	

Defenseless Men. Conference		550.00	
Missionary Church Assn.		19.78	
Conf. of Def. Brethren in Christ $123.33			
Receipt through Field Treas.	10.00	133.33	
Educational Fund—			
Mr. and Mrs. C. C. Moser	15.00		
Elmer Hostetler	6.25		
Mrs. Geo. Oltmanns	1.25	22.50	
Evangelistic Fund—			
Mr. and Mrs. E. W. Rediger	50.00		
Mr. and Mrs. A. H. Stamm	10.00		
Miss Emma Richert	5.00		
Mrs. S. H. Short	1.50		
Ruben Becker	3.00		
Lester Bixel	5.00	74.50	
Promotional Fund—			
Susie K. Friesen (Mess. sub.)	1.00		
Marie Unrau, do.	1.00		
Dietrich Stoesz, do	1.00		
Stella M. Stephens, do.	1.00		
Mrs. S. J. Wyse, do.	1.00		
G. I. Gundy, do.	1.00		
Miss Alma Garber, do.	1.00		
Mrs. S. H. Short, do.	1.00		
Ruben Becker, do.	1.00		
Miss Mildred Brenneman, do.	.50	9.50	1813.51
Total cash			$ 251.63
Disbursements—			
C. C. of M.—Allowances	$105.00		
Board expense	33.50		
Office expense, salary	25.00		
Office expense, other	12.51		
Promotional Field expenses	8.34	184.35	
D. M. C., allowance	25.00		
Sommer trip to Conference	5.00		
Board expense	28.50		
Office expense, salary	25.00		
Office expense, other	12 51		
Promotional Field expense	8.34		
Passage, Suttons	510.00	614.35	
M. C. A., allowance		30.00	
C. of D. B. in C., Ward order		48.32	
Evangelistic		25.00	
Promotional, Messenger printing		98.25	1000.27
Balance deficit			$ 748.64

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR NOV., 1933

Foreign Missions, Gen'l Treas.: West Zion Sew. Soc., Moundridge, Kans., $10; Bethel Mission Soc., Mt. Lake, Minn., $25; Mission Soc., Upland, Calif., $26; Johannestal Sew. Soc., Hillsboro, Kans., $20.15; Salem Sew. Circle, Dalton, O., $30; Miss. Soc., Reedley, Calif., $20; two-third coll. W. M. program, Western District Conf., Goessel, Kans., $38 73; "Worth While" Circle, Reedley, Calif., $10; Nord Alexanderwohl Sew. Soc., Canton, Kans., $22.56; "Busy Bees" Soc., Donnellson, Iowa, $15; Ladies' Aid Soc., Butterfield, Minn., $50; Hoffnungsau Sew. Soc., Buhler, Kans., $75; First Menn. Miss. Soc., Bluffton, O., $29.20; Sew. Soc., Newport, Wash., $27.50; Hoffnungsfeld, Sew. Soc., Moundridge, Kans., $13.43; Total, $412.57.

Home Missions: Mission Soc., Upland, Calif., Portland City Mission, $20; Mission Soc., Upland, Calif., Home Missions, Gen'l Treas., $6; Johannestal Sew. Soc., Hillsboro, Kans., Home Missions, Gen'l Treas., $20.15; one-third collection Women's Miss. program, Western Dist. Conf., Goessel, Kans., Home Missions, General Treas., $19.37; Ladies' Aid Soc., Butterfield, Minn. Home Missions, Gen'l Treas., $10; Halstead Joint Miss. program, Nov. 19th, Home Missions, Gen'l Treas., $4.-31; Hoffnungsau Sew. Soc., Buhler, Kans., Home Missions Gen'l Treas., $25; Hoffnungsau Sew. Soc., Buhler, Kans., Home Missions, Western Dist. Conf., $25; total, $129.83.

Christmas Fund: Young Mothers' Sew. Soc., Hillsboro, Kans., $5; West Zion Sew. Soc., Moundridge, Kans., $5; Bethel Mission Soc., Mt. Lake, Minn., $75; Tabitha Sew. Soc. 2nd Ch., Beatrice, Nebr., $5; Ladies of First Menn. Ch., Paso Robles, Calif., $10; Oakleaf Mission Soc., Mt. Lake, Minn., $10; Mission Soc., Upland, Calif., $39; Zion Sew. Soc., Elbing, Kans., $19; Grace Menn. Miss. Soc., Pandora, O., $20; Johannestal Sew. Soc., Hillsboro, Kans., $3; Salem Sew. Circle, Dalton, O., $3; Miss. Soc., Reedley, Calif., $15; Ladies' Aid, Grace Ch., Lansdale, Pa., $5; Gnadenberg Sew. Soc., Whitewater, Kans., $10; Salems Ch., Sew. Soc., Munich, N. D., $2; Mennoville Sew. Soc., El Reno, Okla., $1; Salem-Zion Mission Soc., Marion, S. D., $5; Tabor Sew. Soc., Goessel, Kans., $8; "Busy Bees Soc.," Donnellson, Iowa, $10; Ladies' Aid Soc., Butterfield, Minn., $10; Miss. Soc., First Menn. Ch., Nappanee, Ind., $2; First Menn. Miss. Soc., Newton, Kans., $15; Menn. Sew. Soc., Hillsboro, Kans., $5; Hoffnungsau Sew. Soc., Buhler, Kans., $10; First Menn. Miss. Soc., Bluffton, O., $10; Upper Milford Sew. Soc., Zionsville, Pa., $20; S. O. Circle, Upland, Calif., $12; Ladies' Aid Soc., Allentown, Pa., $10; St. John Ladies' Aid, Pandora, O., $16.40; Bethel Sew. Soc., Mt. Lake, Minn., $25; Christian Menn. Sew. Soc., Moundridge, Kans., $15; Dorcas Soc., Wayland, Iowa, $20; Miss. Soc., Immanuel Ch., Los Angeles, Calif., $6; Bethel College Ch., Miss. Soc., Newton, Kans., $10; Total, $436.40.

Expenses of Ex. Com. and "News and Notes"—Mission Soc., Upland, Calif., $2.50; First Menn. Miss. Soc., Bluffton, O., $10; Ladies' Aid, Grace Ch., Lansdale, Pa., $2.80; Sew. Soc., Morden, Man., $.50; Nord Alexanderwohl Sew. Soc., Canton, Kans., $.90; Mission Soc., Pulaski, Iowa, $1; Ladies' Aid Soc., Allentown, Pa., $3.10; Ladies' Mission Soc., Monroe, Wash., $.50; Mrs. Jacob Isaac, Moundridge, Kan., $.25; Total, $21.55.

Miscellaneous—First Menn. Miss. Soc., Bluffton, O., Biblewoman, India, $35; Bethel Sew. Soc., Mountain Lake, Minn., Orphan, India, $30; Bethel Sew. Soc., Mountain Lake, Minn., Evangelist, China, $60; Jr. Mission Band, Berne, Ind., Orphan, India, $30; Salem Ladies' Aid, Marion, S. D., Biblewoman, India, $30; Salem Ladies' Aid, Marion, S. D., Evangelist, China, $40; Salem

(Continued on page 23)

JOTTINGS

Bluffton College Choral Society gave its 24th rendition of Handel's Messiah in the local high school building.

The cantata, "The Holy Night" was the Christmas offering of the Ebenezer Mennonite church, near Bluffton, O. The chorus of more than 50 voices was directed by Miss Mable Amstutz. The accompanist was Miss Mable Lugibill.

The Herald of Truth, the organ of the (Old) Mennonites appeared in 1864 and has continued publication to the present time under various editors and is now the Gospel Herald, appearing weekly from the press of the Mennonite Publishing House of Scottdale, Pa.

Mrs. R. A. Goerz of Newton, Kansas, met with the Missionary society of the Zion, Moundridge, Kansas church, at one of its recent meetings and gave an address on the subject: "What the Missionaries Still Find to Be Thankful for."

The English organ of the General Conference, The Mennonite, made its first appearance in 1885 as a venture of the Eastern District Conference. It was taken over and published by the Board of Publications of the General Conference in 1902 and continued publications to date when it combined with the Christian Evangel. The first issue of the Christian Evangel appeared July, 1910 as the organ of the Central Conference and continued publication to date as a monthly until combined with The Mennonite.

The recent celebration of the 250th anniversary of the landing of the first group of Mennonites in America again called attention that, in this locality, there has been a regularly established Mennonite congregation since that time although this group remained small because most of the later comers were farmers and located on lands rather than in town. The present meeting house, built in 1770, has been placed in excellent repair and bids fair to continue as a comfortable place of worship.

In 1748 there appeared from the Cloister Press at Ephrata, Pa., a volume of gigantic proportions and tremendous import, the Martyr's Mirror. It was the largest literary undertaking in Colonial America, the first American book to be reprinted on continental Europe and a great source book of Mennonite history. Since that time there have been a number of issues of this book in both the German and English languages. The 1748 edition was a German translation of the earlier Dutch edition of 1660, a work which in turn had drawn largely from other martyr literature. Copies of the Ephrata Edition are treasured as precious family heirlooms in those families fortunate enough to own copies. They have become exceedingly rare and are much sought after by collectors. There is a splendid copy in possession of the Congressional Library in Washington. Van Bracht, the compiler of the work, brought together material from every source available to him at the time he wrote the book. Every one who desires a knowledge of the Mennonite church in the times of persecution should become familiar with the book and, if possible, own a copy of it. The late editions in both German and English are available.

Bluffton College Glee Club made a three weeks' tour through four eastern states during the holiday vacation. While on tour the Club gave several concerts over the radio from Cleveland, Allentown and Philadelphia. Prof. Russell A. Lantz directed.

Handel's "Messiah" was rendered by the chorus of the Pandora, O., church as a Christmas feature under the direction of Roy V. Hilty. Those having the feature vocal roles were, Mrs. Roy V. Hilty, Miss Hilda Amstutz, M. B. Milkesell and Leroy Wolfe. The organist was Miss Margaret Amstutz.

Build around a nucleus of the Men's Chorus and the Ladies' Chorus of the Berne, Ind. church, a choir of over 100 voices presented a splendid program as a part of the Christmas exercises of that community. The choir was under the direction of M. E. Stauffer and did the choruses from Handel's "Messiah" in a creditable manner.

An elaborate Christmas exercise was presented in the Berne, Ind., church. The Men's Chorus sang "Silent Night" back of a curtain while candle bearers marched to the stage with candles burning while grade B pupils were singing "The Light of the World Is Jesus." Following the Scripture Reading German songs were rendered by six German classes. Special talks and special selections completed the program.

The young people of the Second Mennonite church, Philadelphia, Pa., again agree that the best "kick" they have gotten out of Christmas was the joy it gave them to collect and distribute the provisions that they had the privilege of bringing to the poor families in the community. Another Christmas delight was the part they had in carol singing on Christmas Eve. This year the singers went on the road at midnight and brought their messages of cheer from house to house until six o'clock next morning. Several shut-ins were specially pleased by the visit given them.

The China Famine Relief with headquarters in New York is making great efforts to have the American people realize the dire need on the part of China that has suffered one of the worst floods in history and is now in the midst of famine. Millions in China have died from starvation. Other millions have died from the flood and its after effects. Many millions will die from the same causes—but many can be saved. In the past, with the help of generous Americans, millions have been saved, the pains and sufferings have been eased and countless Chinese children have been made happy and healthy.

The earliest Mennonite conference, of which there is record in America, was held in 1727. The result of that meeting was the approval of the Confession of Faith adopted by the Mennonites of Holland in 1632. The list of names appended to the document practically included all of the ministers in America at the time. The pamphlet appearing in the name of this gathering was printed by the celebrated colonial printer Bradford. Copies of this print are rare and are eagerly sought after by collectors. An excellent copy of this issue is in the Schwenkfelder Historical Library at Pennsburg, Pa., which is rich in material of Mennonite interest.

Young people in the Immanuel Mennonite church, Los Angeles, Calif., met with the pastor, Rev. D. D. Eitzen, recently to arrange for a personal worker's class. Regular meetings followed every Wednesday evening. The Sunday School of this congregation was active in collecting food stuffs for baskets to be distributed among needy families on Christmas. The subject of the pastor's Christmas sermon was: "Is There Room for the Babe of Bethlehem Today?" Several Sundays ago the morning service partook of the nature of an Infant Consecration Service. At that time Rev. Eitzen preached on the subject: "Parenthood—An Office of Trust."

The first Mennonite periodical to appear regularly in America was the **Religioeser Botschafter** edited by John Oberholtzer and printed at Milford Square, Pa. This paper continued from August, 1852 until Dec., 1855. It was succeeded in 1856 by Das Christliche Volksblatt edited by Oberholtzer and financed by Der Mennonitische Druck Verein. The Friedensbote, which succeeded the Volksblatt, appeared in 1867 until it was combined with the Zur Heimath (published by the newly settled Russian Mennonites) and appeared as the Bundesbote, whose first issue appeared in 1882. The Bundesbote continues as the official paper of the General Conference under the editorship of Rev. C. E. Krehbiel of Newton, Kansas.

It is interesting to note that some of the things associated with the first Mennonites who came to America still survive. The first house erected in Germantown, in 1683, by Thomas Connerts has been considerably altered since then, nevertheless, the present house, standing on the original site, has incorporated into its structure a part of the wall of the first building. It was in this house that the famous protest against slavery was drawn up and signed. The first minister of the Germantown church, William Rittenhouse, erected a stone house which is preserved and occupied to this day. A bronze marker on its walls states that in this building David Rittenhouse, the grandson of William, was born. David Rittenhouse was the celebrated scientist, mathematician and politician of the Revolutionary days and was also the first mint master of the United States. The Keyser house, so named because it was erected by another of Germantown's first ministers, is still occupied by some of the descendants of Dirk Keyser, the Dutch silk merchant who was one of the earliest of the ministers in the Germantown church. The building is regarded as a sample of the best type of colonial houses in Pennsylvania. About 30 miles north of Philadelphia there remains, and is still in use, the log cabin built by Hans Nyce, another of Germantown's earliest Mennonite ministers.

CONTRIBUTIONS

(Continued from page 21)

Ladies' Aid, Marion, S. D., Korba, India, in place of sewed garments, $5; Salem Ladies' Aid, Marion, S. D., Janjgir, India, in place of sewed garments, $5; Sew. Soc., Lehigh, Kans., Lame Deer, Mont., in place of sewed garments, $5; Salem-Zion Mission Soc., Marion, S. D., India, where needed, $20; Salem-Zion Mission Soc., Marion, S. D., China, where needed, $20; Salem-Zion Mission Soc., Marion, S. D., Mrs. Louisa Schrag, China, $10; Salem-Zion Mission Soc., Marion, S. D., City Missions, where needed, $5; San Marcos Sew. Soc., Paso Robles, Calif., P. W. Penner, $10; First Menn. Miss. Soc., Sugar Creek, O., medical work, India, $25; Jr. Mission Band, Berne, Ind., medical supplies, Basna, India, $25; Mission Soc., Upland, Calif., relief work, $10; Hoffnungsau Sew. Soc., Buhler, Kans., relief work, China, $25; Hoffnungsau Sew. Soc., Buhler, Kans., emergency relief work, $25; Hoffnungsau Sew. Soc., Buhler, Kans., Bethel Home for the Aged, Newton, Kans., $10; Halstead Joint Miss. program, Nov. 19th, Valdo Petter for fuel, $5; Total, $430; Grand Total, $1430.35.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

BUDGET FOR THE HOME MISSION BOARD FOR 1934

Salaries	$15,000
Interest	615
Insurance	60
Rent	420
Board Expenses	400
Debt	9,500
Total	$25,995

W. S. Gottshall, Sec.

JUNIOR C. E. TOPICS

(Continued from page 18)

different from those in many nations to which we send missionaries?

4. When was the country first opened to Christian Missions?

5. What is being done for Christ in Japan now?

Daily Readings

A story of God's goodness.—Rom. 2:4.
A story of light.—Luke 2:29-32.
A story of salvation.—Acts 4:12.
A story that changes lives.—Rom. 6:18.
A story of service.—Matt. 20:25-28.
A story of sacrifices.—Rom. 5:8.

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SCHEDULE

of the dates on which

The Mennonite and the Christian Evangel

will be published

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Number 3	February 6	Number 15	August 7
Number 4	February 20	Number 16	August 21
Number 5	March 6	Number 17	September 4
Number 6	March 20	Number 18	September 18
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Number 9	May 1	Number 21	November 6
Number 10	May 15	Number 22	November 20
Number 11	June 5	Number 23	December 4
Number 12	June 19	Number 24	December 18

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aug34
Rev Emanuel Troyer

"Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11.

VOL. I BERNE, INDIANA, JANUARY 16, 1934 January 2

EDITORIAL

OUR NEW CHURCH PAPER

As joint editor of our paper it brings a great deal of joy and satisfaction to receive encouragement as we received last week in a letter sent to our office. This letter expressed a deep interest in this project of cooperation of our two groups of Mennonites. We appreciate these messages and we also appreciate and welcome any constructive criticism that comes to help improve our paper. Just a few suggestions to those who used to be contributors and readers of the Christian Evangel. Questions have been raised in relation to church correspondence, contributions and as to our section of the paper. We do not believe that there should be too distinct divisions in our paper as it relates to the two conferences but in order to answer a question it might be stated that each one of the editors has eight pages for which he is responsible. We welcome any contribution in writing which any of our readers wish to make. If you have a message on your heart, send it along because you will have an audience of over two thousand people to get your message.

So many of our former Christian Evangel readers have always enjoyed the Church Correspondence and some have been raising the question in relation to our new paper as to whether church correspondence is welcome. We should like to say that from the standpoint of our churches that we welcome church correspondence and would recommend to our churches that they continue to select their correspondent. W

OLD BIBLES

On the book stall in one of the sections of a large city there were a number of old volumes such as text books no longer in use, Government publications that represented hardly anything but the extravagances of a Congress more ready to keep the Government print shop busy than serve a useful purpose, cheap novels and books of poems that would not interest the average reader, even though he sometimes enjoyed good poetry, and several old Bibles. The one we picked up had in it the stamp of the County Commissioner. Not a page seemed to have been read but the cover was worn out. It was one of the numerous Bibles that had been used by election officers in taking the oath. As we turned the pages our eyes fell upon the passage which says: "Swear not at all" What a farce! To disregard the plain command of Scripture and use the Book as an emblem of the swearer's calling upon God to witness that he was telling the truth and pretend that a pious act had been done! It is all the more of a farce when an affirmation would have just as well served all lawful purposes.

In the corner of our book shelf we rediscovered a copy of the Bible that once belonged to an aquaintance who was a dope fiend and died under the effects of the poison. It was a gift from him and had in it its marked passages. We remember him as a diligent Bible reader yet one who sought to break the chains of a terrible habit without God's help, having tried several kinds of cures that brought him misery but no relief. His wail had constantly been, "I have tried but nothing helps." Something would have helped had he placed himself into the hands of God instead of into the hands of specialists who took his money but gave him nothing. Just to read the Bible as though it were in itself something but doing nothing that it teaches one must be done means nothing to the one who is "without God in the world." Poor fellow! His sinning was something akin to sinning in the light of better knowledge.

Another of the Bibles on that shelf is a Catholic version that once belonged to a priest. It was given to the Protestant doctor, who treated it as a keepsake. Through the doctor it came into our possession together with the story that goes with it. This priest had been loved by all who had the good fortune of knowing him. He was noted for his cheery disposition and for not complaining though his physical condition often kept him in continued pain. The physician was perhaps the only person who knew something of the added misery that he carried with him to the grave. Around his waist there was a ring of callous caused by the belt of thorns he wore all the time. Whatever one many think of self-imposed penance we find in the owner a consistent adherence to what he believed and taught even in matters of which the world knew nothing.

The ancient leather bound companion of the Bible just mentioned in the German language and what makes it all the more interesting to a book collector is that it is a copy of the first issue of the Bible in America printed in a European language by Sauer of Germantown. Its thumb worn leaves indicate a long and constant use by its original owner. The good paper, printing and excellent binding speak eloquently of the thoroughness of the publisher. The book must have been costly in those days when there was little money so the purchaser by securing a copy was willing to place himself at considerable expense in order to have it as the chief treasure of the household. In our day when Bibles may be purchased in the ten cent stores we can hardly appreciate what sacrifices were required by our fathers in order to be owners of Bibles.

Not on the shelf, but in the place where we keep the things we treasure highly, is our mother's Bible. A dainty morocco covered volume presented to her by father. Though in continuous use it was like mother to keep everything neat and carefully. The only stains on the much read pages are tear stains. This Bible is an emblem of Mother's devotion and her close relation to her Lord. We treasure it. We also know others to whom Mother's Bible is precious because it symbolized the preciousness of her Saviour to her. G.

IVORY HOUSES

In I Kings 22:39, reference is made to the "Ivory House" built by King Ahab. And Amos in denouncing the extravagances of Israel, also mentions ivory beds, while from an earlier period we learn that Solomon imported "gold, silver, ivory, apes and peacocks." No doubt that in those times ivory was an important item of commerce, especially to the nations who were prosperous enough to demand such luxuries. One might naturally expect to find such ordinary things as stone implements or foundation stones on the site of a city long ago disappeared, but an abundance of costly ivory under the ruins of such a city is just marvelous, yet, this is just what has happened on the site of the ancient city of Samaria, which scholars are in the midst of uncovering. The story of excavated places mentioned in Scripture is always fascinating, but here comes a superthrill when they uncover ivory from Ahab's Ivory Palace. There has just been displayed at Harvard University 20 ivory fragments of ivory, a portion of the find by Prof. Lake in his excavations on the site of Samaria. These fragments evidently were ornaments in the walls, throne, furnishings etc. They give evidence of highly developed artistic taste and some of them are ornamented with gold, lapis lazuli, and colored glass. Of course when ivory houses were spoken of in Scripture the sense is that ivory entered largely into its furnishings and ornaments. Being a more or less durable material ivory survived the fire and the corrosion of the ages.

Time and again ancient ruins have yielded proof after proof of the Scripture narrative confirming it in detail much to the consternation of those who would make most of it merely unsafe tradition and the rest of it imagination.

Samaria has another and perhaps a more important contribution toward the confirmation of the Bible narrative in the shape of a version of the Pentateuch in the ancient dialect which is older than other versions and its most valued manuscript is still in possession of the few remaining Samaritans living in the vicinity. G.

TECHNIQUE VERSUS CHARACTER

It was said by an observer, years ago, that his idea of a liberal education was a boy sitting on one end of a log and Mark Hopkins on the other. The figure was a homely but effective one and those who have it before them see it, stripped of external things, and getting to the core of things in regard to modern education. As with most other things, there is a tendency to overrate things, even in religious education. A fine equipment and an elaborate organization are not, by all means, all that goes toward efficient education in the Christian world. That which must be considered essential, above all else in education, is the character and devotion of the educators. Of course this implies a command of the information relative to proper instruction in the Christian life, but, endowments, magnificent plants and money to carry on the work are not so important as specialists would have us believe. Sunday Schools are regarded to be the most useful implements of the church in the training of the youths. Sunday School experts, too often lay so much emphasis upon the need of elaborate equipment and thorough organization that they forget, or ignore, the possibility of groups, without the assistance of such things, accomplishing anything. We have in mind of a group of Sunday School teachers and officers whose work lay in a small two room building. They attended a series of lectures given by experts under the auspices of the state convention. These experts told them that if there were not the accepted organization of the modern schools available and if the school did not have at its disposal teachers who benefitted by special training, they might as well go home and shut up their schools and leave the work to those who were better fitted for it and had at their disposal everything that modern schools might use. Those few people, mostly of them having served long and faithfully, went home greatly discouraged. Having been told that others had what they had not of the things that were absolutely essential they wondered what would be the best thing for them to do.

The trouble with ideas such as those stated above, is that they should have had the opportunity of having been shown what they, with their limited advantages might be doing. We note that the great majority of Sunday Schools in the land are one room schools. We note, too, that from these schools come many of the best and most efficient Christian workers. Poverty in external equipment may mean difficulties, but, it surely does not mean impossibility.

We recall our early boyhood in a little country village. The three churches of the community were some distance from the village and in the village there was maintained a Union Sunday School which the children of all three denominations attended. There were two teachers in the school who practically taught every boy and girl of that community. They were just plain country housekeepers with no unusual qualities except that they were persons of the sweetest disposition and possessed of a sincere devotion to the service of the Lord. Perhaps, as experts in instructing beginners, they would not have graded high in the estimate of an expert, but, upon all of these beginners, they stamped the imprint of their devotion and faith that had much to do with the development of the characters of those who began their Christian careers in this little country Sunday School. It was the character of these two women and not the regementation of their methods that made them the most valuable asset to that school and community. Technique may be valuable where it is possible, but, it is the least of requirements unless the character of those who use it is the supreme qualification. One cannot make Christians by just having separate Sunday School buildings with separate classes housed in separate rooms and instructed by those who only have teacher's training credentials where there is not that underlying character that inspires faith in Jesus Christ, consecration to his service and a life that reflects Him in all its ways. G.

CORRESPONDENCE

Buhler, Kans., Dec. 17, 1933. To The Mennonite:—Hebron Church, Buhler, Kans. As correspondent of the named church, I shall try to contribute a short report of the happenings of our congregation during the past year. First of all we want to thank the Lord for guidance and all the rich blessings we were permitted to enjoy.

We feel especially grateful for our leader, the Rev. P. E. Franz, who has served us so faithfully in many a way.

As much as known there has not been much sickness among the various members. A few new members were added unto the church membership.

In April we lost one very active member, when Mr. J. J. Buhler was taken from our midst, to his heavenly home. We miss him very much. The vacancy he left, cannot so easily be replaced.

During the month of May we celebrated our annual "Children's Day." This affair is always greatly enjoyed by all.

During the summer months everybody seemed to pursue his daily work without much noticeable disturbance. Only the oil wells, near the church, became quite noisy at times. Sometimes it was almost impossible to have our meetings an account of the disturbance they caused.

Several of our members attended the Gen. Conf. at Bluffton, Ohio. All of them gave us a very satisfactory report of the procedures and outcome as a whole.

The members of the Sewing Society have also been very active. The articles completed were sold on our Annual Mission Sale, on the 25th of November. Many visitors and friends from far and near arrived to make this sale a success. A bountiful dinner was served to all at noon. The two auctioneers had to work hard in order to get favorable prices for the articles. The Lord was good unto us and there were enough willing buyers present, so that the nice sum of $356.00 was obtained. We felt grateful that this was possible in a time like the present.

On the 19th of November we observed "The Holy Communion."

As Sunday School workers we too realize our problems and needs more and more. In order to meet these needs, we have again organized the S. S. Teachers Training Class. We meet every week with Rev. Franz as our competent leader. The attendance is unusually good. The benefits gained from this class are certainly worthwhile.

A few weeks ago, Dr. J. E. Hartzler conducted a series of lectures in Buhler. Consequently the Thanksgiving services, were held in a union meeting in the Buhler High School auditorium. All these meetings were greatly attended. Dr. Hartzler's lectures were all very inspiring to the listeners and we hope and pray that the future will bear fruit abundantly according to the good seed sown at this time.

Wishing all the readers a Merry Christmas and a Happy New Year.

The Corr.

Bluffton, Ohio, December 21, 1933. Dear Readers:—Last night I was present at the Mennonite Gospel Chapel prayer meeting, which meets every Wednesday in the home of Rev. John Esau, the pastor of that Mission work in Lima. I believe 12 were present. We had a blessed time in the Lord. Plans were made to distribute about 25 Christmas baskets to the poor and needy in that part of the city. The churches in and around Bluffton and Pandora are furnishing these baskets.

Rev. and Mrs. Esau, Mrs. Ruel Bixel the Sunday School Supt., with the help of Miss Diller and Miss Sprunger, are practicing a Christmas program with the Sunday School children. There are 19 on the program. This program will be rendered on Friday evening, Dec. 22; 7:30 P.M. I am sure it will be good. The time the program of the Summer Bible School was rendered, the children did well.

This work is not even a year old—was started in January 1933 by the Gospel teams of the Ebenezer Church, the young people of the St. Johns Mennonite and others helping. Even the Berne young people came to Lima to render service. They have also contributed very liberally in finances for this work.

This Chapel is a Seventh Day Adventist church that is being rented for the Sundays and other services. It is located in a good residential district. Have found many people that do not go to church.

On Sunday the 10th of December a dedicatorial service was held. Hymn books had been purchased upon faith—which were dedicated to the Lord's service. The cost, $25.00, has now been paid. The Lord wonderfully answered the prayers of His workers. People sent in money—and we rejoice in Him.

Rev. Kreider of the First Mennonite church brought the message in the afternoon. He spoke on Isa. 6:8; "Here am I"—It was a message of consecration and encouragement to serve with all that we are and have. We realized how little we often let Him have of us for service. The St. Johns Young People furnished the music that also called us out for more definite service. In the evening Rev. P. A. Kliewer brought a message on "Hold fast—sound words; That good thing committed—keep committing it again to faithful witnesses." Also gave a short outline of how our people in the past have been doing this—encouraging to do the same in the future. After the message, 24 gathered around the Lord's Table and commemorated the Lord's death. About 42 were present in the afternoon and also in the evening. We have had some blessed times in that little Mission or Gospel Chapel, and are looking forward that the Lord will bless that work—and that many souls may be won for the Lord, using Rev. Esau and the other workers, who have been so faithful in that work. Also our Mennonite members in Lima have been faithful supporters of that work. God will bless them and use them also in the future.

Just felt that I should write this to have you share with us in the joy that we have in the service here for the Church—asking for your prayers in behalf of it.

Yours in His service,

P. A. Kliewer.

P. S. The first prayermeeting I believe 18 were present. Also at the first Ladies Missionary Society meeting 11 were present.

Butterfield, Minn. December 31, 1933, To the readers. We are again at the close of another year and ready to step into the New Year. May our Lord bless every one of us the coming year. He has provided for us so plentiful during this year, we give him thanks, and all honor and glory. We shall write a report from our congregation during the last three months. In the 8th of October, Rev. J. J. Balzer from Mt. Lake gave a brief report from the conference, "he being our deligate" which was greatly appreciated by all.

The 15th of October, Rev. D. J. Dick from Mt. Lake, was in charge of the morning services, speaking over Christ's second coming which was very interesting, he especially emphasized that Christ's coming was near at hand, and to be ready to meet our Saviour when He appears. On November 5th the annual meeting of the C. E. Society was held when Mrs. H. M. Fast was re-elected as president, during the last year we received a number of new members which brings the membership up to 54, in all. November 27, our annual church meeting took place in the church. Mrs. R. E. Cosey was reelected as S. S. Superintendent and I was again elected as Secretary and Correspondent, so I will try another year to do my part even though in great weakness. On Thanksgiving morning, Rev. L. H. Linscheid reminded us of being thankful for all the blessings we received during the year, the next day he took sick and developed pneumonia and was taken to the Mt. Lake hospital where he stayed nearly two weeks, we are glad to state at this writing that he is improving and hope he will soon be on duty again. We have always had services during his illness. Rev. J. J. Balzer, Rev. P. J. Friesen and Rev. Bartel have been bringing us the gospel messages. Mrs. J. P. Linscheid and son Eldor visited with relatives in Kansas a few days during the latter part of November. Our ladies aid society held their annual meeting in December, when Mrs. R. E. Cosey was elected as president for three years.

On Christmas evening our Sunday School rendered a program which was well attended. On Christmas morning Rev. J. Bartel delivered the sermon of our Saviour which is always interesting. The 31st of December the Women's Community Chorus gave the cantata, "The Hope of the World" in our church. Two weeks previous we gave this in the Northern Lutheran church. Now wishing you God's richest blessings through the New Year.

Mrs. Gust Miller, Corr.

Wadsworth, Ohio. Rev. A. J. Neuenschwander has recently visited the congregation here (Wadsworth) and brought to us a fine spirit and enthusiasm. While he is visiting the churches of the various conferences in the interest of the Young Peoples work and that of the Publication Board he is doing infinitely more than presenting a case of needed finances. Brother Neuenschwander came here on a Wednesday and remained till Sunday afternoon. On Wednesday evening he preached a forceful sermon on the subject, "Ye are the Light of the World." On Thursday evening his sermon was, "Philip, a Great Layman." Friday evening was Young People's night and Bro. Neuenschwander's theme was, "Stirring the Flame." The Sunday morning sermon was on, "The Church, a Power in the World." To hear this series of messages, or if time does not allow a part of them, will do every congregation a great deal of good. The messages carry the kind of inspiration and enthusiasm that every congregation occasionally needs. He realizes that he has a greater mission and opportunity than merely going around to see how much money he can raise for the two causes he represents, and he represents them well.

This is the sort of plan our conference has long needed. While we are too small a denomination to employ a list of secretaries we do need brethren of the right sort to visit the churches and present to them the activities of the General Conference. Our people need to be reminded that there is such a thing as denominational mindedness and consciousness and that as long as we are members and churches of a conference we have a responsibility and should be loyal to it. Some one has said that the Mennonite church is like a well fed cow and anybody can come into it and milk whenever and however they please. The statement meant to imply that we were not loyal to ourselves and that we have so attended to other causes and institutions at the neglect of our own. Bro. Neuenschwander has a pride and heart interest in his denomination and radiates this spirit wherever he goes. For this reason every congregation should anticipate his coming and keep him as long as they can.

Wilmer S. Shelly.

Pratum, Oregon. Dear readers of the Mennonite.—"O sing unto the Lord a new song for He hath done marvelous things." A splendid thought to remember the past year by. God truly has done marvelous things. Has kept His loving protecting hand over our group of believers, has taken none of our members home to Himself during this past year. Even though the storm of hard trials were some of our experiences, yet with new hope and strengthened faith we can say that these trials were only stepping stones and that we received a blessing from them.

We with our finite minds can not always understand the leading of our Precious Saviour. What this New Year has in store for us, we do not know, but one thing we do know and that is that God will not forsake His own, if we but will trust Him, and take Him at His Word. This promise and many similar ones, are given to us in His Precious Word. Our dear pastor expounded to us one of these wonderful passages for a New Year thought. His theme was "Free from Care and Anxiety." Matt. 6:25-34 and Phil. 4:5-7. We were much blessed by this appropriate message.

We are having one of the most beautiful winters out here in the west. The daily paper stated that on January 4 it was only one degree cooler than last June. Some of the early flowers are in bloom, far ahead of their season. The fall grain looks wonderful, as we did not have any cold weather to check its growth. The first Sunday in January seemed like a lovely spring day with the warm sunshine.

On Christmas Eve we had a splendid program given by the children. Our church was filled to the last space and many were turned away. There were about four hundred persons there, the largest crowd we ever had on such an occasion. The Sunday School choir sang the lovely Christmas songs. Rev. J. M. Franz gave the closing remarks. His theme was the evergreen tree, a type of the Lord Jesus—ever liveth.

On Christmas Day our Pastor gave us a fine message in the German language and the church choir sang two familar German Christmas songs. A good number came to enjoy their message also some came from our neighboring church.

On New Year's Eve we had our C. E. and praise service combined. Our pastor had charge of this meeting. Many beautiful thoughts were expressed. A large group came to listen to this program. A double quartet sang a fine New Year's song in the German language.

On December 29, the "King's Messengers" Quartet from Biola, Los Angeles, gave us a fine program, in song, music and testimony.

THE MENNONITE AND THE CHRISTIAN EVANGEL

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EDITORS
Dr. S. M. Grubb, D.D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Our Annual business meeting was held in the evening of January second. Had a fine meeting. Our group sent more money for the cause of missions than the previous year. May those who have received it also use it as it was intended for—for the purpose of spreading the dear Word of God and winning souls. New workers were also elected for this coming year. 'Tis true we can't all do great work for our precious Saviour but we can all do our part, which is assigned to us. In building a mansion the building cannot exist of doors and windows only, there even has to be a door sill for others to walk over—so it is also in God's work. May God help us to be true in the small and insignificant tasks as well as in the larger ones.

This past year our busy pastor had charge of four funerals. One was held at our church. Also delivered three messages at three silver wedding anniversaries, also one at a Golden Wedding anniversary besides the many sermons he delivered at different places, besides his own work here with his flock. Let us remember to keep the Golden Rule of the Bible, Matt. 7:12, and we shall be a greater blessing this year to others than what we have been before.

Lydia Stauffer.

First Mennonite Church, Mt. Lake, Minn. Dec. 24, 1933. Dear Editor and Readers.—The end of another year is almost here and as we look back we must say that great and merciful is the Lord and that he has showered many blessings upon us during the past year.

Early in the year, Jan. 29, 1933, this congregation was privileged to celebrate the 40th anniversary of its minister, Rev. D. D. Harder. It was exactly 40 years ago that he was ordained into the ministry and served the same congregation throughout that time. Several neighboring ministers were invited to speak. Rev. Harder, Elder I. J. Dick and several members of the congregation spoke also and Miss Anna Bargen rendered a very suitable reading. The choir furnished music. The church was filled with people and the entire occasion became very impressive and no doubt, the congregation, and especially Rev. Harder will remember the festival for many, many years.

Good Friday, Easter, and Pentecost were also especially observed by the church as well as Harvest Festival, prayer meetings, and the Lord's Supper. In the spring of the year the regular catechism class was held, which several young people joined and three were baptised and taken into the church on the day of Pentecost. Several other people were added to the church by letter on the same day.

The Sunday School and Young People's organizations, as well as the Sewing Societies have been very active during the year. We have been privileged to have church services every Sunday morning and often evenings and at times during the week. So far as opportunities to hear the gospel are concerned we have had them, may God grant that we have made the best of them.

During the fall months a new heating system was installed in the church and so far we have found it very satisfactory.

Nov. 21, 1933, the annual business meeting of the congregation was held in the church. One new member was elected to the Board of Religious Council, one to the church board. The church secretary, S. S. Superintendent, choir director, pianists, etc., were also elected and the general business of the church taken care of.

Tomorrow we shall celebrate again the coming of the King, let us hope that he may come into every heart and abide therein unto the end of time.

Wishing everyone a Merry Christmas and a Happy and Joyous New Year, I am,

H. M. Harder, Sec.

MISSIONARY SERMON

Romans 10:12-18

By J. D. Graber

I greet you in the name of Jesus Christ, our Lord and Master, and I trust you will hold up your servant in prayer that God may speak through him in this hour.

The passage from which I have been asked to preach this afternoon is found in Romans 10:12-18. As I studied this passage of Scripture and tried to find in it some line of thought that would be appropriate for a missionary sermon, I was led to feel that the Apostle had in mind in this passage three distinct ideas, namely: the missionary vision, the missionary message, and the missionary method—Vision, Message, and Method.

In the outline of the book of Romans we find that the Apostle in this tenth chapter, along with the ninth and the eleventh, is discussing the problem of Israel, and he recognizes the fact that God has rejected Israel. At this particular point in the argument he is trying to show that God did not reject Israel arbitrarily, but that he rejected Israel because they rejected Him. The writer to the Romans is seeking to wean people away from the prevalent Jewish idea of that day that God had chosen the Jewish people to the exclusion of all other people, because the Gospel message has ever been, "Whosoever believeth on the Lord Jesus Christ shall be saved."

This was a difficult conception for the Jews of that day for they still felt that the fact that God had chosen them meant that He had rejected everyone else. The Apostle teaches in the opening verses of the passage before us that there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. He is ever insistent on the fact that salvation in Christ is for all people regardless of any other considerations. He is appealing to the Christians of his day to get away from any provincial ideas of the Gospel; he is seeking to instil into the very fibre of their Christian hearts a world-wide vision, a vision that sweeps straight across the barriers of race, nationality, creed, and continent. This same vision I crave for the Church of our own day. We meet many people in the Church who seem to have a very inadequate sense of Geography. It is surprising to discover what strange ideas some of our own people have as to the location of India or its distance from our own country. Are we able to take the wings of our imagination and think right around this world of ours? Can we see that little peninsula on the southern tip of Asia called India with its 353,000,000 people, with its millions of gods, its castes, outcastes, superstition, false religion, degradation, ignorance, sin, and suffering? Can we think on down into the dark continent of Africa, with an area larger than that of our own North America, with its millions who have not the Gospel? Do we know that Mohammedanism is rapidly spreading down through that continent? Can we go on into the South Sea Islands teeming with a population of unevangelized people? into Japan with its Shintoism, China with her Confucianism, back into North East India where Buddhism is the prevailing religion, and on North into Tibet, that mystery land, sealed to all outside influences, including the Gospel of Christ? Have we a vision of the atheism of Russia, the size and extent of the great Mohammedan world, and of the blighting and just as heathenish materialism of our own country and Europe? I say, can we think right around the world and picture in our consecrated imagination these seething millions, these men and women, precious in the sight of God, who have not the blessings of the Gospel of Jesus Christ? I believe a good-sized globe would be a splendid decoration for our mantles or tables so that we might become familiar with the geography of this world in which we live and thus become better able to think and pray right around the world.

There is a striking picture in the tenth chapter of Revelation where the messenger of God is pictured as coming down out of heaven, clothed with a cloud, standing with one foot in the sea and one foot on the land. He holds a book in one hand and the other hand he lifts up to heaven. This is a tremendous conception and is certainly symbolical of the world encompassing purposes of God. The messenger commands John to eat the book which he holds in his hand. This is not a bank book; it is plainly symbolical of the Word of God which must ever be the Book in the hands of a messenger of God. Strange results are pictured as following the eating of the volume. "It will be sweet to thy mouth but bitter to thy belly," said the angel to John, and when he ate it he found it to be so.

What is the basis of this world-wide vision? It is not education, travel, commerce, reading newspapers, or even missionary reports, but it is here symbolized as being the Word of God. If your vision is small or if you lack true missionary vision I want to recommend to you a careful reading of the Bible. If you eat it, as the angel commanded John to do, it will have the same results; it will be sweet to the mouth but bitter to the belly. What does this mean? Missionary enthusiasm and the spirit of these wonderful missionary meetings are precious and we find them to be truly like sitting in heavenly places with Christ Jesus; it is sweet to our mouths. But, friends, the carrying out of the missionary teachings of the Gospel as we find them in God's Word is always bitter to the flesh. It means self-renunciation; it may mean leaving home, a laying down of many things that are precious, and a denial of much that is pleasing to the natural man; it will be, perhaps, a bitter medicine, but I trust we may all be willing to swallow the prescription, even though it may bitter to the flesh.

The idea, again, of a world-wide Gospel is not new to the New Testament. The Old Testament is filled with passages that carry the universal message. God had chosen the children of Israel for a very special purpose and for a special work. The Jews selfishly appropriated these blessings to themselves, decided that God loved them more than He loved other people, and that He had no concern for the Gentile nations round about them. But thank God for the prophets, those men who were filled with the Spirit of God and who spoke the heaven-sent messages, saying in unmistakable language and figure that the purposes of God are ever world-wide. This is one of the strongest proofs of the inspiration of the Scriptures that we have. It is not a thing that grew naturally out of the life and thought of the Jewish people. They simply could not appreciate the fact that the purposes of God were universal. Even though they said, "Our God is the true God," yet they felt sure that He is **our** God and not **your** God. So it is a mark of the special inspiration of God that He broke through this wall of human prejudice and gave the vision to His prophets, right from Genesis on through to Revelation, that His mercy and having grace extend to all people everywhere and in all times.

I wish we might ever have the vision that Christ had as He sat on the rim of Jacob's well in Samaria leading a non-Jew, and a woman, into the Kingdom of God. While she was on her way to the city to call her fellow townsmen Jesus challenged His disciples to lift up their eyes and behold the **world** as a field ready for harvest.

I wish we might get the vision the Apostle Paul had. Nothing inspires me more than to follow him as he planned his missionary work. He had a passion and a vision of world-evangelization that has never been equalled since. He was warned that if he should insist on going to Jerusalem he would be persecuted and probably put to death. But he said, "None of these things move me, neither count I my life dear." He was not content with merely working around the fringes of Judaism; he was determined to plant the banner and push the attack right into the entrenched heart of Judaism in Jerusalem itself. Then he said, "I must preach the Gospel in Rome also." He saw that Rome was the capital of the world; that from Rome culture and enlightenment flowed to all the then known world. "If I can get into that disseminating center of influence," he thought, "I shall use the Roman government itself to carry the Gospel to the four winds of the earth." After that he said, "I must go to Spain also." Not only did he have a vision that the Gospel was meant for all the world, but actually had a vision of the whole world being won and brought into the Kingdom! And not only that, but this vision and conviction drove him out single-handed to accomplish this impossible task. He was not a great organizer, but fired on by his vision and conviction, in the power and under the direction of the Spirit of God, he set out to evangelize and Christianize the whole world!

A retired missionary from Arabia received a Christmas card from a young man who is laboring for the Gospel in that land. The Mohammedan religion puts up a very stubborn resistance to the Gospel and converts in Mohammedan countries have been very few. The

Christmas card bore the picture of a Mohammedan Mosque with the Muzzein calling out the prayers. Under the picture the young man had written, "I believe as you believe, and pray as you pray that the time is coming when there will ring out from every minaret of every Mosque in Arabia the words, "Peace on earth good will to men.'" The retired missionary, after reading these words exclaimed, "Young man, great is thy faith!" But that is what is required: a great faith. Any missionary on the face of the earth that is going to do effective work must be fired on by a vision and a faith of a world transformed by the glorious message of the Gospel.

Yes, there are prophecies that speak of the growth of evil and of a great falling away. When Isaiah was sent forth he asked, "How long?" and he was told, "Till the land be wasted without inhabitant." We are not afraid to face facts. We know the world is evil. We know that the Prince of the power of the air is a mighty and tyrannical ruler. We are not at all sure whether the Gospel will be victorious in the world in this age. How far short the Apostle Paul fell of conquering the world for Christ, but nevertheless his vision was his dynamic. Even though we may spend all our lives preaching the Gospel in India or Arabia and if there should be not even a single convert that fact has nothing to do with whether we should preach it there or not. God deliver us from missionary statistics and that kind of spiritual account-keeping! Whatever we believe, friends, regarding the evil that is in the world and as to whether the people will hear and accept our Gospel or not, that dare not become an excuse for doing nothing, or for recalling our workers and saying that there is no use preaching the gospel there. We must be filled with a vision that the Gospel is for all people and with the vision glorious of a world whose kingdoms have become the kingdoms of our Lord and Christ and these visions must ever be the dynamic that drives us out conquering and to conquer.

(To be Concluded)

CORRESPONDENCE

Topeka Mennonite Church—Mrs. Mendall Moserman entertained the ladies of the Good Fellowship class at her home Friday afternoon, November 17th.

A musical program under the direction of Mrs. Paul Roderick was given Sunday evening, November 19th.

Rev. and Mrs. Salzman and daughters, accompanied by Mr. and Mrs. Chester Dunithan spent several days with Mr. and Mrs. Albert Sauders near Archbold, Ohio, and attended the wedding receiption of their nephew and wife, Mr. and Mrs. Floyd Sauders Monday eveening, November 20th.

Funeral services for Samuel Chiddister, who was found dead in bed at the home of his sister, Mrs. Clara Bobeck where he made his home, were held Wednesday afternoon, Nov. 22nd, at the Burr Oak church conducted by Rev. Salzman.

A missionary program in charge of Mrs. Don Bowen and Miss Clara Bohn was given Sunday morning, November 26th. The program consisted of numbers by the children and special missionary information by older folks. A missionary offering was lifted.

Sunday evening, November 26th, Prof. Harold Bender of Goshen College spoke on the "Coming of Mennonites to America."

Mrs. Salzman spoke at the Methodist church Sunday evening, November 26th.

Mrs. Salzman spoke at the Middlebury Mennonite church Sunday morning, December 3d.

Sunday evening, December 3d, a musical program by the Soalteba Choir of young people of the Eighth St. Church of Goshen was given to a large and appreciative audience.

Mrs. Harry Kauffman is improving from her recent critical illness.

Rev. Salzman officiated at the funeral services for Mrs. Ellen Ramsby at the Salem church Wednesday afternoon, Dec. 6th.

The Ladies' Aid met Thursday, December 7th at the church. Quilting was done.

The choir gave a musical program at the union service at the Christian Church at Ligonier, Ind., Sunday evening, December 10th. Rev. Salzman also delivered a short sermon.

A union meeting will be held at this church Thursday evening, December 14th, at which Rev. M. Newgent, ex-prison chaplain, world traveler, lecturer, will speak of his many unique prison experiences.

Boynton Mennonite Church—Ralph Eash of Washington was with us Dec. 3. He gave us some good points on how we could improve our evening meetings making them more helpful and interesting.

Lela Birky spent several days visiting with her cousin, Lucile Birky, of near Manito.

Rev. and Mrs. Hostetler and family entertained friends from Peoria Sunday, December 10.

The Ladies' Aid had no meeting during the month of December but a box of old clothing was packed by the president and sent to the mission.

On Monday evening, Dec. 4, Warren Birky was pleasantly surprised by about fourteen schoolmates. The event was in honor of his 18th birthday.

Rev. Hostetler and family and Mr. and Mrs. Helwig had the privilege of hearing E. Stanley Jones speak in Peoria several weeks ago.

Wm. P. Nafziger and son, Wayne, and daughter, Esther, narrowly escaped serious injury when their car overturned. They received several painful cuts and bruises.

Howard Litwiller of I. S. N. U. spent Thanksgiving at the home of his parents, Mr. and Mrs. Jacob Litwiller.

Pleasant View Church, Aurora, Nebr. The marriage of Miss Eleanor Kraus, daughter of Mr. and Mrs. C. A. Kraus of Hampton to Mr. Ralph Springer, son of Mr. and Mrs. J. J. Springer, of Murphy, took place at Lincoln, Nebr., Wed., Dec. 20, the Rev. W. P. Hill officiating. The couple will reside on a farm near Murphy.

Sunday morning, December 24, thirteen new members were taken into the church by baptism. The invitation has been extended several Sundays in connection with a series of sermons.

A Christmas program consisting of miscellaneous number was presented Sunday evening, December 24.

The Bethel College Octette of Newton, Kansas accompanied by Prof. Hohmann, their instructor, rendered a program Thursday evening, December 28. The program was greatly enjoyed by all. The Octette went from here to Yankton, S. D., at which place they would broadcast by radio.

A reception in honor of Mr. and Mrs. Ralph Springer was held at the home of Mr. and Mrs. C. A. Graus, Wednesday evening, January 3. A group of relatives were present.

Mrs. Gilbert Oswald returned home from Aurora Hospital after having been there for an appendicitis operation.

The Ladies' Aid Society met Thursday, Jan. 4, at the home of Mrs. Joe Krabiel.

Mr. J. E. Oswald is back from Wayland, Iowa, for a few days on business. He has also been visiting his parents and relatives. He plans to return Friday, January 12.

Boynton Mennonite Church, Hopedale, Ill. Christmas was observed December 24 with a program which consisted of recitations, songs, and readings.

On December 27, Lila Birky entertained her cousins with a party.

Misses Veda and Shirley Eash visited with Barbara Nafziger and daughters, Fern and Mona, several days during the Christmas holidays. Miss Veda is a student nurse at the Mennonite hospital in Bloomington.

Howard Litwiller, a student of Normal University, spent Christmas vacation here at the home of his parents, Mr. and Mrs. Jacob Litwiller.

The Ladies' Aid met January 4 with Miss Estella Hieser. Shirts were made for Africa.

Sunday, December 31, a missionary program was given. After the program, the children gave their contributions. The contribution was the proceeds of quarters they received last spring and later invested in some project.

Nina Nafziger recently announced her marriage of September 7 to Russel Martin of near Delavan.

Tiskilwa, Illinois. The Christmas program was given on Christmas eve.

The church joined in a union service on New Year's eve with the Baptist, Methodist and Swedish Mission churches, at the latter church.

The Annual Business meeting of the church was held on January 6. A covered dish dinner was served at noon after which the Sunday School and church organizations were reorganized for the coming year and the annual business was transacted.

Daniel Sears who has been quite ill is slowly improving.

Mrs. Ella Landes is spending the winter months visiting her children at Peoria and Naperville, Ill.

Mrs. Chris Schantz is visiting for several months with her children near Bluffton and

Lima, Ohio.

Miss Rachel Albrecht, who is a student at Illinois State Normal at Normal, Ill., spent her Christmas vacation with her parents, Mr. and Mrs. Albert Albrecht.

Miss Grace Albrecht visited friends at Goshen, Indiana, during Christmas vacation.

South Washington Church—The "True Blue" girls, with the help of several others, gave a program of Thanksgiving on Sunday, Nov. 26th. The congregation joined in the singing of praise songs. While we have no minister we plan to enjoy more of these programs.

Miss Lillian Kennel has returned from her visit of several weeks with Ohio friends and relatives.

Marie Kennel is now employed in Peoria.

The Schwarzentraub's, who have been under quarantine for scarlet fever, are now able to go out again.

The "True Blue" girls will meet Dec. 9 with Doris Guengerich.

No services were held on Sunday, Dec. 3 because of bad road conditions.

Topeka Mennonite Church. Mrs. Lydia Plank entertained the Dorcas Class of the Sunday school, Wednesday, December 13th. Quilting was done.

Mrs. George Hendricks entertained the Berean class of the Sunday-school, Friday, December 15th.

Rev. Peltz, of Chicago, a converted Jew to the Christian religion spoke at the services, morning, afternoon and evening, Sunday December 17th. He spoke on problems confronting the Jew today and his lectures were greatly appreciated by all who heard him.

The Christmas program by the children and a White Gifts service was given Sunday evening, December 24th. Gifts were brought by different classes for the sick and needy and were given on Christmas.

Mrs. Joe Yoder, who submitted to an operation December 28th, at the Sacred Heart Hospital, Garrett, Indiana, is recovering nicely.

Sunday morning, December 31st, Roy Hartzler was received into the church by letter. We welcome him as a member of the church.

The Misses Sarah Bohn and Verda Plank, who are employed at Wooster College, Wooster, Ohio, spent the holidays with relatives here.

Clifford Lantz, who is studying at Wooster College, Wooster, Ohio, spent Christmas vacation with his parents, Mr. and Mrs. M. D. Lantz.

Mr. and Mrs. Mervin Hostettler and children of Decatur, Indiana, spent the holidays with Mr. and Mrs. M. D. Lantz.

Mr. and Mrs. Roy Lantz of Chambers, Ind., spent the holidays with Mr. and Mrs. Alva Lantz and daughter, Miss Wanetah Lantz.

The Ladies Aid met Thursday, January 4th, at the church.

Normal Mennonite Church.—On Christmas eve the Young People of the church presented the pageant, "The Story Beautiful" to a large audience. It was very well given and again brought to mind the story of the birth of the Christ Child.

On the evening of Dec. 23rd, about twenty-five young people of the church motored to the country home of their pastor to sing Christmas Carols. Rev. Troyer had been confined to his home due to a severe cold. Later in the evening they went to the home of Mr. and Mrs. Eldon Rupp for refreshments. On Christmas eve about twenty people of the same group brought cheer by singing Christmas Carols for the following people: Miss Mable Denlar, Mrs. Heck, Mrs. Mohr, and Mrs. Lee. The Carolers went to the home of Lewis Ramseyers where they had refreshments.

Miss Mildred Litwiller of Normal and Mr. Simon Naffziger of Hopedale were united in marriage at the home of the bride on Christmas day, Rev. E. E. Troyer officiating.

About twenty-five friends of Peter Augsburger surprised him on Dec. 30, the occasion being his 75th birthday.

Members of the Normal church presented their pastor with a radio for Christmas. It is the wish of the congregation that Rev. and Mrs. Troyer may have many hours of enjoyment from their gift.

Dec. 31, a New Year's watch party was held at the church. Rev. E. A. Sommer delivered the regular Sunday evening message. Following a social hour in the basement of the church a program was given followed by a talk by Rev. Troyer.

Mr. and Mrs. N. O. Hoover spent Christmas at the home of their parents in Goshen, Indiana.

Young People's Department

EDITORS

Junior Department
MRS. PEARL ANDERSON
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
805 Spring St
Peoria, Ill.

A MISSIONARY LETTER TO MR. AND MRS. ROY YODER FROM REV. AND MRS. RUSSELL SCHNELL

November 3, 1933.

Dear Roy and Betty:

My how time does fly, we have to stop and think that a year ago today we said Good-bye to our loved ones and turned our faces toward the Congo land. And as we think back we certainly realize that the past year has brought us many experiences both new and old.

We were very glad to receive a letter from you folks after such a long wait; and hope you will write to us again soon because we certainly do enjoy your letters.

We have enjoyed our work very much thus far here at Charlesville and have become very much attached to the natives in working with them. I still have charge of the women's school work; and lately have also taken over the women's evangelistic work in the villages. One afternoon of the week 12 Christian women who know how to read and write quite well come to the church and I teach them a Bible lesson which they teach the next day in return to 12 different villages to the women and children of the villages. They also make a plea to the people to turn to God and leave the affairs of Satan.

Russell has charge of the boys' work and is now playing a little game of ball with them. The native children do not care to play much and sometimes you have to almost urge them to play any type of a game. They tell me Russell is still a child because he plays ball.

Russell also has charge of the Mission printing and sometimes settles some of the native palävers (problems) which come up between the natives.

School is in full swing here and we will soon have a month vacation of it. As we just have it three months then a month of vacation then three more of school and so on throughout the year.

The other affair of the mission are about as same as usual all except we sometimes feel the religious spirit waning and feel that Satan tries to get the best of the work by tempting the native Christians. So we do ask you to continue to remember us in your prayers. "Prayer Changes Things."

I am glad to hear that you folks are taking advantage of more education because when we try to deal with some of the problems we certainly do feel unprepared at times. I will wait to tell you things more in detail till I know that your time in joining us in the work is at hand. Hoping that you may come out soon as we are both looking forward to the time when we will work together, we are—Yours in the Master's Service,

Helen and Russell.

Y. P. NOTES (December 1933)

It is always both encouraging and interesting to us to read the accounts and activities of other Young People's groups in "The Mennonite," whether they appear in our department or as correspondence from the various churches. We have found our publication of real help to us in our work and problems, planning to make its material a part of our regular program.

Our annual business meeting this week has brought a rather busy year to a close. The following officers were elected to serve for the coming year: President, Mabel Ebert; Vice-Pres., Wilmer Smith; Secretary, Ruth Kirby; Treasurer, Betty Schwenk.

Looking back over the latter part of the year, we feel that we have been much encouraged in meeting and mingling with the young people of our sister Churches, in the various Rallies and Special Meetings arranged by the Executive Committee of our Y. P. Union, during the past year.

Beside our regular programs in which only members took part, the following workers and friends helped make the meetings more inspiring as they took part; Rev. Fred Whittermore, returned Missionary from Africa, spoke on "Entire Consecration;" Rev. W. S. Gottshall, on the work of our Home Mission Board; special music for this program was furnished by a Hawaiian guitar orchestra from our town, our newly elected secretary being a member of the organization; Gerald Ford, a student of Wheaton College, an inspiring talk and music on his "Musical Saw;" Mrs. P. J. Boehr, spoke on the subject "Problems of "Chinese Young People." Rev. P. R. Schroeder, who conducted Evangelistic Meetings, at our Church, also spoke during the Young People's Service, which was given over entirely to him. Most of the Young People attended the above series of meetings throughout the entire twelve evenings and we greatly appreciated as well as benefitted by these stirring messages.

Mr. Glenn Davis, formerly of our town, and a student of the Philadelphia School of the Bible, spoke to us one evening as did members of the Allem Trio, three brothers, preparing for Christian service, and members of the local Evangelical Church. The trio also provided excellent vocal and string music. At the invitation of the Saucon C. E. Society we visited and conducted part of the program there on November 12th.

During the past year we have also had charge of several special services in our church, conducted the Easter Dawn Service" one program at a Philadelphia Rescue Mission and will have charge of our Annual "Watch Night" prayer service on December 31st. Just now, we are anxiously awaiting the visit of the Bluffton College Glee Club, who are expected in the East during the Christmas vacation. Our society joins with the Sunday School in the Annual White Gift Service. **John E. Fretz.**

CHRISTIAN ENDEAVOR TOPIC

January 28

The Place of Youth in the Church—II Tim. 2:20-22; I Tim. 4:1.

This is the beginning of Christian Endeavor week. It is fitting to discuss the idealism and worth of our young people in the work of the church. Some public speakers and others find their chief pastime in denouncing youth. Others find a dynamic of religion in destructive criticism, and youth becomes for them a ready target. But all of this is nothing new. In Constantinople on an Assyrian tablet dated about 2800 B. C. one may read the following:

"Our earth is degenerate in these latter days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book and the end of the world is evidently approaching."

The leader who prepares this program should plan to make this a consecration service. With the proper atmosphere and the kind of a challenge Jesus gave His disciples when He said "Follow Me" young people will gladly respond. Young people may be different from some older people but in many cases the balance is in their favor. Their faith may not yet be mellowed for that comes by experience, but often it is deeper. When young people have failings and misgivings the blame must often be placed on the shoulders of their elders who set that kind of an example.

On the other hand youth is often irresponsible, liberty-loving, and of a spendthrift nature. They must learn early that they will have a large share in building a great house as Paul says to young Timothy. There are great tasks which remain to be accomplished and if the leaders of tomorrow will fail God, those tasks will remain undone until more loyal and consecrated men will be born. Waste not your lives, live not foolishly, for you are planning today and determining what you will be at age forty.

What can young people do? They can do anything that needs to be done. Some of the greatest achievements have been wrought by young men and women. Martin Luther wrote the manifesto which brought on the Reformation at the age of twenty-nine. Poe was doing his best work at twenty-five, Keats, Shelley and Byron were dead at twenty-five, thirty and thirty-six respectively, but what an imprint they left on the world. Newton formulated the law of gravitation at twenty-four and Michaelangelo did his statue of David at twenty-six. This list could be indefinitely extended but it would not be complete without the name of the Man of Galilee who finished his earthly career at the age of thirty-two, and has altered all of life as a result.

Young people should take every opportunity to serve wherever they can, especially so in the work of the church. What greater opportunity can anyone desire than being a teacher of a class of boys or girls. And then to express one's self in Christian Endeavor is a training in itself aside from its spiritual value which is derived from witnessing for Christ and the worth-while life. May we give our all for Him who did so much for us.

January 21

Getting Along with Others.—Romans 12:3, 9-10.

If you cannot get along with others, it may be their fault for there are some people whom we simply cannot understand. But it is the wiser and more charitable move to look at self and try to discover as to whether the fault does not lie with us. The difficulty may not be great, it may be of such a nature that it can easily be corrected if it is properly diagnosed and the proper treatment be administered. When we consider that our span of life is so brief and that any good we can ever do to our fellows must be done here, we should consider this matter of life quite seriously. Jesus when speaking about the high worth of children says: "It were better if such a one were drowned in the depths of the sea rather than that one of these little ones be offended."

We all like to be appreciated, all of us delight in our good points and yet our weaknesses are so manifold. Let us try to enumerate some reasons why some people we may know are not liked. First, we notice what Paul had to say in one of our Scripture verses when he speaks of "thinking of himself more highly than he ought to think. This is the proud man, the fellow or the girl who rates himself too highly. Then there is the loud type, the person who is always talking in loud tones, he has the attitude that he knows it all. In the third place we thing of that insincere group. We never know where they stand. They may seem to be our friends and yet we know that behind our backs they deride us. We might add many others but suffice it to add a fourth class, namely those who find delight in the coarse, shady aspects of life, always trampling under foot those ideals and standards dear to us.

Wherein is the cure? How shall we treat the above classes? How can we be assured that others will have a high regard for us? Paul gives an answer which goes a long way toward a solution when he says: "Let love be without dissimulation. Abhor that which is evil, cling to that which is good. Be kindly affectioned one to another with brotherly love." The truly great souls are always lovable, approachable humble souls. Our Master laid down a strong foundation stone for life when He taught: "Whosoever would be great, let him be your servant." Love covers a multitude of sins. We may not agree with a neighbor or a co-worker but if we discover that he is sincere. that he means well and is doing the best he can, we will love him even if his opinions are poles removed from ours. Jesus never compelled any one to agree with Him, but He was ever a great shining Personality drawing men unto Himself. Little wonder that Zaccheus was overjoyed, converted and transformed when Jesus became his guest that night.

Questions

1. How essential is it that individuals get along well with other people in our modern day?
2. Is it possible to get along with everybody? To what extent should we try to do so?
3. What are some causes for individuals not getting along with others?
4. Where should we lay the greater blame for some of the disharmonies of life—in existing systems or in un-Christian souls? Where must we look for the cure?
5. In what practical ways can Christ help us to get along better in relations to men and society?

Prayer

Oh God, give us a humbler spirit, greater sympathy and a deeper love. Amen.

JUNIOR C. E. SECTION

"Workers Together"

Dear Boys and Girls:—

Will you think with me for a little while of this New Year and just what it may mean to each of us? I have been trying to imagine how many boys and girls this will reach, where you live and what you are doing. I should love to meet all of you but since that is not possible we are going to take a little time and space this month just to get acquainted.

Many of you live on farms, others in towns and cities and I am quite sure that some of our Junior family is across the ocean. We seem a scattered family, yet I have thought of a little motto that I am sure we can make our own, "Workers Together." That motto reminds me of Nehemiah. You remember he went to Jerusalem to see about rebuilding the wall that had been broken down. He had many men to help build. They could not all work in the same place but as each kept to his own place and did the work assigned him, the wall was finally finished.

God has a work He wants us to do. Many of us may never meet here but like the men on the wall, we can be faithful wherever we are. Your own Junior society needs you and Christ wants you to be the very best Junior you can, working for Him just because you love Him. Let us right now determine to make this a worth-while year and, "Trusting in the Lord Jesus Christ for strength" we can.

Later on we hope to have more to say about different lines of Junior work. This month and next we are to study about children outside our own family. Find out all you can about those who live in other lands and how happy they are when they know Jesus, too.

I shall be very glad to have letters from you boys and girls or your superintendents telling of your work or making suggestions for our corner.

Your Friend,
Mrs. Andersohn.

JUNIOR C. E. SECTION

The Bible in the Society

The Endeavorer, whether Junior, Intermediate or young person should never lose sight of the fact that the Bible is the text-book of the society. Although Christian Endeavor is the service arm of the church, service is empty unless based on the Word of God and carried on because of love for Christ.

Many reasons for giving so large a place to the Bible are found in the Book itself. First, it is the inspired word of God, II Tim. 3:16, II Peter 1:21. That fact alone proves the Bible to be different from and greater than all other books. It is God's word to man. It is like a fire and like a hammer, Jer. 23:29. In Psalm 119:105 it is called a lamp and a light. The Bible shows the way when we do not quite know where to go or what to do. It is spoken of as a sword in Eph. 6:17. Then Peter in I Peter 2:2 calls the Bible milk, that which makes folks grow. In order to be a worth-while Christian, one's mind and soul must be fed with the Word of God. We need to read it carefully remembering and obeying its teachings.

Men have used many words to describe the Bible. Among other things they have spoken of it as a love-letter from God, a compass, a guide.

Since the Bible is such a great Book, we should spend much time studying it. Beginning in the Junior Society, we promise when we sign the pledge to read it every day. This means not just a hurried verse but taking time to study. Then we have Bible work in the meeting such as reading verses in keeping with the topic, Bible verse contests, questions and answers, etc. Bible memory work is an important part of the Junior program and can be made most interesting. Names of Books of the Bible, verses and even whole chapters should be memorized. Scripture learned while Juniors will remain and be a great help through life. Happy is the boy or girl who can say with David, "Thy word have I hid in my heart, that I might not sin against thee."

January 21

Topic.—Telling the "Story" in Korea. Acts 8:5-8.

Today we think about a very small yet interesting country. Korea with its near islands is only a little larger than the State of Minnesota yet it has eight times as many people. It has 4,950 miles of railways carrying 20,000,000 passengers a year. Some customs of Korea would seem strange to us in America. For instance on wash-day the women gather along the streams and wash their clothes on the rocks. Later they club them to get the wrinkles out instead of ironing them as we do. One more strange custom. In the past, when anyone died, the family felt the sooth-sayer was the only one who could decide where the grave should be. Often he would suggest the best place in the field, so Korea was dotted with graves. The Japanese have changed that and now people must bury in grave-yards or pay a tax on the graves. During the past year word has come of a great revival in Korea. Many people have been saved and a large number are preparing to be ministers or missionaries.

Plans for the Meeting

Encourage the Juniors to get all the information they can concerning Korea. Space forbids giving more here. It is an interesting country both from a natural and spiritual standpoint. The use of maps, note-books and pencils in these missionary meetings will be a great help.

Questions

1. Where is Korea?
2. Tell what you can of its size and population.
3. What do you know of Korean customs?
4. When was missionary work in Korea begun?
5. What is being done for Christ there now?

Daily Readings

A story of forgiveness. Eph. 1:6,7.
A story of mercy. Psalm 86:5.
A story of grace. Eph. 2:4-7.
A story of God's pity. Jas. 5:11.
A story of God's power. Eph. 1:19, 20.
A story of the true God. John 17:3.

January 28

Topic.—Telling the "Story" in China.
Acts 16:9, 10.

One's first thought on hearing the word "China" is of its millions of people so crowded that one wonders how they live. Then we think of the house-boats, the only homes many boys and girls know. And very closely connected with the thought of China is that of robbers, bandits, war. For China has suffered much. Not only have the Chinese suffered but lives of missionaries are often in danger and many have died as martyrs. Although we hear much of danger, there is the brighter side. Many Chinese welcome the missionaries and are eager to learn from them. The story is told of special meetings that were held during a busy season. Folks might well have stayed away but they left their work and walked miles from many villages to hear of Jesus and His love. Missionaries are busy in villages, in the country and even on the boats.

Plans for the Meeting

In our missionary discussions, conditions in each country should be studied from a natural as well as spiritual side. The boys and girls of other nations should be made to live before our Juniors. This will require much study on the part of the superintendent but it is the only way we can hope to interest the Juniors in Missions. Let them see clearly the change that takes place when Christ enters the lives of these people.

Questions.

1. How large is China?
2. What do you think the most interesting custom of China?
3. Tell of life on the house-boats.
4. Tell of the religions of China.
5. What has been done by missionaries in China?

Daily Readings

The story first told. Acts 2:22-24.
The story received. Acts 2:41.
The story rejected. Acts 7:54-60.
Effect of the story. Acts 8:5-8.
The story mocked. Acts 17:32.
The story about Jesus. I Cor. 2:1, 2.

INTERMEDIATE WORKSHOP

1

Topics

January 21, 1934

TRUSTING MY OLDER FRIENDS

I Peter 5:1-5.

"Friendship with Jesus,
Fellowship divine,
Oh, what Blessed sweet communion,
Jesus is a friend of mine!"

Pre-prayer

Where Jesus meets your souls in prayer.
Thank God for Christian Friends
for Christian fellowship in service.
for the opportunities to be real friends.
Ask God for His Presence in your meeting
to give us a greater heart of love to be a friend to those who need us.
to lift our eyes to the field of human service we can give.
to make us willing to be willing.

Songs

"I Have a Friend," "What a Friend We Have in Jesus," "Just When I Need Him Most," "Jesus Is All the World to Me," "He's a Wonderful Saviour," "He Leadeth Me," "No Friend Like Jesus," "Into My Heart."

Scripture verses dealing with the lessons which can be given to new members, visitors, or timid members, to read before the discussion of the topic. This will aid very much to make them to know that you are interested in them.

1. Ruth 1:8, 16, 17, 18.
2. John 15:13, 14, 15.
3. James 2:23.
4. Proverbs 18:24.
5. Proverbs 1:7-9.
6. I Samuel 9:1-10.
7. John 14:1-3.
8. I Kings 12:1-11.

Text Jewels. I Peter 5:1-5.

v. 2. Try to realize that older people are really interested in youth and want them to profit by their mistakes.

v. 3. Youth needs guidance and oversight just as they need teachers in school. Youth has not walked this way heretofore. When older folks are in smypathy with youth, youth will respond and listen to experience. This is the meaning of the book of Proverbs.

v. 4-5. "Submit yourselves" is not the natural and the easiest thing to do, but discipline conquers impatience and makes us sharers, serving one another.

A Friendship Meeting

Ask each member to bring a friend who does not belong to C. E. The officers of the society should be near the door to meet and greet all of the newcomers.

On a poster of C. E. emblem in the front of the room on top of the piano, write these words. "Welcome Friends." It might be advisable to serve a cup of tea and wafers prior to your C. E. Pre-prayer service in order to meet and get acquainted with the newcomer-friends. It might be well to sing some C. E. songs and Gospel Choruses during this get-together fellowship hour. Extend a hearty invitation to all to join in the Pre-prayer Service.

If you have in your Senior Endeavor a member who is vitally interested in youth and to whom you can go with problems and trust them to give you sound advice, it would be well to ask them to give a short talk on our Topic tonight, following the discussion of the subject by your members. Perhaps a **Christian** High School Teacher or Principal could be procured for your speaker.

Questions for Discussion

1. To what extent can older folks help us?
2. What old friends are not worth while trusting? Why?
3. Note some qualites which we should look for in friends which we want to go to for advice?
4. Can friends help us at all times?
5. Should we show confidence toward our Pastor?
6. Should our confidence in earthly friends lessen our dependence upon God? (Give this question serious thought.)
7. Why are our parents to be trusted and revered in giving advice and help?
8. Of what value are real true **Christian** Friendships?

"You are writing a gospel, a chapter each day,
By deeds that you do and words that you say
Men read what you write, whether faithless or true,
Say, what is the gospel according to you?"

January 28, 1934

What do I know about my Church?—Acts 19:1-7

Beginning Christian Endeavor Week. Denominational day.

Pre-prayer Service

You can lead no one any closer to Christ through the leadership of tonight, than you yourself have been drawn close to the Master.

Use this opportunity to unite your prayers for the Blessing of God to fall upon you.

Songs

"The Church in the Wildwood," "How Firm a Foundation," "I Would be True," "He Leadeth Me."

Your Meeting

This meeting to be most beneficial, should be well prepared by both leader and members. All references are taken from the Scripture and from the History of the Central Conference of Mennonites, which can be borrowed from your Pastor or be purchased from the Publication board at Danvers, Illinois.

Piano Prelude.

Sentence prayers.

Hymn

Remarks by the leader, topic and Scripture.

1. The Church's Foundation. Mt. 16:13-19.
2. Summarize chapter 1 of the Mennonite History.
3. A great beginning. Acts 2:37-47.
4. Note records of Chapters 2 and 3 of the Mennonite History.
5. Missionary work. Acts 13:1-3.
6. Home Missions. Chapter 15.
7. Foreign Missions. Chapter 18.

THE S. S. LESSONS

January 21

Jesus Begins His Ministry

Lesson Text,—Matthew 4:12-25.

Golden Text,—Repent ye for the kingdom of heaven is at hand.

Matthew in his gospel omits the first year of the ministry of Jesus. This year is often called the year of obscurity. It is the time in which Jesus makes His first acquaintances with His disciples.

The lesson text that is selected for our consideration describes the second year which is His year of public favor. Jesus announced His ministry with the same message as that of John the Baptist, Repent ye, for the kingdom of heaven is at hand. The kingdom of heaven suggests the theme of all of His teaching and preaching. He used a term which is very suggestive to the Jews of His day. They were expecting a kingdom to come, the prophets and the apocalyptic writers had foretold the coming of this kingdom. The Jews, under the bondage of the Roman Empire, were expecting this kingdom to bring them freedom and many blessings, so when Jesus came and announced that the kingdom is at hand, it thrilled the people and many followed Him that they might see Him usher in this kingdom. But this term meant different things to different people. To the Scribes and Pharisees the kingdom meant a kingdom of Israel with the nations around about subdued and this "Second David" to be the ruler. To them it was a national hope. To the common mass of the people it meant material blessing, each man sitting under his own vine, owning his little plot of ground and enjoying the blessings which they felt God had promised them. To Jesus, however, when He said "Repent, for the kingdom is at hand" the kingdom meant something quite different. To Him it was spiritual and would come through teaching and preaching and living the life. To Him the kingdom was God's rule in the heart of an individual. He was in the kingdom and anyone else could get in, even the Scribes and Pharisees if they were willing to allow God to rule in their hearts.

Jesus went about teaching and preaching the gospel of the kingdom. Jesus was the greatest teacher the world has ever had and yet He was not primarily a teacher. He came into the world as a Saviour to reveal God's love to men but His method of work while in the world was to teach and preach and heal. These were all secondary to His great mission of redemption.

Standards of the Kingdom

Lesson Text—Matthew 5:1-12, 43-48.

Golden Text,—Blessed are the pure in heart for they shall see God.

In this lesson we have set before us in condensed form Jesus' standards for entrance into the kingdom of heaven. He says that if the righteousness of His disciples does not exceed the righteousness of the Scribes and Pharisees, they can not enter into the kingdom of heaven. The righteousness of the Scribes and Pharisees was legalism and an emphasis on outward conduct. They placed much emphasis on observing traditions and customs and doing things religiously which were a sign of their piety, but according to Jesus they had lost the spirit of their religion. In our lesson text He emphasizes the fact that the outward is determined by the inward. That it is the motives and purposes of man which determine his life. Man's life is judged by what he is rather than by what he does. Man's life is blessed if he feels continually his dependence upon God. If he recognizes his shortcomings and is sympathetic, if he is open minded and teachable, continually hungering for better and higher things, if he shows mercy and is absolutely sincere in heart, if he puts forth definite efforts to make peace. Of course, a man who lives this kind of a life must expect to suffer persecution, but even this will enrich his life and bring him deep joy. The standard set by Jesus is, be ye therefore perfect even as your heavenly Father is perfect. Many church people say that is an impossible ideal but the word perfection in its original meaning means wholeness. It means the same that when Jesus said, "If thine eye be single thy whole body shall be full of light." What it really means is that we have one great comsuming purpose and around that purpose we gather all our ideas, emotions and will for the carrying out of that purpose. This it is to be perfect.

February 4

Putting God's Kingdom First.

Lesson Text—Matthew 6:19-33.

Golden Text,—Seek ye first His kingdom and His righteousness and all these things shall be added unto you.

These lessons follow each other in a very logical order. First Jesus announces the kingdom, then He describes the standards which must be met to enter the kingdom and now He discusses what place this kingdom holds in our lives. Jesus, in His parables emphasizes different phases of the kingdom. In two of them He particularly stresses the importance of the kingdom in life. He says the kingdom is like a treasure hid in a field, which, when a man found it sold all that he had and bought the field in order to get the treasure. It is like the pearl of greatest price. In other words it is first in our lives. The great problem of many lives is a divided life. Trying to serve the gods of this world and yet the true God. At one time living a life of darkness and at other times attempting to live a life of light. Such people spend a great deal of time in worrying about the circumstances of life. It is illuminating to know how many church people committed suicide as a result of the depression. Their lives had been subject to circumstances, to their environment and when that changed they were not able to adjust themselves. They had been living on a formal borrowed religion which gave them neither light nor power. Jesus says, "Be not overanxious, you cannot serve God and mammon, where our treasure is our heart will be." So it becomes very practical to ask ourselves what is it that takes most of our time, thought and energy. Whatever gets our attention, gets us. Jesus says, "Seek the kingdom, make that the consuming passion of your life, then these other things will adjust themselves.

PROGRAM FOR THE BIBLE WEEK AT BETHEL COLLEGE

February 11 to February 16

Rev. M. C. Lehman of Goshen, Indiana, is to be the special lecturer for the Bible Week at Bethel College this year. Having spent some fifteen years in foreign countries, Rev. Lehman is well acquainted with world affairs and will bring spiritual messages of a high order. He will speak twice a day—in the forenoon at 9:30 (except on Sunday when he will deliver the Sunday morning sermon at the regular time) and in the evening at 7:30. The general public is invited.

The Forenoon Series—College Chapel, 9:30-10:30.

Sunday, Feb. 11: The Mystery of Life and its Practical Solution.
Monday, Feb. 12: The Heavenly Vision.
Tuesday, Feb. 13: The Fellowship of Christ.
Wednesday, Feb. 14: The Plane of Christian Living.
Thursday, Feb. 15: How May We Recapture the Power and Glow of the Early Church?
Friday, Feb. 16: The Call of the Cross.

The Evening Series—College Chapel, 7:30-9:00.

Sunday, Feb. 11: Recent Trends in Religious Thought.
Monday, Feb. 12: What About Modern Missions?
Tuesday, Feb. 13: Some Defects in Contemporary Civilization.
Wednesday, Feb. 14: The Church and Modern Life.
Thursday, Feb. 15: Mennonite Faith and World Problems.
Friday, Feb. 16: The Mennonite Student's Call to Service.

Besides these lectures by Rev. Lehman special courses on a popular level will be offered beginning Monday and ending Friday. These courses are designed especially to meet the needs of certain groups as indicated below:

2:30 to 3:30, a course for ministers on modern social movements and their religious implications by Dr. E. L. Harshbarger. (Meet in Room 12)

Monday: Communism.
Tuesday: Fascism and Hitlerism.
Wednesday: Socialism.
Thursday: Recent American Trends.
Friday: The Peace Movement.

2:30 to 3:30, a course of Bible discussions based on some letters of Paul in charge of various ministers. (Meet in Chapel)

Monday: Galatians, by Rev. J. H. Epp.
Tuesday: Philippians, by Rev. P. H. Unruh.
Wednesday: Colossians, By Rev. J. J. Plenert.
Thursday: Titus, by Rev. P. R. Lange.
Friday: Philemon, by Rev. P. P. Wedel.

3:30 to 4:30, a course for Sunday School superintendents, teachers, and others interested by Dr. Ed. G. Kaufman. (Meet in Room 12)

Monday: The Educational Function of the Church.
Tuesday: The Aims of Christian Education.
Wednesday: The Content of Christian Education.
Thursday: The Method of Christian Education.
Friday: Christian Education as Spiritual Engineering.

3:30 to 4:30, a course for church choir directors, accompanists, and others interested by Prof. W. H. Hohmann. Some attention will be given to Gaul's "Holy City." (Meet in Chapel)

Monday: Hints on Music Appreciation.
Tuesday: Essentials of a Church Hymn.
Wednesday: The Importance of Intonation.
Thursday: Expression and its Significance.
Friday: Interpretation and its Achievement.

The friends of Bethel College have through the years learned to look forward to the offerings of the annual Bible Week with great expectations. Everyone is heartily invited to attend as many of the meetings as possible. We hope, too, that the courses offered will meet with a general welcome and good attendance. Bethel College is anxious to serve its constituency and this area in general. May our Heavenly Father richly bless us all as we meet together in His name during the days of the Bible Week to learn from Him.

MARRIAGE

Reimer-Thimm:—Frank Reimer and Esther Thimm, evening of November 24th, in the home of the bride, their pastor, Rev. M. Horsch officiating. Text of sermon, Psalm 84:6-8.

DEATH

Mohr:—Mrs. Jacob Mohr, 65, died at 9:30 a. m. Tuesday at her home, three miles north of Normal, Ill., after a three weeks' illness. She was a member of a pioneer farming family of the Yuton vicinity.

Born September 19, 1868, on the Basting homestead near Yuton, a daughter of Ferdinand and Anna Basting, she grew up there and was married to Mr. Mohr in March, 1892, after which they lived for six years near Heyworth, then returned to this vicinity.

Surviving are the husband; two brothers, Fred and Ferdinand J., both of Yuton; a sister, Mrs. A. E. Otto, 306 West Locust street, Normal; six children, Laura, May and Harold at home, Earl of Bloomington, and Lawrence and Mrs. Clarence Ropp of near Normal, and two grandchildren, Orville Mohr and Gordon Lee Ropp. Two sisters, Mrs. Sam Otto and Mrs. Silas Schad, are dead.

Mrs. Mohr was a member of the East White Oak Mennonite Church.

The funeral was held at 1:30 p. m. Thursday at the house and 2:00 p. m. at the church. Rev. E. Troyer had charge of the funeral, assisted by Rev. R. J. Zehr. Burial was in the Troyer cemetery.

Sommer:—Magdalena Lahn Sommer died at her home at Meadows, Illinois, Thursday December 21, 1933, from pneumonia, which followed an illness of a year.

She was born on the Atlantic ocean, February 21, 1855, while her parents, George and Barbara Schertz Lahn were crossing from Germany to find a new home in the United States.

They first located on a farm near Hamilton, Ohio. When Mrs. Sommer was 13 years of age the family moved to Gridley, Ill., where she was married to Jacob Sommer, February 10, 1877. They made their home on a farm near Washington, Ill., until 1899, when they removed to Manson, Iowa.

Leaving there in 1921, they retired to the home in Meadows where her husband died September 1927. An infant daughter also preceded her in death. Surviving are six children: George of Lexington, Ill., Samuel of Bloomington, Ill., Anna, Mrs. A. J. Streid, Joseph and Lydia of Meadows, three grandchildren, Ruth and Arthur Streid and Joseph Sommer, Jr.

She was the last member of the Lahn family. Funeral services were held Saturday, December 23, from the home at 9:30 a. m. with Rev. G. I. Gundy officiating, and from the Waldo A. M. church of which she was a member, at 10:30 a. m., with Rev. J. D. Hartzler and Rev. D. W. Slagle officiating. Interment was made in Waldo cemetery.

Carter:—Woodson Carter son of William and Elvira Carter was born at Fairfield, Ill., December 15, 1865. He entered the Old Peoples Home at Meadows, October 30, 1923, and passed away January 2, 1934. He was united in marriage with Elizabeth Humprey, April 10, 1896. To this union were born two sons Haynes and Euria of Detroit, Mich., and one daughter Lois of Fairfield, Ill. He was a member of the Baptist church for a number of years but united with the Mennonite church at Meadows, October 23, 1927. He was a faithful member until death.

He leaves to mourn his reparture his wife, three children, one brother, O. K. Carter of Onawa, Iowa and two sisters, Mrs. W. W. Draper of Carbondale, Ill., and Mrs. Frank Black of Fairfield, Ill. Funeral from the Meadows church in charge of G. I. Gundy assisted by Rev. Bertsche.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR NOV., 1933

Hebron C. E. Soc., Inman, Kans., $10; Mrs. A. M. Martens, Buhler, Kans., $10; Bethesda Ch., Marion, S. D., $10.25; C. E. Soc., Hanston, Kans., $30; Joseph H. Goering, Moundridge, Kans., $200; First Menn. Ch., Pretty Prairie, Kans., $129.17; First Menn. Ch., Bluffton, O., $110; Hillsboro Menn. S. S., Hillsboro, Kans., $114.30; First Menn. S. S., Aberdeen, Ida., $691.61; Hoffnungsau Ch., Buhler, Kans., $14.13; Hoffnungsfeld S. S., Moundridge, Kans., $17.81; Grace Int. C. E. Soc., Pandora, O., $5; First Menn. Ch., Philadelphia, Pa., $8.91; Bethel Ch., Langdon, N. D., $5; Goessel Menn. Ch., Goessel, Kans., $30; Bergtal S. S., Corn, Okla., $7.05; Bethel S. S., Inman, Kans., $27.94; Grace Menn. S. S., Lansdale, Pa., $45; Eden Ch., Moundridge, Kans., $193.82; Bergfelder S. S., Mt. Lake and Delft, Minn., $41.01; A. G. Schmidt, Cordell, Okla., $7.20; Sichar Ch., Cordell, Okla., $4.15; Grace Hill Ch., Whitewater, Kans., $16.03; Int. Conf. Trust Funds, $292.50; Boyertown Menn. Ch., Boyertown, Pa., $20.53; Grace Ch., Pandora, O., $26.88; Anna Suderman, Bluffton, O., $3; Bethel Sisters, Newton, Kans., $18; Anna Schmidt, Whitewater, Kans., $20; Hebron Ch., Buhler, Kans., $19.08; Brudertal S. S., Hillsboro, Kans., $44.79; First Menn. Ch., Allentown, Pa., $35.50; Pratum Menn. Ch., Pratum, Ore., $70.01; P. P., Henderson, Nebr., $100; Bloomfield Sew. Soc., Plum, Man., $10; C. W. Regier, Elbing, Kans., $100; First Menn. Ch., Upland, Calif., $45.68; Johannestal S. S., Hillsboro, Kans., $23.65; Swiss Ch., Whitewater, Kans, $5.05; Marion Shelly, East Northfield, Mass., $5; First Menn. S. S., Reedley, Calif., $25; Miss

(Continued from page 21)

JOTTINGS

The Upland, California, church, Rev. Lester Hostetler, pastor, closed an active year with its finances in good shape. A budget was adopted for the year 1934. Communion service was held January 7.

Another long term teacher in the Sunday School. For more than 25 years Abraham B. Weiss has been teacher of an adult class in the Second church, Philadelphia. Recently he resigned this position to become teacher of the Men's Class of the same school.

After teaching one class in the Sunday School for over 20 years J. F. Sprunger of Berne, Ind., resigned the work because of defective hearing. Before taking this class he had taught a young men's class for years. His class (No. 20) gave a banquet in his honor upon retiring.

Rev. A. S. Rosenberger, of Quakertown, Pa., who is a member of the Board of Education of the General Conference, atttended the meeting of the Council of Church Boards of Education meeting in St. Louis this week. The General Conference Board also had a meeting at this time.

At its annual meeting, the Salem church of near Freeman, S. D., it was reported that the membership numbers 430. During the year 18 were added to the membership, 10 by baptism and 8 by letter. Rev. P. R. Schroeder, the president of General Conference, is pastor of the Salem church.

Mr. and Mrs. Uriah Stauffer, of Quakertown, Pa., some days ago celebrated their Golden Wedding in the midst of a gathering of friends and relatives. Brother Stauffer has for many years been an active member of the Eastern District Conference, serving on numerous committees. He is a deacon in the Quakertown church and has always been active in the work of the church and Sunday School. Mrs. Stauffer is the daughter of the late Rev. A. B. Shelly, who for a number of terms was president of the General Conference and Chairman of the Foreign Mission Board. At a Sunday service, the Pastor, Rev. A. S. Rosenberger, made an announcement of the celebration and read the names of 110 persons congratulating the couple. Brother Stauffer is the choir master of Bethany church.

The Grace Mennonite Church of Pandora, Ohio, held its Annual Business Meeting on the afternoon of New Year's Day. An unusually large number were present and the business was transacted with good feeling and keen interest. Many of the boards were increased from three to five in order to give a larger proportion of the church a larger part in the organization work of the church. There are now fifty-three persons in the organization activities of the church, exclusive of the Sunday School, Christian Endeavor and Missionary Societies. The church year closed with a small surplus in the treasury. The day after the Annual Meeting the members of the church gave their pastor a well managed birthday surprise which brought to the parsonage a stream of callers who left with their birthday well wishes many generous and useful gifts for Rev. and Mrs. Whitmer.

Dr. C. Henry Smith and Mrs. Smith, of Bluffton College, celebrated their Silver Wedding Anniversary. In honor of the event they entertained a number of friends at dinner. Dr. Smith is the author of a number of books on Mennonite history and is recognized on the history of the church. He occupies the chair of History in Bluffton College.

The Annual Bible Lectures at Bluffton College wil begin January 28. The lecturer will be Harry Rimmer scientist and well known Bible interpreter. There wil be two series of lectures: "The Bible and the Spade" and "The Harmony of Scriptures and sciences." In connection with this the Minister's and Christian Worker's conference has been arranged for the benefit of the ministers and workers of the Middle District Conference, Feb. 1 and 2, the closing days of the Bible lecture series.

Word has come from Howard Liechty, a native of Berne, Ind., who is teaching in Sidon Syria, that a party of Russian Mennonite refugees had entered into Turkey and that they are in severe straits both because of their needs and because of the unfriendliness of the Turkish and other authorities. In a recent letter to the Berne Witness he stated that their fate is uncertain since they have been sent from place to place. It is reported that there are 120 in the party. The Mennonite Relief Board has been trying to get in contact with the refugees.

The Kansas Mennonite Teacher's Association met recently in the West Zion Mennonite Church, Moundridge, Kans. An interesting program had been arranged. Rev. G. N. Harms spoke on "The Kansas Mennonite Teacher's Association in History and Present Objectives." Rev. C. H. van der Smissen spoke on "The Spiritual Causes of the Present World Crisis." The subject of Dr. E. G. Kaufman's Address was: "The Spiritual Heritage of the Mennonites." "Making Our Spiritual Heritage Effective," (a) "Through the School" L. J. Frantz and "Through the Home" Mrs. Paul Erb.

Pioneer preachers often had had experiences that, in our day, would be very unusual. It is related of Rev. Moses Gottschall, one of the first ministers in the Eastern Pennsylvania Conference, that he once went to preach at Settlement in Lehigh Co., where there was located a group of Mennonites worshipping in a little log meeting house. It happened, as was the custom in those days, that the building was not opened for weeks. The weather was still cold and up in the rafters there was a colony of wasps. Rev. Gottshall was possessed of a rich powerful voice. The newly heated building roused the insects from their stupor and the loud speaking of the minister annoyed them and they crowded out of their nest and began to annoy the congregation so that it had to retire and leave the meeting house to the wasps.

At the time of the early settlement of the Mennonites in Kansas the delegations of these settlers found it necessary to visit the settled churches in the east in search of assistance. It is told of one of the prominent leaders of the Russian Mennonites that, wherever he went, it was noticed that he had a watch that ticked so loud that it was heard all over a large room. Later it developed that a friend, learning that he had no clock at home, gave him one of those tin clocks of the type of our modern alarm clock, which he carried with him in his overcoat pocket and the ticking of this instrument was what attracted atention.

Several days ago three former students of the Wadsworth, Ohio, Mennonite school, the first Mennonite institution for higher learning in this country, which closed its doors in 1878 met in the home of Bro. James H. Shelly in Richlandtown, Pa. Bro. Shelly is confined to his home but Rev. N. B. Grubb and Bro. Charles Moyer of Philadelphia, both 84 years of age, paid him a surprise visit to talk over old Wadsworth days together. The brief social hour was followed by a season of prayer after which the Philadelphia brethren took their departure.

During a service being held in the Saucon church, Coopersburg, Pa., last week 18 persons were overcome by a mysterious gas believed to have come from the newly installed heating plant. All but one of the victims has fully recovered. Chemists are examining the water in the boiler and the cement used in the pipes trying to determine just what generated the gas. The Doctor who rendered first aid said he was puzzled by the symptoms shown by the victims, as most of them failed to respond to restoratives usually given for coal gas poisoning.

In the early days in Pennsylvania, before the time of public schools, better fixed farmers sometimes pooled their school interests and engaged a teacher for their children, providing the necessary quarters. John H. Oberholtzer, one of the founders of the General Conference, was a teacher and he had been engaged by a group of farmers living near Boyertown, Pennsylvania. The school room provided was over a stone building whose basement was used as a pig sty. To get to the school room it was necessary to pass through the feed entry which, when one did so one excited the pigs. It is said that a favorite trick of the boys was to sneak into the pig compartment and stirr up the swill barrel. This naturally caused the pigs to set up a terrible squeal. Of course the work of the teacher had to stop until the pigs quieted down. To be able to conduct school under such circumstances was, surely, a tribute to the patience and ability of the teacher.

CONTRIBUTIONS

(Continued on page 23)

Anna G. Stauffer, Los Angeles, Calif., $4; Miss Anna G. Stauffer, Girls' S. S. Class, Los Angeles, Calif., $7; Emmaus Ch., Whitewater, Kans., $551.92; Mission Friends, Noble, Iowa, $30; West Zion Ch., Moundridge, Kans., $34; Friend, Whitewater, Kans., $10; Zion Ch., Souderton, Pa., $100; First Menn. S. S., Mt. Lake, Minn., $90; Bethesda Ch., Henderson, Nebr., $49.31; First Ch., Aberdeen, Ida., $49.03; Alexanderwohl Ch., Goessel, Kans., $43.60; A. M. Ch., Milford, Nebr., $30; Christian Ch., Moundridge, Kans., $26.75; Flatland Ch., Quakertown, Pa., $25; St. John Ch., Pandora, O., $10.59; Menn. Ch., Pulaski, Iowa, $8; P. P. Dirks, Ruff, Wash., $5; Anna Regier Suderman, Newton, Kans., $10; Mission Friends, Milwaukee, Ore., $25; Lehigh Menn. Ch. and S. S., Lehigh, Kans., $4.21; Bethel College Ch., Women's Bible Class, Newton, Kans., $70; Bergthal Ch., Pawnee Rock, Kans., $25.80; Pine Grove Ch., Bowmansville, Pa., $15; Five S. S. Scholars, Hillsboro, Kans., $30; New Hopedale Ch., Meno, Okla., $41.79; Menn. S. S., Wisner, Nebr., $51.24; East Swamp Ch., Quakertown, Pa., $20; Christian S. S., Moundridge, Kans., $19.90; Herald Ch., Bessie, Okla., $12.46; First Menn. Ch., Wadsworth, O , $9.50; Bethany Ch., Kingman, Kans., $8.53; New Hopedale Ch., Ringwood, Okla., $4.02; Friend, Hanston, Kans., $10; Edw. J. B. Waltner and family, Freeman, S. D., $35; Mrs. C. B. Swartzendruver and Mrs. J. E. Baughman, Pulaski, Iowa, $30; Orphanage Soc., E. D. Conf , Philadelphia, Pa., $35; Henry and Kath. Wienss, Beatrice, Nebr., $25; Eden S. S., Inola, Okla., $30; North Star C. E. Soc., Drake, Sask., $15; Rosenort Ch., Rosthern, Sask., $49; Eigenheim Ch., Rosthern, Sask., $15; H. J. Penner, Manitou, Man., $2; Eigenheim C. E. Soc., Rosthern, Sask., $7.66; G. H. Bock, Crystal City, Man., $16.60; Isaac H. Thiessen, Khedive, Sask., $8.05; P. C. Dalke, Morden, Man., $10; Jakob Buhler, Holmfield, Man., $7; G. Boschman, Nemaka, Alta., $5; Group at Truex, Truex, Sask., $4.40; Bergthal Cong., Winkler, Man., $16.25; Reinland Cong., Reinland, Man., $23; Sew. Soc. of Boissovain, Boissovain, Man., $30; Gruenthal Sew. Soc., Osler, Sask., $5; Reinland Sew. Soc., Reinland, Man., $20; Foxwarren Group, Foxwarren, Man., $10; Sew. Soc., Osler, Sask., $20; Bergthal Cong., Winkler, Man., $115.42; Gnadenthaler Sew. Soc., Osler, Sask., $10; Ex. Comm. Miss. Soc. (Mrs. J. G. Regier, treas.), $198.66; Total, $4,777.74.

Balance in bank, November 1, 1933		$ 449.43
Gifts for General Fund	$3627.77	
Gifts for Orphans, etc.	625.47	
Gifts for Special Acc.	19.00	
Gifts for Sundries, Acc.	213.00	
Interest and Rents	292.50	4,777.74
Total		5,227.17
Paid on orders		4,377.01
		850.16
Remitted direct to India		399.38
Balance in bank, Dec. 1, 1933	$	450.78

Respectfully submitted,

J. E. Regier, Treas.

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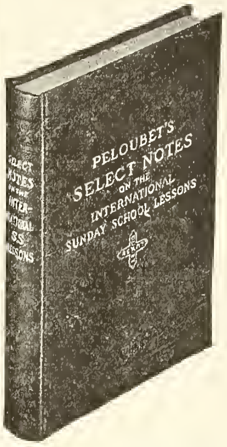
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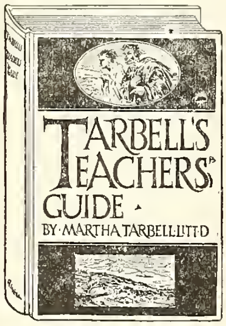

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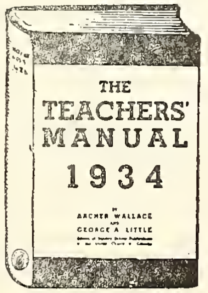

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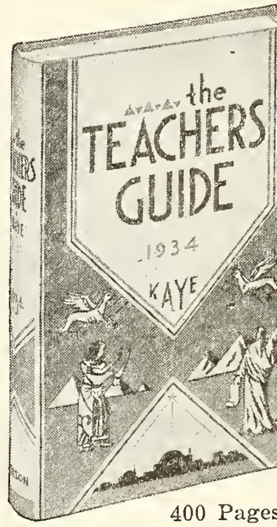

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"Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11.

VOL. I BERNE, INDIANA, FEBRUARY 6, 1934 No. 3

EDITORIAL

A LITTLE WORLD AFTER ALL

During the Christmas holidays there appeared in one of the metropolitan papers a picture of a group of university students from foreign countries who have to spend their Christmas on the Campus. Among those portrayed the name given to one was Konstantin Isaak of Harbin, Manchuria. We immediately associated the name Isaak with that of Dr. Isaak, a Mennonite refugee located in that city who has been specially helpful to his fellow Mennonite residents and of great assistance to those who were seeking a haven in some more favorable country. A letter to the young man addressed to the University as a feeler brought the information that this youth is a son of Dr. Isaak and that he is living with a sister, Mrs. I. V. Neprash, the wife of director of Russian Missionary and Relief Service in Philadelphia. This is a small world after all when people from opposites of the world find they have common interests. It is a remarkable thing that, though the Mennonite church is rated as one of the smaller bodies of Protestants, it nevertheless happens that they not only cover a vast field and are located in most of the great countries of the world but, during the several centuries in which they were seperated, have managed to remain in vital touch with each other and at times have been able to be of great assistance, one to the other. G.

FIENDS

Every one will recall that the argument for the repeal of prohibition most strongly urged was that it would abolish the abuses that had arisen in defiance of the dry laws. We have not noted specially that the traffic in illegimate liquor has come to an end. National and State laws are being defied all along the line. Now the cry is that, in order to eliminate the bootlegger, it is necessary to make cheap liquor available. It seems that the bootlegger has the country scared and that the government is believed to be impotent in handling the situation. Well, the booze-thirsty seem to be having their inning, but neither the liquor question nor the matter of enforcing law is to be settled soon.

In the East there has been uncovered the meanest and the lowest effort of liquor distribution in the shape of liquor saturated candies that are dispensed to school children. These candies are reported by the authorities investigating the matter to contain a tablespoon of either whiskey or brandy. Much of the candy retailed by the penny is so inferior that it deserves the name of "penny murder" because of its content, but, when it is loaded with strong drink its evil effects are multiplied to the extent that the making of drunkards begins with the school days of the youngsters. How any one, even one who has no conscience on the matter of using strong drink, can stoop to the lowest depravity by creating an appetite for the vile stuff in children would be unthinkable had one no knowledge of such an attempt. We are not learned in the law, but, we have heard the opinion expressed that the makers of the stuff are within the law. We hope this is not the case and are encouraged because, in some quarters, the authorities are taking a hand in stopping the distribution of this booze loaded stuff and endeavoring to bring the offenders to punishment. G.

SOME EDITORIAL PROBLEMS

We are grateful to the many patrons of The Mennonite and Christian Evangel for the kind words of encouragement and appreciation they have expressed concerning our merger. We also value the friendly and constructive criticisms that have come to us from some who have the welfare of our venture in co-operation as much at heart as we have. It is our hope that the issues of this paper will meet the expectations of those who find satisfaction in the closer relations now possible between the brethren of the Central Conference and those of the General Conference. We realize that there are many problems to be worked out that depend on what experience will teach. The editors are just now at that stage when things must be worked out as they are tried out. Arrangement of space, the matter of giving each Conference a proper share of notice and prominence as well as the matter of using material submitted to the editors before it becomes stale being some of the problems before us.

There are several matters that should receive the attention of our contributors, one of which is promptness in sending in the copy. Our readers expect things to be as fresh as possible and have little patience with stuff that has already passed beyond the point of being interesting because of the lapse of time. Another matter is that of length. Readers generally like articles that are short, pithy and to the point. Articles of great length are difficult things to handle in any religious paper, and, we might say, lose their point when carried through to several issues of the paper. Better several articles on a subject and its related topics than a lengthy one. We have heard editors of other religious papers agree that articles of more than 1500 words in length only choke space and are seldom read. There is no way of checking up on this statement but we are inclined to agree with the opinion.

Remembering that with the merger our paper only appears bi-weekly and that the space assigned to the General Conference for an issue is considerably less than when The Mennonite was published, we find ourselves under considerable difficulty in getting much into the paper that should by no means be omitted. Our promise to the readers is that we shall do our best with the means at hand. In the meanwhile we would not have our contributors feel that they should lessen or cut down the material that might be submitted by them to the editors. Much of what is contributed is of such a general nature that it may be saved when there is an abundance of material on hand for those issues where there is a dearth of material. It is always good policy to have plenty of ammunition on hand. G.

ATTENTION

In the name of the Emergency Relief Board I wish to call attention to the following telegram.

Chicago, Ill.
Jan. 11, 1934.

Rev. P. H. Unruh,
Goessel, Kansas.

Bender Goshen wired me a cablegram from Harbin today I quote Colonization Manchoukuo impossible condition refugees very critical all but two families want emigrate please hurry transport German consul same opinion no means send support. Letter follows.

A. Warkentin.

The General Conference has authorized the Relief Board to ask the churches of the Conference to make contribution for financing the transport necessary. We believe that conditions warrant such a call at this time. It would need about $5000.00 from the General Conference. We are now ready to receive gifts for this purpose.

Peter H. Unruh,
E. R. Treas.

FOREIGN MISSION BUDGET FOR 1934

Below is the Budget which was submitted by Bro. P. H. Richert for the Board of Foreign Mission. I have just looked up the record and find that in 1929 the budget submitted for this work was over $106,000.00. It is evident therefore that the board is making vigorous effort to adjust its budget to present conditions; and I believe that congregations are rising to the situation as is evidenced by the fine contributions the readers will note for the various causes —over $11,000.00 for Foreign mission alone in December. That is tangible evidence of Faith, Love, and willingness to sacrifice and is cause for thankfulness.—C. E. Krehbiel, conference secretary.

Current expenses, inc. helpers' salaries	$21,528.00
Missionaries' salaries	37,050.00
Repairs	1,500.00
Children money	3,412.00
Auto money	1,700.00
Board expenses	200.00
Mission numbers of church papers	225.00
Interest	200.00
Insurance	100.00
Total	$65,915.00

How many, if any, of the missionaries at home on furlough can be returned, we cannot yet estimate, but the board intends to return as many as the treasury permits. May the Lord help to return them all—eight of them, at least six. This expense would have to be added to the above.

EMERGENCY RELIEF NEEDS

Dear Friends and Readers of our Church Papers:

We wish to call your attention to the exact copy of a letter by our Missionary Rev. H. J. Brown, China, which gives you the condition of the distress in the area which was so seriously flooded a few months ago. It is also an appeal for help to the friends of those in urgent need.

The letter follows:—

Kai Chow, Hopei, China, November 30, 1933.

Emergency Relief Commission,
Freeman, South Dakota.

Dear Sirs:

The first period of the Yellow River flood catastrophe is over. We have passed the immediate stage. The help from the China International Famine Relief Commission, the Union Church in Peiping and other individuals has brought us through the first stage. But now begins winter, the cold weather is coming. Most of the people are under roof. In districts where the water soon went down villages still have their former inhabitants. In those districts less houses have fallen in, and thus the housing question did not become acute. All of the Tung Ming County and parts of the Ch'ang Yuan and Kai Chow districts come under this category. Then we have large districts in Ch'ang Yuan and Kai Chow, where there is still deep water all around the villages and these villages have so to say no houses standing, all is in ruins, water and mud. On the higher spots of the villages a few mud houses have been rebuilt; but the population had to flee to non-flooded regions in order to find lodgings with friends and relatives or even rent a room. Many have moved into Temples and concentration camps. Where houses are not available they have made dugouts in the ground. So that we might say, all are under some kind of a roof.

The government has distributed thousands of winter suits, the Christians have collected warm clothing for free distribution, and the Chinese-foreign Relief Committee of Shanghai is sending for the above named three counties three thousand winter suits and four hundred quilts. The Mission has also supplied a goodly number with suits and quilts. So that after these distributions most of them will have a fairly good supply of warm clothing.

The dire need now and for six or seven months to come is food and burning material. We thank God, that notwithstanding the heavy crop loss through the flood, we have a good supply of grain in the non-flooded regions. In fact the grain is cheaper this year, than it has been many years. But these poor refugees have absolutely no money to buy grain or fire wood. The government employed a limited number of young men on the dike work, but this work is now to discontinue. There are government and other soup kitchens, but only for a small number. In the villages the poorest of the poor have received twenty cents per person and ten cents per child, which however is only a drop of water in a bucket.

We now have thousands of people on the verge of starvation besieging the Mission compound. Food or we die: that is the cry. Whether these poor creatures shall be saved by kind and merciful hands, or whether our streets and yards shall be turned into fields and corpses this winter rests with people that have means at their disposal. Our hearts are paining but our hands are bound. Our appeal is to fellow-human beings to have mercy and to save, while they yet may.—Very faithfully yours, Flood Relief Com., Chairman H. J. Brown.

Yours in the work of the Master,
Emergency Relief Board,
By J. C. Mueller, Sec.

JOY IN THE MIDST OF SORROW

We have been living under a tremendous emotional strain. The Holy Spirit has been working in our midst as we have never before experienced it. Sins of such a heinous character have been confessed that we stand aghast. Some who have been considered pillars of the church have been exposed. Oh, the bitterness of their words! How they berate the young man who was the first to confess his sin saying he had long sought an opportunity where he might confess openly and seek forgiveness. Because he confessed, their sins were also uncovered. Some have humbled themselves before God but others arrogantly go their own stubborn, sinful way.

Yet, in the midst of all this sorrow we have great joy. Today the church bell is tolling the message that an empty house of clay is about to be laid away to rest. But to Ganesh has been given the victory over death.

And who is Ganesh? It was perhaps at Easter time that a lame old man began to come here to beg a handful of rice. He received his bit from time to time as he came to ask for it. When he was asked if he knew anyone who could bring him through the sea of life unto God he said that he knew of no one. As simply as possible he was told of the "door ajar."

One day, wearying a bit of his continual coming, the suggestion was made that he should do a little weeding in exchange for his food. Many beggars before him had found other pleasanter places to beg when such a suggestion was made. Not so Ganesh! He came limping to the garden every morning and weeded his little part. On bazaar day he sat confidently on the veranda waiting for a few pennies. When asked to what caste he belonged he said he was a Christian. Since when? Since the big holiday (Easter Day). The gardeners spoke to him of the Saviour. The seed found good soil.

Last bazaar day, as the sun was setting we suddenly recalled that Ganesh had not come for his money. Had he perhaps gone to better fields for begging? Someone suggested that he might be sick. Two young men went to the old house in which he was living. They found him in the corner covered with a few rags, burning with fever. He had been sick for at least three days. No one had thought of him. There was no fire, no food. As soon as the need became known others gathered, conscience stricken that one in their midst, sick and needy had been so neglected. He seemed too sick to live. When asked whether he desired baptism he said, "Yes" and to the question "When" he replied, "Now." The water was brought. Again he was asked whether he loved the Lord Jesus and believed that He had died for his sins. His answer was positive. Did he realize that this meant that he could have no other gods besides? A moment of thought and his hand reached up to the string of beads about his neck. He flung them to the ground. When asked the meaning of this he made no reply but when it was suggested that he need not take them off he picked them up and threw them into the fire. Then he was ready and as simply as possible the baptismal rite was performed and there was joy in heaven over one sinner redeemed.

Today—just two days later his body rests in the church. There are singing, "Asleep in Jesus, blessed sleep." Tears come to our eyes but they are tears of joy. What a Saviour is ours who does not despise the humble and, humanly speaking, worthless ones. We bow before Him in adoration and with Thomas we fall at His feet saying, "My Lord and my God!"

Mrs. J. R. Duerksen.

BROTHERHOOD TOPIC FOR FEBRUARY 1934

"FAMILY WORSHIP"

AIM—To emphasize not only the Spiritual blessings of a "Family Altar" but also point out its essential need in the home.

SCRIPTURE REFERENCE;—Phil. 4:6, 7.

PRAYER:—O Father, hearer and answerer of prayer, "teach us to pray," show us that path of light which leads straight up the shining way to the Throne of Grace, and **develop in us** this crowning grace of intercession. In the name of Jesus our Lord and Savior. Amen.

LAY SPEAKERS;—Not to exceed five minutes each.

1—The Altar erected by men of old showing their need of a family communion with God.

A. Noah, Gen. 8:20; Moses, Ex. 17:15.
B. Abrah, Gen. 12:7, 8; Saul, I Sam. 14:35.
C. Isaac, Gen. 26:25; Elijah, I Kings 18:30.
D. Jacob, Gen. 35:7.

2—Christ himself eagerly sought that communion with the Father. If He, so much more we.

A. Matt. 14:23. Luke 6:12.
B. Mark 6:48; Luke 9:28.
C. Mary 14:32; John, chapter 17.

3—The need of a "Family Altar" in the modern home.

A. It binds the family together in the unity of prayer.
B. It feeds the inner life of the family for daily spiritual growth.
C. It impresses upon us the need of the word of God.
D. It is the greatest inheritance we can give our Children.

OUTLINE FOR THE LEADER:—The desire has now been created to erect a family altar in the home but to put it into practise is another thing, because—

1—When can we find a convenient time to have it?

This seems to be the greatest problem after we have the desire. In the morning Father goes early to work before the children are awake, and in most families he does not come home till the evening meal. After that, one of the members of the family goes here and another goes there. It is therefore highly necessary to have a definite set time—some suggest that after all are seated for the evening meal, that this would be the best time. Others wait till immediately after the meal and before anyone leaves the home, to devote five or ten minutes in family worship. This plan seems most reasonable.

"ALL SPIRITUAL PRIVILEGES HAVE THEIR PRICE."

2—How should we conduct a "Family Worship?"

Ater the reading of a portion of Scripture by some member of the family (different members taking part) or reciting from memory in unison a few verses, prayers should be offered by each and every member of the family beginning with Father and Mother and including all the Children to the smallest. It is vitally important that all pray so that all learn to bring their problems and thanksgivings to God in their sacred family devotion.

DISCUSSION OR OPEN FORUM. Two minute talks.

How should family worship affect the life of a modern house?

MAXIMS ON FAMILY WORSHIP

1—It creates Spiritual unity and reverence. It is the very breath of piety.

2—It is seeking first the Kingdom of God and His righteousness. It puts God first in the family. God adds the secondary.

3—It is an all-inclusive duty, be a co-worker with Him.

4—There is a great advantage in united prayer. To join with others in prayer enlarges its range and refines its spirit.

5—A prayerless family is an obstacle in the way of both God and man.

6—Wait before God in prayer, get calm and quiet. When we realize His presence, prayer becomes natural.

7—It brings Christ Himself into the fold of the Family and each member of the Family into the fold of Christ.

CORRESPONDENCE

Salem Church, Freeman, S. D. Dear Editor and Readers:— The year of 1933 is rapidly coming to a close and whatever unfinished business there may be, must quickly be balanced before that time.

We have just been celebrating Christmas. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Christmas is the dominant word for today and tomorrow! The spirit of good cheer, intangible, though easily defined, is an eternal part of it! There is a touch of nobility in the spirit of Christmas, because we even become more tolerant of the mistakes of others, during the Christmas season. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The world today, more than any other time in history, is in need of a redeemer, and if all nations would accept Jesus Christ as the only Saviour of mankind, there would be a happier outlook for the immediate future, because Christmas radiates the principle of good cheer, friendly happiness, and compassion for our fellow men.

This community was especially fortunate and highly privileged to have Dr. J. E. Hartzler in our midst just at this time, who added in a very great measure to prepare the way spiritually to receive Jesus Christ as our Saviour, who died on the cross for the transgression of mankind.

His vivid description, as well as the stereoscopic views of the Holy Lands helped to grasp the Bible facts more readily. Dr. Hartzler's fund of knowledge through his repeated tours to the East are circumstances that have aided him in gaining an insight into conditions and developments in that country which no American, staying at home, be he ever so voracious a reader, could hope to acquire.

His lectures on "Voices from Bible Lands" were based on his own tours and personal experiences as thorough Bible-Student. His forceful personality and masterful delivery held the audience spellbound. The vast crowds that thronged the auditorium proved beyond the shadow of doubt that this community appreciated a program of this nature.

During our pastor's (Rev. P. R. Schroeder) absence, (as has been previously reported in these columns) Dr. Hartzler and local ministers supplied the pulpit. The annual business-meeting of our congregation will also take place this week, in order to regulate matters for the coming year. The Sunday School election took place before this time. Prof. J. D. Unruh, who has served our congregation so faithfully many years, has been re-elected and Chas. F. Schrag is to be his assistant. A children's program was featured Christmas Eve.

The weather has suddenly changed to very much colder. The phenomenal sandstorms which have alarmed this community last fall will be subdued for a while at least, because the ground is changed to a festive panorama, with every bush and tree covered with pure white frost and snow. The thermometer reached the 30 degree below Fahrenheit last night. We appreciate the moisture in spite of the cold weather.

With season's greetings,
Caroline A. Waltner, Corr.

Bethel Church, Mountain Lake, Minn. December 29, 1933. To the Readers of The Mennonite:—Our country, schools and churches have been developed through the patience and steadfast labor of our pioneer forefathers. Mountain Lake, too, is able to boast of a pioneer who has given forty-five years of his life in service for the church and community.

On November 3rd, 1889, Rev. J. J. Balzer was unaminously chosen to serve as Minister of Bethel church of this city. In the forty-five years of his ministry the church membership has expanded from forty-six to over four hundred members.

Working with young people was on the Rev. Balzer's chief interests. He felt that the future church would depend upon the young men and women, who would sooner or later take the place of the older generation. Thus to insure the growth of the church, and to aid in the Christian training of the younger generation, Rev. Balzer organized the Bethel Sunday School of which he was superintendent for seventeen years. This was the first organized Sunday School among western churches. At his home he also established the first Young People's Society, including fourteen young men. Young women did not take active part in church work at that time, so a men's society was formed.

Besides his services in the home church, he also traveled extensively. Through his sermons on Divine Truths pertaining to Prophecy, the Jewish Problem, the Resurrection and the Glories of the Millenial Kingdom, thousands of hearts were brought to a clearer understanding of the Bible. Churches from the Dakotas, Nebraska, Kansas, Oregon and Saskatchewan extended calls to Rev. Balzer to have him bring to them lessons of Holy Scripture.

In 1890 Bethel church joined the General Conference. Rev. Balzer was elected member of the Board of Home Missions, which office he held for twenty-four years; acting as secretary for eighteen years.

Our Community has one project which is rightly a Memorial to our Minister. This is the German Bible and Preparatory School where so many of our present Missionaries received their instructions under the teachings of Rev. Balzer.

I feel certain that I am voicing the opinion of the Bethel congregation and many others, when I say that Rev. Balzer has been a power

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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EDITORS
Rev. S. M. Grubb, D.D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, A.M., Danvers, Illinois

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Communications and contributions from Central Conference sources should be addressed to Rev. Wm. B. Weaver, A.M., Danvers, Illinois.

in the building of this church and community. For his retiring years we wish him God's blessing and peace. **Alma Schimnowski.**

Bethesda Church, Henderson, Nebr. Dear Editor and readers:—On December 27th, the Bethel College singers were here and gave a very good program in our church. The audience was large and interest and attention was keen. The renditions were well rendered in a manner that spoke well of the instructor and singers.

After the program, some 40 ex-Bethelites and Bethelites assembled in church basement, where light refreshments were served. The delicious supply was more than conquerable, although quite a number answered a second for another ample supply of the refilling of their plates. Old acquaintances and friendships were renewed and new ones were made. A few speeches were made. All spoke brightly of Bethel and what it had been to them. The occasion was climaxed by singing the "Alma Mater," in a real spirited way. All felt a pleasant evening had been spent in a commedatory way.

On New Year's day the yearly congregational meeting was held. Reports were made by the officials of the congrgation and all auxiliary organizations, for the year.

Elder Epp reported that the year 1933 had been a Year of our Lord, as usual, for our congregation. 21 members have been admitted into the congregation, 19 by baptism and 2 by the fellowship. Loss by death and withdrawal 11, of which 9 died. 13 funerals were held in our church. 11 marriages were performed. An increase of 12 members for the year. The present membership is 623. Four choirs consisting of from 12 to 20 voices respectively. On Thanksgiving day a choir of 60 some voices gave a real Thanksgiving program.

These three choirs practise once a week and serve alternately three Sundays in each month in our Sunday morning worship, after Sunday school.

The Bible school is self-supporting. Has an enrollment of 36 pupils and two teachers. This is quite unusual in a time of depression. The Christmas program which it rendered, gave full evidence that it is living up to its name.

The Sunday school has an enrollment of 740, classes 33, teachers 33, and an average attendance of 552. The Sunday School teacher's meetings are held once a week.

The finacial reports were about as follows: Building fund, $510.25; Congregational purposes, 1981; Foreign Mission, $781.91; Home Mission, $423.97; C. E. Society, $41.67; S. Society, $93.33; J. S. Society, $56.34; For Visiting Ministers, $86.00; Benevolent, $470.28; Relief $70.41; Publication, $50.64; Evang. N. Dist. Conference, $110.80; S. School, $358.24; Total, $5040.64; Indebtedness on church building, $3822.

Sunday, January 7, was an unusual and a very large funeral in our church. Mr. and Mrs. H. J. Peters had gone to California about two months ago, on account of Mr. Peter's health. They reached their destination in their car safe and sound, without any mishap. Visiting relatives and friends one day, a large truck ran into them on a foggy night, two blocks from where they intended to go. Mr. Peters died two hours after the accident. His body was brought here for burial. On being asked, if he had any wishes to be carried out here, he said: "I am ready to go. I am thinking of higher things."

The interment was in the Bethesda cemetery north of Henderson.

Mrs. Peters was seriously injured and is still in the hospital in California where she is slowly improving according to the last reports.

We herewith wish to express our sympathy to the bereaved. Leo Peters has been a faithful member of our congregation for many years.

J. J. Friesen.

THE CONGO INLAND MISSION

By A. M. Eash.

I. The Appeal of Africa.

I am requested to supply the readers of this publication with news item and reports of the work of the Congo Inland Mission. It is a request for something that I will cheerfully undertake to do. Today is the time limit set for writing the first installment.

Yesterday the bi-weekly African mail reached my desk. It lies before me now. Just as this is being written today's mail brought an additional letter. Some of these letters are written by burdened missionaries. One gives the pathetic word that if they are compelled to try to carry on with the available funds, many of the station boys and girls will need to be sent back to their pagan village influence unprepared to live the Christian life in that demoralizing environment. These letters are written in confidence. They do not contain notes of complaint. But they are burdened—extremely burdened. They convey the feelings of burden to the reader and he cannot rid himself of it.

During the past more than twenty years the Lord has used the Congo Inland Mission in laying the foundations for a large and fruitful evangelical work in Central Africa. The fruits have in the past few years been far beyond any expectations of either board or missionaries. Literally hundreds have each year thrown off the bondage of sin and superstition and accepted the offerings of salvation through Jesus Christ. They are babes in Him and it seems that now the lack of funds is driving many back into the paganism out of which they have so recently come. The thought of this harrowing experience is distracting. The information is coming from the missionaries. They are greatly burdened and are sharing that burden with us. The calls for funds are moderate but the supply is so very limited. This burden can no longer remain with the missionaries and the board. We are passing it on to you who are the readers. It shall be your burden, also.

Since this and subsequent messages will go to many readers whose acquaintance with both the Belgian Congo and the work of the Congo Inland Mission are limited and, also, since those of us who may be quite closely associated with the work of the mission through having supported it during the past need a "renewing of our convictions," it appears necessary to write an appropriate introduction to what shall follow.

It is really difficult to properly "introduce" Africa. For so long it has been a land of mystery. For many centuries only the northern edge of the continent was in touch with the civilizations of the world and made its contribution to world progress. The broad expanse of the Sahara desert quite effectively shut that civilization out from the remainder of the continent. Then, almost impassable physical barriers on both the east and west coasts effectively shut all that was "modern" out of the large interior areas. Africa remained a "land of mystery." Seventy-five years ago it was not known that the large Lualaba River in Central Africa was a part of the Congo River system. Livingstone believed its source to be also the source of the Nile River and one of his final exploration efforts was for the purpose of proving that theory. The maps which men ventured to make made woefully wrong ventures at guessing. It was a land of savage black men thought to be fit only to become the slaves of the whites. Its dense jungles overrun by fierce wild animals and infested by disease germs were sufficient to turn back the most persistent efforts of strong, determined men to penetrate its mysteries. The civilized world was satisfied to call it "The Dark Continent" and to write the large question mark across its face.

The peoples of Africa are largely a black race. There was a time when they were all classed as Negroes. In these days we know that a large portion of the black population—called "Bantu"—is not Negro at all but a people who have much that is akin to the whites but have been blackened through long exposure to the tropical sun and winds. To the American they make a strong emotional appeal for we can not easily forget the disgraceful experience through which our nation passed when it trafficed with the bodies and souls of the black men.

The first foreigners to penetrate into the interior of Africa were the exploiters of human life—the slavers. When the day finally came that Mackay and Livingstone and Stanley were successful in penetrating the jungles for the purpose of giving the Gospel, they found a torn and bleeding people. The powerful slavers spared neither life nor property in their mad endeavors to seize the blacks and drag them into the horrors of slavery. Their first message was often given to those whose homes and villages had been ravaged and scattered and whose loved ones either killed or carried into slavery.

The Congo Inland Mission feels signally honored in being listed among the agencies who have in these later years followed in the footsteps of the pioneer missionaries in carrying the saving and comforting Gospel of Jesus Christ to the benighted of Central Africa.

THE YEAR BOOK FOR 1934

The Year Book for 1934 is printed and is now ready for distribution. The Year Book contains the reports of the missionary meeting held at the August Conference, church conference reports and general articles of interest to our readers. We would urge our Central Conference churches to send in their orders as soon as possible so that the books may be distributed. The price is 15c.

To the former Christian Evangel subscribers:

Since the new paper has now been launched the editor of the former Christian Evangel wishes to make an explanation concerning subscriptions. The business manager of the new paper and the editor of the Christian Evangel spent a day together and readjusted all subscriptions in relation to the new paper. All of the Evangel subscribers who have asked for their subscriptions to be discontinued will be taken care of beginning with this issue of the new paper. All subscribers who have not paid the Central Mennonite Publication Board for the Christian Evangel up to January 1, 1934, have been sent letters informing them of how much they owe to our Board and also announcing the new paper. The new paper will be sent to all such subscribers marked January 1, 1934 unless other orders are given. Those subscribers who had paid the Evangel beyond January 1, 1934, have received credit on the new paper at the rate of $1.50 a year. Please notice your label on this issue of your paper. We would advise our subscribers that all subscriptions for the new paper be sent directly to Mennonite Book Concern, Berne, Indiana. The editor of the former Evangel would be glad to answer any questions concerning your subscription that may not be clear, if you will write to our office.

To the Ministers of Our Conference:

We would like to take this opportunity to suggest to the ministers of Central Conference that they announce to their congregations that their church correspondents send in their church correspondence to our office every two weeks. It should reach our office one week before the dates announced on the back of the first issue of the new paper. Also urge your people to send in any contributions they may have in articles. We would appreciate sermons by ministers, addresses that have been given at Christian Endeavor meetings, Sunday school conventions or any other material that is of general interest to the readers of the new paper. We would also ask our ministers to urge that more of our members subscribe for the Mennonite and the Christian Evangel.

Articles in This Issue.

We are glad to announce that beginning with this issue we are starting two series of articles. One by Rev. R. L. Hartzler, Carlock, Illinois, on Themes of Spiritual Life and one by Rev. A. M. Eash of Chicago, Ill., on Our Mission Work in the Belgian Congo.

An Appeal for Funds.

Word has reached us from our field that unless more funds reach them it will be necessary to curtail their work on the field and send some of the native children that are being trained at the mission stations back again to the native villages and into heathendom. This would be a very serious step backward in our foreign mission work and of course very detrimental to the lives of these boys and girls. We are making an appeal to our churches for larger offerings so that the work in the field can be kept going. We would suggest that every member of our Conference send one dollar or more to our foreign mission treasurer, N. O. Hoover, Bloomington, Ill., before March 1, 1934.

TEMPTATION—(1) Nature of (James 1:14)

Rev. R. L. Hartzler, Carlock, Ill.

There is in all probability no spiritual experience more common to all Christian men and women than the experience of temptation. Not every one has frequent experiences of transcendent joy, or overwhelming sadness. Not every one is constantly bubbling over with enthusiasm, or struggling in the slough of despair. One sometimes wonders if some Christian professors ever really and truly pray. But when it comes to the consideration of the subject of temptation it is safe to say that no single person has ever been exempt. This discussion, which will consist of four sections, should, then, be of interest and, it is to be hoped, of practical consequence to all.

Of course, the really important thing in relation to temptation is to resist it. To this end a number of considerations may definitely contribute, and first among these is the consideration of the nature of temptation,—what it is, how it attacks us, and where.

Temptation is the suggestion, or inducement, to do something in conscious violation of God's divinely established order, i. e., His sovereign will. This suggestion may come from one's environment, or originate in his own mind or heart. Whatever its origin, it suggests something to be done which one's better knowledge labels as contrary to God's appointed way for man, and yet toward the doing of which there is some sort of inducement. This consciousness of the thing suggested being opposed to God's ordained order of things, brings the element of conscious decision into the nature of temptation. In temptation one knowingly decides to do what his better knowledge forbids. One may commit greater error unwittingly and not have yielded to temptation for in that event he did not consciously and deliberately decide to violate the will of God for man. Compliance with the suggestion, yielding to the temptation, may or may not be an offense against man, but it is always an offense against God.

Moreover, the thing suggested may be inherently wrong, or it may be untimely. Some things are pressed upon individuals in temptations which are always wrong, viz; falsehood, stealing, covetousness, hatred, immorality, etc. Other inducements are brought to men in temptations which in their proper time and place are perfectly legitimate and right. There is no more honorable vocation known among men than that of tilling the soil, sowing the seed, and gathering the harvest, but when a man feels something trying to induce him to pursue those operations upon the Lord's Sabbath, then those otherwise honorable pursuits become a temptation. There are few more wholesome pastimes for boys than fishing, but when a schoolboy feels the lure of the creek inviting him away from school, then the harmless diversion of fishing becomes a temptation. Sometimes when Satan is unable to get us to do what is inherently wrong, he may still be able to trip us by suggesting the untimely.

One fact regarding the nature of temptation that should be very clear to any one who looks closely at his own temptations, is that it always comes in a guise of legitimacy. Sin does not usually present itself to the mind of man in its hideous ugliness. Rather it comes "as an angel of light," as a wolf "in sheep's clothing."

The inducement offered has an aspect of harmlessness or propriety. If at first it should appear as a thing very wrong, if there is a real desire on the part of the one tempted to do it, he will very likely turn it over in his mind until he has himself clothed it with some degree of respectability or legitimacy. Men seldom, if ever, decide to do that which their own discretion labels as pure wrong. Rather their eagerness to do the thing in question obscures their vision and dulls their sensibilities, until the thing suggested seems sufficiently proper or justifiable. Herein lies couched one important item in resisting temptation, but that belongs to a later discussion.

Another feature concerning the nature of temptation is that it comes within the realm of one's desires. Before a suggestion can become a temptation there must be a definite, moving inclination on the part of the individual to do it. The suggestion must relate itself to something within the individual which seeks gratification, it must offer the prospect of some desirable, some pleasurable experience as a result of compliance with the suggestion. Realizing this the Apostle James wrote, "Every man is tempted when he is drawn away by his own lusts and enticed." (Jas. 1:14). Without this sense of desire, there can be no temptation. No one ever had a real battle to keep from doing the thing he did not want to do, unless the choice were forced by outside circumstances. Evil makes its assaults upon all of us in the realm of the things we like, or enjoy, or think we would find pleasure in doing. This accounts for the fact that what may mean a life-and-death struggle for one person to overcome, never even assumes the proportions of a temptation for another. James put it right in one terse statement.

A further element in the nature of temptation is that temptation comes in the realm of the powers or possibilities of the person tempted. Obviously it must lie within the power of the person to do the thing suggested or considered, or there can be no real temptation. Who could imagine Robinson Crusoe being tempted to lie, or steal, or cheat? Who was ever tempted to leap from the highest building in the most public part of a city, hoping to land without harm and thus catch the eye of the public? Jesus had power to do just this and that power made it possible for him to be tempted to do that very thing.

It follows then that the larger the realm of possibilities the more numerous the temptations. Certainly much of our modern life verifies this statement. Have not the increased facilities and conveniences of our generation greatly increased the temptations which youth and age must face today? But one case in point need be mentioned,—the automobile. What opportunities for travel, and contact with life in various forms and places this one product of our age has afforded us. Yet consider how it figures in relation to crime, intemperance, revelry, and sensual indulgence. How limited were the possibilities of the horse-and-buggy age for participation in these phases of life on the part of many, compared to the possibilities for participation therein today. This increase in possibility has meant a commensurate increase in scope of temptation.

It follows, also, that an increase of power is the basis for not only more, but greater temptations. As personal power or ability increases temptations become more intense. The hope is often cherished by persons in the early part of their Christian experience we find themselves sorely beset by temptations, that in time they will gain in spiritual power and will then be able to overcome temptation more easily. This is a delusion and will eventually be found to be a vain hope. It is true that the temptations which in former years were overcome with difficulty may, and should, then be overcome with ease, but it will be discovered that new and greater temptations must then be met, and that it will be just as hard to conquer them as it was to keep from yielding to the enticements of life's earlier years.

As an illustration, suppose a young man with aspirations in public life is elected to the state legistlature. He is obscure but ambitious. A bill whose passage is of interest to a certain industry is pending. The young man is approached by a representative of that industry and advised that if he will support the bill, the company concerned will compensate him to the extent of $500; and if he does not, they will see that his career in public office terminates with his present, and first term. Years pass and through the years he has gained in the art of persuasion, and in influence, and is now an out-standing figure in Congress. Again vested interests are seeking passage of a measure and they know that without his support, it cannot pass. Again he is approached but this time the sum offered is $50,000. Will it be easier to resist this temptation than the former one? His power has greatly increased, it is true! but the financial inducement is one hundred times the first. Let no one become discouraged, if he realized that his temptations instead of getting less, are become greater in number and intensity; for in that fact lies the assurance that he has been growing in spiritual power and grace.

MISSIONARY SERMON

Romans 10:12-18

By J. D. Graber

(Continued)

The Message

Our passage does not say only, "Whosoever calleth upon the name of the Lord shall be saved," but it also says, "Faith cometh by hearing and hearing by the word of God," which brings us to a consideration of the **message** of the missionary. As he goes to the ends of the earth he goes carrying a message, and, as one writer has said, that message is good

news and not merely good **advice.** The Christian Gospel is not merely a good or desirable way of life but it is first of all a proclamation of liberty to the captive and a declaration that this is the acceptable year of the Lord.

We read much these days in missionary literature about "sharing." It is unfortunate that a word that has been so useful in describing the work of a witness of Jesus Christ as he seeks to share the blessings he has received in Christ with others should now be gradually taking on an objectionable meaning, for the word has ceased to mean a sharing of blessings in Christ and has come to mean a mere pooling of religious ideas with a view to taking out from the combined mass of ideas some sort of a satisfactory religion. The Laymen's Missionary Inquiry Report gives this advice unreservedly. They admit frankly that the early missionaries went out with a conviction that men and women who do not believe on Christ are lost and doomed to eternal destruction. But, they say, people in our day no longer believe those things. They advise that we should rather go out in the spirit of fraternity seeking with people of other faiths, sharing what we have found with what they have found, and thus attempting to find some kind of a religion that will be satisfactory for the present need.

This advice sounds like that of a man who is spiritually bankrupt. Certainly a true disciple of Jesus who has through Him found all the blessings of salvation, light, life, and hope that God pours out upon those who come to Him through Christ could not go to people of other faiths in a spirit of attempting a common search after reality. The spirit of courtesy, kindness, and gentleness is indeed the spirit of the Gospel and our attitude toward non-Christian faiths need not, dare not, be that of a roaring lion attacking his prey. But one who has truly found Christ will go out in the spirit and love of Christ conscious of the fact that he is carrying a **message** from God, a message that is final and one that is adequate for every human need. The true missionary is not a mere stockholder in a world-wide religion, but he is very conscious that he is an ambassador of Christ on a world-wide mission.

Nor do the non-Christian peoples welcome this **sharing** spirit of uncertainty that is recommended to us in the Laymen's Appraisal. They are for the most part conscious of the inadequacy of their religions and are only interested in the testimony of one who has found and who can point the way. Mr. Gandhi of India voices this attitude very clearly when he writes, "At the present moment, India has nothing to share with the world, save her degradation, pauperism, and plagues. Is it her ancient Scriptures that we should send to the world? Well, they are printed in many editions, and an incredulous and idolatrous world refuses to look at them because we, the heirs and custodians, do not like them. Before, therefore, I can think of sharing with the world, I must possess."

This puts the issue very clearly. If Christ is all we need, if in Him dwells all the fullness of the Godhead bodily, if He is the propitiation and the reconciliation for the whole world, why not tell the world so and win the world to accept the final and supreme message of redemption?

The last idea that I have gotten out of this passage of the Apostle as he wrote to the Romans is the

METHOD

This idea is suggested to me when he writes, "How can they preach except they be sent?" A missionary is not qualified for his task unless he is very conscious of the fact that God has laid His hands on him and has sent him forth. I listened not long ago to an old man addressing a group of young men preparing for the ministry. Thirty years ago he took over a Church in a western city whose membership had dwindled down to two hundred, but to-day that same Church has a membership of seven thousand, with twenty-six sub-stations, and preaching points. That evening this man told us these startling and challenging words: "If there is any young man here to-night preparing himself for the Gospel ministry who can possibly do so I wish you would pack up your goods and go home. I advise you to go to-night, for the ministry does not need you. The Church can use as ministers only those who cannot stay out of it; only men who are conscious of the fact that God has laid His hands on them and has called them into this service."

(To be Concluded)

SUPPLEMENT TO
The Mennonite and The Christian Evangel

Vol. I FEBRUARY 6, 1934 No. 3

This Supplement to the regular issue of **The Mennonite and The Christian Evangel** was made necessary to prevent the following long article from crowding out other material which generally appears in the regular issues. The printers have on hand several times as many correspondences as they can possibly insert in this issue and since many of them are already several weeks old, it would have been a pity to delay their appearance another two weeks. The contents of this supplement will probably be of greatest interest to the General Conference readers but since the Publication Board of the General Conference was charged with arranging for the printing of **The Mennonite and The Christian Evangel**, the Board felt it wisest to inform all readers of what it had decided to do. The Board has a host of difficult problems to solve and as Dr. Thierstein states in his article, will at all times welcome constructive criticism.—F. J. Wiens, Business Manager.

OUR PUBLICATION WORK

For more than fifty years our General Conference has been conducting a publication business and almost as long a bookstore. The older one of our church papers, the "Bundesbote" was printed in St. Louis in 1882, then a couple or so years at Goshen, Ind., and according to reports from Berne, Ind., for a while at Dayton, Ohio, and with the "Kinderbote" and the "Sonntagschul Lektionen" also at Elkhart, Ind. From 1896 on, so the imprint on the "Bundesbote" indicates these publications seem to have been put out at Berne, Ind., and were joined in 1901 by The Mennonite. So for a period of some thirty to nearly forty years the bulk of our printing, including quite a number of books and pamphlets, as well as two song-books, was done at Berne, Ind., and, as far as I know, by the Berne Witness Co. And, be it said, to their credit, they have done their work well.

As to the matter of prices for printing, the Board of Publication used to leave that confidently in the hands of the beloved manager of the Book Concern who, as an efficient business head, succeeded year after year, in offsetting the rather heavy losses on our periodicals, especially The Mennonite, from the profit on the book business. However, toward the last that, too, became impossible.

Since Brother Lehman laid down his work as manager of the Book Concern in 1929, business conditions in the country have grown steadily worse, as every one knows, and our Book Concern was no exception. The book business gradually dropped off, especially in German books which formerly had been our chief source of revenue. And the purchase of a rather large stock of German books just at the time when the decline set in made conditions still worse.

In the year 1929 the editor of the "Bundesbote," "Sonntagschul-Lektionen" und "Bundesbote Kalender" suddenly became ill and had to submit to a serious operation, so that he found it necessary to give up the work. In the search for a suitable successor which was not at all easy, the Board of Publication finally turned to Bro. C. E. Krehbiel, for many years editor of a German paper and partner in a printing establishment at Newton, Kansas. He agreed to take charge of the "Bundesbote," if its publication were moved to Newton. Meanwhile Brother van der Smissen had rapidly convalesced and regained his vigor, so that the Board asked him to continue editing the "Lektionshefte," "Kinderbote," and "Kalender" at Berne, and proceeded to transfer the "Bundesbote" to Newton and put it in charge of Bro. Krehbiel.

This transfer, however, was not carried out until the Conference at its session in Hutchinson, Kansas, had passed the following resolution: "In view of certain changes that must be made in our publication work the Conference grants to the Board of Publication the authority to relocate our publication work and bookstore to some other city, if such a change should seem advisable to the Board inside of the next triennium, with the understanding that the Board do it in cooperation with the Executive Committee.

In this instance for the first time in the history of our publication business the Herald Publishing Co. at Newton, Kansas, was given the opportunity to bid on our printing with the Berne Witness, and their quotations for the triennium 1929-1930 were slightly lower.

The removal of a part of our publication enterprise from its accustomed place to another state seemed rather difficult to understand by some of our friends in and around Berne. For this the members of the Board felt sorry. But the change brought the paper closer to its circle of readers who live mostly in the middle west of the states and western Canada.

The new editor and manager of the "Bundesbote," Brother Krehbiel, has succeeded in handling this publication with rather surprising economy, and has thus brought a part of our business into a new channel. Magnanimously and with a will to sacrifice he has voluntarily lowered his salary forty per cent. He has also succeeded in bringing down the printing costs of the paper almost twenty per cent, so that the total deficit on the paper during the nearly three years at Newton amounted to only $1195.00 as compared to $1323.00 for the last year in the former place. Thus the change has resulted in considerable saving financially.

Since the decline of our book-sales and the unusually large number of unpaid subscriptions have brought our publication business deeper and deeper into debt, until at conference time it had mounted to almost $11,000.00, our Board found itself in a serious situation. True we had, to set up against this large debt, about $5,500.00 due the business on back subscriptions. But who would vouch that these would yield even half this amount. More than once the churches were appealed to for help, but comparatively few came to our rescue. From our business office at Berne came repeated requests for immediate help for several thousand dollars cash, to save the business from impending collapse, because the creditors might proceed to close the store or commence bankruptcy proceedings any time. A large loan at the Berne Bank made the situation all the more precarious, as our Board has no collaterals with which to back up the debt as required by government rules.

We then brought our problem before the Conference at Bluffton. It, too, seemed unable to offer us the immediate help that was so badly needed other than to give us permission to send somebody out among the congregations to work for the cause of publication. Rev. A. J. Neuenschwander now does this work in part.

In our distress we even dared to think of the purchase of a printing press which was offered us cheap and under very favorable terms of payment, but where were we to get the money to buy? Anyway, the Conference set an end to our dreams by passing a resolution that the big debt must first be paid.

What should, what could we do now? One means had not yet been tried. Why not give other Mennonite publishing houses, such as the Mennonite Publishing House at Scottdale, Pa., and the Mennonite Brethren Publishing House at Hillsboro, Kensas, also an opportunity to bid on our printing? Perhaps we could in this way bring the cost of publication down still more. In Berne, Ind., previous to the Conference and again at Bluffton during the conference session, the Berne Witness Company, the Herald Publishing Company and the Mennonite Brethren Publishing Houses submitted bids. But since the offers intimated that the action of the NRA might necessitate a change in prices, it was agreed to wait until revised quotations could be submitted.

Under date of Nov. 17 the above named houses again submitted their bids to our Board through our secretary M. J. Galle. Since the bid of the Hillsboro concern was $600.00 lower than that of one of the other firms and $3400.00 lower than that of the other, we saw no other way, under the circumstances, than to accept the lowest bid.

The quotations were for all of our printing, figured on a yearly basis. Our secretary was consequently instructed to notify the respective firms of our decision, with instructions that the change be made Jan. 1, 1934.—The agreement would be for only two years at the most.

We took this step in the hope that with the reduced cost in printing, the efficient cooperation of the editors and business managers, the brotherly cooperation of the members of our churches, and the help of God we might be able to save our publication work for a more extended and successful service for God's kingdom in the future.

Now our Board seems to have committed a grave error. Our action is being criticized. Threats are heard that some subscribers of one or the other of our church papers are going to cancel their subscriptions, if we carry our plan through. A rather prominent brother minister writes: "If the report is true the 'Bundesbote' will lose some readers here and what the paper may gain in price reduction it will lose in readers.—You wish that the members of our Conference should be loyal to our publications, but the Board is not loyal to our institutions if this is true." To this the reply may be made: "Does loyalty to our printing institutions means that our Publication Board must have its work done there even though the cost is considerably higher?"

Our Board appreciates good, constructive counsel. But if it doesn't reach farther than the threat that the papers will be dropped if the change is made, we do not get the help we need. Anybody who can give us sound advice as to how we can get out of our dilemma should be so kind as to write us AT ONCE. Letters should be addressed either to Rev. H. J. Krehbiel, Reedley, California, or Rev. M. J. Galle, Odessa, Washington.

(This article has been written with the full understanding and under the censorship of three other members of the Board of Publication. It is to explain how we came to take the action that we did.)

J. R. Thierstein.

In justice to the highest bidder mentioned in the above article it must here be stated that for some unaccountable reason there was a typographical error in their quotations. This error made a difference of nearly $1600.00 in the total amount of their bid. In addition to the above error this same print shop allowed 20 per cent above normal charges because it was forced to take into consideration the increased cost due to the large increase in wages brought about by its effort to conform to NRA code for print shops. These facts were not known to the members of the Publication Board at the time it decided on the bids, and under the circumstances the Board cannot be blamed for deciding to award the contracts for the printing of its periodicals to the lowest bidder. —F. J. Wiens, Business Manager.

The Mennonite Year Book

is ready at last and will be mailed out to all paid up subscribers within the next two weeks. Pay your subscription now if you have not already paid it. We will continue to mail out copies of the Mennonite Year Book as long as we have any left on hand.

THE MENNONITE BOOK CONCERN
Berne, Indiana

Young People's Department

EDITORS

Junior Department
MRS. PEARL ANDERSON
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
805 Spring St
Peoria, Ill.

NO COMPROMISE

No compromise with evil shall be our battle-cry,
For God and right must conquer, and sin and wrong must die;
Unflinching we are standing, uncompromisingly,
Beneath the flag of holiness forever we will be.

No compromise with error, for Bible truth we stand,
Let none remove the landmarks erected by God's hand.
With loyalty our watchword and faith in Christ our stay,
We'll bravely storm the forts of sin and through Him win the day.

No compromise with worldliness, no yielding to the wrong,
No lowering the standard that's stood through ages long;
With Jesus as our Leader, His Spirit as our Guide,
We'll firmly stand for righteousness whatever may betide.

—Haldor Lillenas.

MY FIRST TRIP TO KORBA

C. H. Suckau

We were stationed at Champa. Some Indian workers and I were to explore the northern part of our mission field to find a suitable location for a mission station. The Indian workers had started out on foot. I followed on my bicycle the next day. As we had had a shower during the night, I waited till 9 o'clock to let the warm sun dry the road a bit. But even at that I soon came to a stretch of muddy road and I had to push my bicycle two or three miles. As I neared a low mountain range the scenery became more and more beautiful and ere long I found myself in the jungle. Had it not been for the bad road I would have enjoyed the trip immensely but the road leading through the mountain pass had not been made for bicycles. Along this mountain pass of about three miles distance I had to dismount my bicycle more than thirty times and push it across some rivulet or ditch or other obstruction in the road. This of course tired me very much I arrived at Barpali which is about half way between Champa and Korba dead tired at 1 P. M. I had only traveled about thirteen miles. Had my men not gone on I would have stayed there over night. The villagers were very friendly and brought me some rice and milk. Strengthened by this I again pushed my way northward. I was glad that the road now led through open country and I could make a little better headway. Just at dusk I arrived at the first small river. I was wondering how I would get across, and by the map I realized too, that I would have to cross three more such rivers. Darkness would soon be upon me and I was all alone in the midst of a jungle infested with all kinds of wild animals. These thoughts and the possible dangers of the jungle made me feel a bit uneasy, I confess. I had expected to arrive in Korba at about noon and here night was falling. The most dangerous and difficult road lay still ahead of me. In this troubled plight my soul cried out to God. I do not remember of ever having experienced a quicker answer to my prayers than was granted me on this occasion. I there learned to know what the promise means: "God is our refuge and strength, a very present help in trouble." Just as I came to the last turn in the road and was coasting down to the river's edge lo, and behold, to my great joy there walked before me my workers. They were as much delighted to see me as I was pleased to see them. They gladly carried me and my bicycle across the river and so we traveled together. The other rivers were crossed in the same manner and in company with one another time passed quickly and the road did not seem so dangerous and long. We arrived at the Korba Dak bungalow (a traveler's inn) just twelve hours after I had left Champa. It thus took me twelve hours to make the trip of twenty-five miles. We were all happy to have arrived safely at our destination and to pay our first visit to Korba.

"BETTER ENDEAVOR"

(Each issue will bring some helps for different Officers and Committees of Christian Endeavor. Save them from month to month.)

CHRISTIAN ENDEAVOR HISTORY AND PRINCIPLES

By Amos R. Wells

Who founded the Young People's Society of Christian Endeavor?

Rev. Francis E. Clark, at that time pastor of the Williston Congregational Church in Portland, Maine.

When and where was it founded?

On the evening of February 2, 1881, in the parsonage of Williston Church.

What was the first newspaper article about the new society?

An article entitled, "How One Church Cares for its Young People," by Dr. Clark, published in The Congregationalist in August 1881.

Where and when was the second society formed?

In October, 1881, by Rev. Charles Perry Mills, in the North Congregational Church in Newburyport, Mass.

When and where was the first Christian Endeavor Convention held?

In Williston Church, on June 2, 1882, when only six societies were recorded.

What was the first Christian Endeavor book?

Dr. Clark's book, "Children and the Church," published in 1883.

At what convention was the United Society of Christian Endeavor formed?

At the convention held in Old Orchard, Maine, July 1885.

Who was the first president?

Hon. W. J. VanPatten, of Vermont.

How is the United Society supported?

By the voluntary gifts of individuals, societies, and unions, as an expression of appreciation for the continuing service rendered by Christian Endeavor, and by the sale of Christian Endeavor helps. There are no dues or assessments from the societies.

When was the Christian Endeavor organ, "The Golden Rule," now "The Christian Endeavor World" established?

In October 1886.

When did Dr. Clark become president of the United Society of Christian Endeavor, giving up from that time his entire life to the work?

In 1886.

When did Dr. Clark make his first foreign journey in the interests of Christian Endeavor?

In the spring of 1888, when he laid the foundation of Christian Endeavor in England.

When was Christian Endeavor day first observed?

In 1888.

Who have been general secretaries of the United Society?

Rev. S. Winchester Adriance; Rev. George M. Ward, D.D., now president of Wells College; John Willis Baer, LL.D., Von Ogden Vogt, William Shaw, and Edward P. Gates.

What have been some of the most notable of Christian Endeavor Conventions?

That in New York City in 1892, when 35,000 came together; that in Montreal in 1893, the first held outside the United States; the Cleveland Convention of 1894, held during the great railroad strike; that of Boston in 1895, with more than 56,000 registered delegates—our largest Convention; that of Washington, 1896, held in three large tents near the foot of the Washington Monument; that of San Francisco in 1897, when nearly 30,000 delegates attended, half of them from the East; that of Atlantic City in 1911, which was the first to be addressed by a president of the United States—President Taft; that of Los Angeles in 1913, which instituted the Life-Work Recruits; and that of New York City in 1921 with its great parade up Fifth Avenue.

What Conventions of the World's Christian Endeavor Union have been held?

Those in Washington; London, England; Geneva, Switzerland; Agra, India; Chicago (1915); and New York (1921).

What is the spread of Christian Endeavor?

Into every country of the globe, but it is especially strong, next to the United States, in Great Britain, Germany, Canada, Brazil, South Africa, Australia, India, China, and Japan.

What is the spread of Christian Endeavor among the denominations?

It is found in about eighty evangelical denominations, in most of which it is the only young people's society.

What are the principles of Christian Endeavor?

Definite standards of service, and definite commitment to those standards. Open confession of Christ, and speaking for Him according to ability and opportunity. The cultivation of the devotional life by regular prayer and Bible-study. Training in Christian service by a variety of committee work. Loyalty to the church, and regular attendance upon the church services. Generous giving to Christian work. Christian citizenship. Interdenominational fellowship, and the promotion of peace and good-will among the nations of the world. All of these endeavors to be made in accordance with the will of Christ, and trusting in Him for strength. These are the purposes and the steady aim of Christian Endeavor.

FIFTY-THIRD C. E. ANNIVERSARY

Jan. 28-Feb. 4, 1934

"For Christ and the Church"

As long as Christian Endeavorers keep this motto as their guide and goal, the Young People's organizations will be a real blessing to their various churches.

Very likely during this week many Societies and churches will give some special recognition to the anniversary celebration.

In the past the C. E. organizations have furnished hundreds, perhaps thousands of workers for Foreign Missions. Hundreds of thousands of dollars have gone into Mission Treasuries. To record the help and service that Christian Endeavor have given to every other phase of church work would require many books.

What C. E. will mean to the church and the Cause of Christ in the future is in the hands of our youth of today. If the above motto is adhered to in full faith and devotion greater things will be accomplished in the future. Will our youth stay true to "Christ and the Church?"

I have abundant faith that you will.

A. J. Neuenschwander,
Y. P. Secy. of General Conf.

LETTER FROM AFRICA

Dear Boys and Girls:—

I have often wondered just what impressions you boys and girls have received regarding the African children. After we have heard and read about a certain people or conditions, we somehow form our own conclusions. Before I first went to Africa I studied a great deal about the people. I also was always eager to hear lectures given by returned missionaries from there. In spite of that it seemed there were only about three things that I was able to associate with those people and their country, deserts, snakes and a degraded, disagreeable people. If any of you, dear readers, might have similar impressions, I wish I could take you to one of our mission stations and help you to become acquainted with our people there.

This morning I am thinking, as I often do, especially about one of our young men on the Charlesville station. He was a little boy in the boarding school when I first learned to know him about seventeen years ago. He was a bright eyed, cheerful, happy lad. If you would have seen him then, you would have readily agreed with me that he really was a handsome child.

So far as intelligence was concerned, I have not met many to surpass him. A more studious, energetic and courteous boy was hard to be found. To a missionary, his development was most interesting. As the years passed he developed rapidly mentally, physically and spiritually. He was of heathen parentage and occasionally went back to his village to visit them, but their yearnings for him to stay at home with them and again practice heathen customs had no influence in his life. On the mission station he had found a new life which opened up to him marvelous and beautiful. While he was quite young he yielded his life to God and God honored that gift.

After he had completed his school work, he was sent to an outstation as teacher and preacher. His Christian influence not only made a deep impression on the immediate village, but the entire community was influenced by his presence. From the very beginning of his work in the out-station he showed unusual ability as a leader and teacher, winning his way into the hearts of the people with whom he was working, because of his unselfish, untiring devotion to his task, and living out the injunction, "he that would be great let him be servant of all." Because of these fine qualities a large field of service opened up to him when the missionaries asked him to return to the mission station as a worker there. If you would be privileged to go to Charlesville today, you would find him an outstanding leader. He is a deacon in the church, has been Sunday school superintendent, is secretary of the native conference and because of his fine Christian spirit and character many of the diamonds in the rough are being polished for Jesus Christ.

As an office helper, he also does much typewriting. He is a father of several children and his home life is a splendid credit to Christianity.

Because of his unusual musical talent, he is leader in song of the large audiences which gather in the chapel from time to time to worship the true God.

When I compare this young man with hundreds of other older men, I learned to know there, I am inclined to wonder just what his life might have been if he had not been privileged to come under the influence of Christianity. And so, my dear friends, I am quite sure you will want to pray for him every day as he works so faithfully for our blessed Master, putting forth every effort to win those of his own kin for Jesus Christ.

I am your sincere friend,

Lydia Mary Sommer.

ABOUT FRIENDSHIP

Friends are most necessary in the lives of all of us. No two persons are alike. Every one we meet has something to contribute to our personalities and we in turn have something to give to others. Our lives become bigger and broader according to the number of friendships we cultivate.

Bertha Conde, in her very valuable little book, "The Business of Being a Friend," tells of two friends of hers. The one lived on a farm and seldom came into contact with many people at a time. But she made a friend of every one she did come into contact with. The other, more weathy and with more education, sits lonely in her house. Housekeeping, music, books, and a devoted husband have filled her life. Very few people "appealed to her," she said. Now there is a consciousness of limitation that she cannot explain, and she says of the woman first mentioned, "I'd give all I possess to have just one-tenth of the influence and real greatness she has."

SUGGESTIONS

As we consider the work of the early Christian Church and its progress compared to the work of the Mennonite Church as a Body of Believers who have been the means of winning many souls, let us as Intermediates, put forth a greater effort this new year to aid in this, our work, by the yielding of our lives to Him for SERVICE.

Remember that denominations are like groups of people climbing toward the same mountain top; all one at heart; One Lord, One Love, One destiny.

Few church members could tell just how their denomination was organized, and of the present activities of the denomination, and the beliefs or doctrines.

The use of blackboards, maps or charts, drawn freehand, pictures and the like will help to make this meeting a wondrous inspirational Service not to be forgotten.

A PROBLEM

Ruth knew that people were talking about her. Then one day a group of girls came to her and said something like this:

"You probably know why we are coming to you, Ruth. It's about Marie. We haven't been talking to you much lately because you have been going around with Marie. You know Marie doesn't have a very good reputation, and if you don't stop going with her you'll ruin your own reputation. We have always considered you a friend of ours, and as friends of yours we thought we should warn you."

"I appreciate your care for me," said Ruth, "but really I don't see any reason for not going with Marie. I know she hasn't a good reputation, and I know much that is said of her is true. She does smoke, and the kind of company she has kept has not been of the highest type. But she has never done anything wrong while with me. And I think that perhaps by being a real friend to her I can raise her standards."

"But are you sure," the girls continued, "that you are strong enough to go with her and not be led to do the things she does? And, after all, your reputation is part of you. You've just got to take care of it. We cannot let you spoil our reputations too."

"I am very sorry," Ruth replied. "I shall go with Marie until I have a real reason for stopping. I love you all, and shall continue to be your friend, even if you are no longer mine."

CHRISTIAN ENDEAVOR TOPIC

February 11

Does God Always Punish Wrong? How?

Galatians 6:6-7.

In the Old Testament Dispensation, it was believed that prosperity, good health and a large family of children were direct blessings from God. The lack of these was likewise thought to be a punishment of curse from the Divine Hand. Many people today still have Old Testament conceptions in respect to suffering punishment. They believe droughts, earth quakes, storms, depressions, sickness and all kinds of suffering to be punishment for wrongs committed.

Such reckoning is easy. That is the difficulty, it is too easy. In judgment of others it becomes Pharisaism and intolerance. Jesus tried to correct this false conception. The problem of suffering is much more complex. Many of these problems will long be mysteries but we must remember that God sees all life in the long perspective, He sees from above and He deals lovingly.

On the other hand, he who breaks a law must bear the consequences. "Whatsoever a man soweth that shall he also reap." There is physical law, moral and spiritual law. He who breaks a law of health must suffer in broken health. Likewise he who sows his wild oats will reap suffering and moral ruin. Many a time God does not punish but if man sows foolishly, God permits evil to come.

If we violate His just laws and bring disaster upon ourselves, we believe the heart of a loving Father is grieved and that if we are willing to cooperate with Him, He will enable us to turn what seems to be a terrible hardship into a blessing.

February 18

How to Master Temptation.—Matt. 4:1-11: I Cor. 10:13.

Plan to make this a triumphant, overcoming meeting. Choose your hymns accordingly. But be sure to face the facts squarely.

Youth today is no worse than in other generations. But temptations have multiplied because of the complex age in which we are living, and in many cases their training has not prepared them for these new tests. And then in addition there always remain the old temptations of temper, greed, selfishness, pride, physical lusts and appetite, etc.

Temptations are no sin in themselves for Jesus was tempted. But to accommodate them, to play with them and yield, that is sin. When temptation comes, replace it immediately with something better. Some think of Jesus on the cross or some other sacred painting. Others with great seriousness bid the devil to flee, and still others pray and find new strength.

We need some over-mastering love or passion which will buoy us up and will not permit us to yield to anything on a low plane. That high ideal should be Jesus Christ. A strong will plus the power of the Christ can rid any man of a temptation if he hates the habit more than he loves it.

And oh, the joy, the strength and victory when he has conquered. He will have more power, a finer character and will be one step nearer to God. Try it.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 805 Spring St., Peoria, Ill.

February 11, 1934

How Shall We Act Toward Those of Other Races?—Mark 7:24-30.

"Ye are My friends if ye do My Commandments."

Pre-Prayer

The Eternity of our I. C. E. meetings is founded in these moments of unified prayer.

Suggestive Meeting

"A Rainbow Meeting."

God made the rainbow and He also made all nations and races.

Prepare this meeting by placing in the vestibule or in the I. C. E. room a rainbow made up of the colors of the various races of the world. Be sure to have all of the races represented.

Arrange your members who are to take part in **three** rows. Row No. I will tell the characteristics of each individual race, a speaker for each race. Row II will tell of the contributions which each of the races have made to human happiness and progress. Row No. III will suggest plans of actions toward those of other races.

Service

1 Piano Prelude: "Send the Light."

2 Hymn. We've a Story to Tell to the Nations.

3 Call to Worship. Psalm 100 in unison.

4 Sentence prayers—

5 Leader's talk and opening remarks.

6 Row I—Speaker 1—Africa (characteristics).

Row II—Speaker 2—Africa (contributions).

Row III—Speaker 3—Africa (How shall we act toward Africans).

7 Special number of music—"Africa."

8. Row I—Speaker 1—China, etc., as above.

9 "More Like the Master"—Quartet.

10 Row I—Speaker 1—India, etc., as above.

11 Hymn "Fishers of Men."

12 Row I—Speaker 1—Japan, etc., as above.

13 Announcements.

14 Offering.

15 Summary by leader; closing remarks.

16 Consecration Prayer: That our lives may be conformed to Christ's last command, "Go Ye" and "Teach all nations," Remembering the Foreign Missionary Work.

Other races may be substituted or added as time and talent permits. The arrangement may be varied to suit the taste and guidance of the leader. May God erase all prejudices from our hearts and minds as we feel the dependence we have one upon the other as nations in this great World!

JUNIOR C. E. TOPICS

Mrs. Chas. Andersohn, 6454 S. Morgan St.,
Chicago, Ill.

February 11

Topic:—Telling "the Story" in Africa. Acts 8:26-31.

Notice the article by Mrs. Sommer on work in Africa.

Questions

1. Tell of the home life of natives in Africa.
2. What kind of religion have they?
3. What do you know of the language of the natives?
4. Who were some of the early missionaries to Africa?
5. What is our church doing for Africa?

Daily Readings

The story of light for dark lands. Matt. 4:16.
The story told by healers. Acts 14:8-11.
The story of freedom. Luke 4:16-19.
The story about God. John 14:6-11.
The story about judgment. Matt. 25:31-36.
The story about heaven. Matt. 21:1-4.

February 18

Topic:—Telling "the Story" to Mohammedans. I Cor. 2:1-5.

Dr. Harrison who has worked among Mohammedans in Arabia tells us that these people are very hard to win to Christ because they do not want missionaries. They like the missionary doctors to take care of them but they are not willing to listen to their message. They need the missionary to teach them respect for women, love for others, right habits of life, etc. Most of all they need Christ because they are lost and "there is none other name under heaven given among men, whereby we must be saved."

Questions

1 What does Mohammedanism teach?

2 Why do the Mohammedans not want Christian missionaries?

3 Why are they so hard to win?

4 Why is it important that missionaries go to them?

5 Why has Mohammedanism spread so far?

Daily Readings

The story of one God. I Cor. 8:6.
The story of God's Son. Gal. 2:20.
The story of the one Shepherd. John 10:8-11.
The story of gentle goodness. II Cor. 10:1.
The story of forgiving love. Luke 9:51-56.
The story that changes men. Gal. 5:22-26.

NOTICE

The Intermediate C. E. topic for Feb. 18th did not reach the editor on time for insertion in this issue and will therefore appear in the next issue. Hereafter we hope to have no more such delays.—F. J. Wiens, Business Manager.

THE S. S. LESSONS

February 11

Timely Warnings

(Temperance Lesson)

Lesson Text. Matt. 7:12-27.

Golden Text—Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Matt. 7:19.

Again and again through our Sunday school lessons our attention has been drawn to the subject of temperance. To many people this always applies to the question of drinking. And since prohibition has been repealed many think the cause of temperance has been lost. Temperance does include the problem of liquor but its application is much broader as is shown by this lesson in the Gospel of Matthew.

Temperance is a virtue and is one of the qualities of the Christian life. It has its application in any phase of a person's life. A person may become intemperate in body, mind, social relations or even in religion. Jesus teaches us in this lesson the true approach to the subject of temperance. We thought in America that we could legislate temperance and gain control by outward force but we see now that we need to come back to reconsider the whole problem of temperance. Jesus in the sermon on the mount emphasizes the fact that if the fruit would be good there must be a good tree and that wolves are wolves by nature rather than by conduct. If we would then have temperate men and women it must be brought about by a change in people's thinking, in their motives and purposes and in their attitudes to others. The Hebrews had a negative warning given by Hillel which said, "What is hateful to thee, do not to thy neighbor; this is the whole law all else is comment." Jesus changed it to the positive and said "all things therefore whatsoever ye would that men should do unto you even do ye also unto them." No man lives an intemperate life prompted by a desire to be of service to others. Intemperance is always selfish. It is looking at the immediate present, it may look good if you take a ten minute look at it, but when you look at it from the angle of ten years, it gives a different picture. The great question is what will intemperance do to my own personality and second, what will it do to others, will it injure or help? Jesus opposed intemperance because He believed and taught that personality is sacred. It is sacred because it is made in the image of God. Any intemperance is wrong because it destroys personality and hinders the development of the personality of others. Therefore it is the broad way that leads to destruction: It is the false prophet that comes in sheep's clothing, it is the corrupt tree that bringeth forth corrupt fruit. Jesus ends this lesson with a warning against hypocrisy. Hypocrisy means an actor on the stage who is playing the part of real life. There are many people today who wish to substitute ceremony, creed and outward acts for right motives and true purposes. Jesus said not every one that speaks the right words and poses to be very religious shall enter the kingdom but they who show by their fruits that they are truly Christian. To build our houses upon the rock then, is to live a life of love, joy, peace and self-control. This kind of a life produces good fruit.

February 18

Jesus' Power to Help

Lesson Text. Matt. 9:1-13.

Golden Text—I desire mercy and not sacrifice for I came not to call the righteous but sinners.—Matt. 9:13.

In this lesson Matthew gives descriptions of Jesus' busy life in helping needy humanity. In chapters 8 and 9 he gives us a description of ten of Jesus' mighty works. In our lesson He helps a man sick of the palsy, a man at the tax collector's place and many publicans and sinners. Jesus was continually challenged by the needs of the people of His day. On the day of His baptism there came to Him a consciousness of the unique power that He had because He was the Son of God, but He would not use this power selfishly or as an evidence to prove His Messiahship. The tempter in the wilderness tried to persuade Him to use this power to show that He was the Christ. Jesus never trusted this method as a way of getting true disciples but He was always willing to use His power for the healing of the body or the soul. In relation to the palsied man, He not only healed him but also forgave his sins because the healing of the crippled soul is infinitely more important than restoring the crippled body.

Jesus, throughout His ministry was continually on the watch for men upon whom He could place responsibilities of His work when He would leave them. As He was going along He saw Matthew, the author of the gospel we are studying sitting at the place of the tax-gatherer. He asked him to follow Him. This man was one of the hated publicans but Jesus saw in him possibilities of leadership. Jesus continually received severe criticism from the religious leaders of His day because of His deep and abiding interest in the Publicans and Sinners, but He says, I came not to call the righteous but sinners to repentance. It was as great a miracle to change a Publican as it was to heal a palsied man. The church today needs to learn the lesson that she is in the world not to save herself or to escape from the problems, neither to protect or defend a certain creed, but it is her prime duty to go forth as her Lord did in a loving ministry to the needy.

MARRIAGE

Larson-Litwiller.—Roy E. Litwiller, son of Mr. anr Mrs. Jacob Litwiller of Hopedale and Lois Larson, daughter of Mr. and Mrs. L. A. Larson of Middletown, Ill., last week announced their marriage which occurred September 27, at Covington, Ind. A single ring ceremony was performed by Rev. A. L. Brandenburg, pastor of the M. E. Church.

The bride has been in training as a nurse at the Deaconess hospital in Lincoln and the groom, a graduate of the Hopedale schools, is a graduate of I. S. N. U., and has a Master's degree in Bacteriology at N. of I., is employed as plant supervisor at the Commercial Solvents in Peoria. Both young people are popular in their home community where a host of friends will wish them a long and happy wedded life. They will make their home in Peoria.

Springer-Steider.—A pretty wedding took place on Christmas eve at the Metamora home of Mr. and Mrs. Steider when their daughter Verna was united in marriage with Wilford Springer, son of Mr. and Mrs. Benj. Springer of Washington, Ill. Rev. Val Strubhar officiated in the single ring ceremony.

Emory Steider, brother of the bride, attended the groom.

Following the ceremony a bountiful goose dinner was served. The color scheme of pink and white was used throughout the two-course dinner.

Mrs. Springer is a graduate of the Metamora high school and her pleasing personality has won her a wide circle of friends.

Mr. Springer is a graduate of the Washington Community high school and since that time he has been farming with his father. He is a progressive young farmer and a young man of sterling habits.

Mr. and Mrs. Springer will make their home on his father's farm, on their return from a wedding trip to points of interest in the east.

Guth-Rastetter—Mrs. Emma Guth of Washington and August D. Rastetter of Eureka surprised a good many of their friends by going to Chicago last Saturday where they were quietly united in marriage by Rev. A H. Lehman, an intimate friend of both parties. Miss Mary Lee Guth accompanied them and was a witness of her mother's marriage.

Mrs. Rastetter is a daughter of Mr. and Mrs. C. B. Reeser of Eureka, where she received her education. For eleven years she has been an employe of the Illinois Central Telephone company in Washington and has taken an active part in the work of Calvary Mennonite church. Mr. Rastetter is also a worker in Calvary church and a farmer of many years' experience.

After a brief honeymoon in Chicago, the happy pair returned to the Rastetter farm two miles west of Eureka.

Broadstone-Deatherage—Announcement, of much interest to the friends of the bride, is made of the marriage of Miss Lena Maude Deatherage, and Cyrus Broadstone of Bartonville, which took place at 4:45 Saturday afternoon at Petersburg, Illinois.

Rev. Wagner, a friend of the groom, officiated in the simple and impressive ceremony.

The bride has taken an active interest in the activities of the Calvary church, serving as pianist for several years.

Mr. and Mrs. Broadstone returned to Washington Sunday and will reside with the bride's parents in the Orth house on North Main street. They are both employed in Peoria.

DEATHS

Lantz—Susan King, daughter of Nicholas and Catherine King, was born near Carlock, Illinois, March 10, 1875, and went to her Heavenly Home, Sunday, January 14, 1934, aged 76 years, 10 months and 4 days. In this vicinity she lived all her life with the exception of the past year, which was spent in Bloomington, Illinois.

On October 21, 1879 she was united in marriage to Aaron Lantz. She was a kind and loving mother to four children, the oldest child, Eddie, dying in infancy. Surviving are her husband, and three daughters, Mrs. Alfred Stahly of Newton, Kansas, Mrs. Charles Briggs, of Bloomington, and Miss Mabel Lantz, at home. There are eight living grandchildren, and four great-grandchildren, one grandchild preceding her in death. . She also leaves one sister, Mrs. John Ernst, and one brother, Adam J. King, both of Carlock.

She united with the Mennonite church in youth, being a faithful member, though deprived of attending public services. She was well known in the community as being a good Christian and patient through years of suffering.

Her devotion to her Saviour is a witness to God's power to sustain in every circumstance. During her last illness her intense desire was to go home. Among her possessions were found these words, "If the Lord blessed me with patience, give Him the glory. I don't deserve anything." Her unwavering faith and courage, which held her to the last is a comfort to those who remain.

Funeral services were held at the Carlock Mennonite church Tuesday p. m., January 16, conducted by J. H. King and R. L. Hartzler.

Rich.—The commnnity was suddened by the sudden passing of Joseph Rich, well known retired farmer, at his home on South Main Street in Washington on Sunday evening about 6:30 o'clock. He had been seriously sick only a few days with a heart attack.

The funeral was held on Wednesday afternoon from Calvary Mennonite church in Washington and was very largely attended. Rev. Ben Esch, pastor of the church, officiated, assisted by Rev. L. J. Powell, and a splendid tribute was paid to his memory. This male quartette of the church furnished the music. Burial was in Glen Dale cemetery.

The following obituary was prepared by Rev. Esch:

Joseph Rich, son of Joseph and Katherine Rich, was born on the Rich homestead, near Cooper Station, July 9, 1861, and died at his home in Washington, following an illness of short duration, on December 10, 1933, aged 72 years, 5 months, and one day.

On April 26, 1887, he was united in marriage to Louisa Roth of Morton, and to this union four children were born. Mr. and Mrs. Rich established their home on the farm acquired of his grandparents, and which had been also occupied by his parents. They remained there until their retirement to Washington 14 years ago.

The life of our brother has ben a very successful one. Not by any short-cut, but by following well defined rules of progress, by hard work, and by use of good judgment, he was unusually successful in his chosen enterprise. And yet he was no slave to material things. He had ample time to devote to other worthwhile interests. He was especially devoted to his family, and had the privilege of seeing all of his children accept the responsibilities of life with the same high ideals that he himself cherished. He was a faithful member of the South Washington Mennonite church, always taking an active part in its program, and consistently accompanying his Christian faith with Christian works.

He leaves to mourn his sudden departure a loving wife, the children, Mrs. Katie B. Kinsinger, Milton D. Rich, Rufus J. Rich, and Dr. Lillian L. Rich; six grandchildren, two brothers, Christian Rich of Meadows, and Daniel Rich of Deer Creek, and one sister, Mrs. Lydia King of Deer Creek. And all of us who have worked with him in the church and in business contacts will deeply miss the constructive influence of his life.

Life's labor done, as sinks the clay;
Light from its load the spirit flies,
While heaven and earth combine to say,
"How blest the righteous when he dies!"

CONTRIBUTIONS

LADIES AID REPORT

OCTOBER—North Danvers—Jelly to Hospital, $4.00; Danvers, Food to 26th Street, $6.90; E. W. O. Mission Society, Food to 26th St., $5.50; Comins—Cash to 26th Street, $1.00

NOVEMBER—Comins, Cash to O. P. Home, $1.00; North Danvers, Food to Peoria, $7.50; Danvers, Jelly to Hospital, $1.80; Congerville, Food to Hospital, $5.00; E. W. O. Mission Society, sewing to hospital, $5.80.

DECEMBER—Hopedale, clothing to 62nd street, $4.50; To local needs, $3.50; North Danvers, Christmas Box to 26th Street, $21.29; Comforter, $3.00; Variety Showers to Hosp., $1.75; Danvers, Cash to O. P. Home, $3.00; Normal, Christmas Box to 62nd Street, $6.00; Pekin, Cash to 26th Street, $1.50.

JULY, AUGUST SEPTEMBER—E. W. O. Miss. Society, sewing to 62nd St., $3.50; Food to Hospital, $4.97; Food to Peoria, $3.15.

Financial Report

Balance on Hand, Nov. 16, 1933	$134.42
Receipts	5.99
Total	140.41
Expenditures	50.52
Balance on Hand, Dec. 16, 1933	89.89

Respectfully submitted,
Mrs. R. L. Hartzler, Sec.-Treas.

THE CONGO INLAND MISSION FINANCIAL STATEMENT FOR NOVEMBER, 1933

Balance Deficit Nov. 1, 1933		$748.64
Receipts—		
Central Conf. of Mennontes	$439.34	
Silver St. Ch. special meeting	12.75	
Men. Bible Mis. for R. Schnells	7.00	
Mr. and Mrs. Albert J. Schantz	10.00	469.09
Defenceless Mennonite Conf.	600.00	
Grabill Ch. special meeting	12.32	612.32
Missionary Church Association		13.89
Conf. of Def. Brethren in C.	123.33	
Special, Field Treas. for Enns	5.00	128.33
Medical Fund, C. Conf. C. E.		86.34
Men. Bible Mission	3.00	
Educational Fund—		
Paul E. Baughman	10.00	
Junior C. E. Bethany Ch., Freeman, S. D.	10.00	
Aron and Clara Willems	10.00	
Orlo O. Sprunger	5.00	
A Friend	20.25	
Trans. from C. C. of M.	68.75	124.00
Evangelistic Fund —		
Mr. and Mrs. A. J. Stamm	20.00	
Benj. Rediger	1.00	
Miss Ella Egli	2.00	
Miss Caroline Nussbaum	25.00	
Miss Emma Richert	2.50	

(Continued on page 23)

JOTTINGS

Students of Bluffton College are planning to give programs in churches in Indiana and Illinois during the Easter vacation. President Mosiman will accompany them and participate in the program.

Dr. E. G. Kaufman, president of Bethel College, was the principal speaker at the meeting of the Parents and Teachers Association of Moundridge, Kans. His subject was "Building World Understanding."

Rev. C. H. Suckau, pastor of the Berne, Ind., church was in Pennsylvania attending a Summer Bible School conference for a week. During his absence the pulpit of the Berne church was supplied by Rev. Marvin Lehman.

Rev. A. J. Neuenschwander, who is traveling in the interest of Young People's Work and the Publications is at present in Eastern Pennsylvania, visiting the Mennonite churches of that section. He is to appear in the Philadelphia churches during February.

The Year Book and Church Directory of Grace Church, Pandora, Ohio, which has just made its appearance contains a membership list and other useful information concerning the church and its work but the unusual feature is that after the name of each member the amount of his or her contributions for the year is given.

Mr. Ferd J. Wiens, manager of the Mennonite Book Concern has returned from a trip to Kansas where he spent some time in the interest of his work. He reports that the merger of The Mennonite with the Christian Evangel has met with general approval in that section, favorable comments were heard from numerous sources.

Missionary H. J. Brown, of the General Conference mission in China, who hails from the Northern District Conference, writes to a local paper: "We have registered the families coming to us for help and very soon found that we had more than 700 families on the list, and still they come. What shall we do to help these starving people? Even to help them a little will take a lot of money.

Ordinarily Mennonite congregations are not large, still there are some large and famous churches here and in America. The churches in Amsterdam Holland and in the Free State of Danzig have memberships numbering thousands. In America the largest congregations are in Berne, Indiana, and the Alexanderwohl, Kansas.

The Alexanderwohl, Kans., church came in a body to America from Russia in the early seventies and is one of the most enthusiastic missionary churches in the General Conference. It originated in Prussia and when the church moved to Russia. At the time when Mennonites were seking a new home in Russia their caravan was met by a Russian Prince Alexander, who asked them who they were and where they were going. Upon being told he wished them well. The name Alexanderwohl means Alexander's well wishing and from that the church gets its name.

Rev. H. H. Regier who for more than 43 years was a minister in Bethel Church, Mt. Lake, Minn., and its elder for 36 years, passed to his eternal reward. For some years he had been in failing health making it necessary to retire from active service.

Some thirty years ago there was discovered in the Mennonite church in Harlem, Holland, an ancient painting which bore the inscription "Menno Simon." It was believed at that time that this was an original painting of Menno and numerous reproductions were made and distributed. Some years later, however, a Dutch visitor noticed a duplicate of the painting in a gallery in Italy, this time labeled John Calvin! Upon investigation it was found that the picture was neither that of Menno or Calvin but of another prominent man of the time.

The Salem Mennonite Church at Dalton, Ohio, has recently enjoyed a successful Home Coming Good-Fellowship Day. Many former workers attended. A good program and a fellowship meal were enjoyed. The ministry of music is receiving considerable attention under the able leadership of Mr. Victor Gerber. The pastor, Rev. A. R. Keiser is preaching a series of sermons on the Ten Commendments which are being well received. There is also a lively interest in the catechetical class and in the voluntary Bible Class in the local high school for which latter academic credit is being given.

One of the landmarks in Montgomery County, Pa., is a log house. In fact it is the oldest building in the county dating back to about 1730 or before. It was erected by one of the first Mennonite ministers in this country, Hans Neues, (Nyce), but after he had withdrawn from the church at Germantown because of some misunderstanding. After his withdrawal he located in a wild section about 30 miles away in order to be as far away from his brethren in Germantown as possible. However, fate ordered otherwise. Years after he was gone a Mennonite church was erected on the land he once owned and in sight of the house he built, at another part of his holdings there now stands the Mennonite Home for the Aged at Frederick. Neues lies in the burial plot next to the Mennonite Church.

There recently appeared in the official papers of the Soviet government a list of more than thirty names claimed to be those of prominent Mennonites who endorsed the Societ regime and made statements that Mennonites were much better off than they were before the time of the Soviet Union! With the dedeliberate efforts on the part of Russian authorities to destroy, not only Mennoniteism, but, Mennonites also, the only explanation for such a statement is that it is a lying propaganda.

Russian papers are also telling their readers that Mennonites who have gone into Paraguay have not only plunged themselves into the greatest misery but are in terrible distress because of a lack of food and the ravages of war that is being carried on between Bolivia and Paraguay. Of course people outside of Russia have opportunity to know that such reports are false but Mennonites in Russia are in no position to know what is going on outside of Russia except through the information given out as propaganda and that, when it relates to Mennonites in other parts of the world, would not be permitted to be truthful. The Mennonites in Paraguay have advanced to the state where they publish a paper of their own, which reaches Mennonite communities in America and Europe outside of Russia and from that one may get reliable information of the real state of the colonists.

A contest between the different C. E. Societies of the First Mennonite Church of Aberdeen, Idaho, is now in full swing. The main object is to create a real interest for C. E. work. Points are given for different goals gained such as: new members obtained, observance of the quiet hour, staying for the evening worship, being on time, tithing, taking part in the regular C. E. program. The Young People have challenged the Adult Society and the Intermediates have challenged the Young People. The challenges were all accepted and the winning society will be entertained at a social by the losing society. The Juniors, however, are not dropping out of the picture. Although they did not challenge any society, they are working hard and are very earnest in their work. This contest was started two weeks ago, and will be checked upon in three months. The Young People can already boast of several new, active members and a good attendance at evening worship.

Bro. Daniel M. Landes of Philadelphia, writes us the following interesting letter concerning a Bible in his possession:

"I noted reference to old Bibles in one of your recent issues which leads me to tell of a Bible in my possession which might be of interest to the readers of The Mennonite and Christian Evangel. It is a German version printed at Lancaster, Pa., by the noted publisher Bar, whose Lancaster Agricultural Almanac has been continued by his successors, John Baer's Sons, to date and is now in the 109th year of its issues. The Bible in my possesion evidently was one that was sold by subscription and has appended to it a list of 1466 persons who were subscribers. These names represent people from Berks, Bucks, Montgomery, Northampton and Lehigh counties, in Pennsylvania as well as from Ohio, Maryland and Virginia. Added to the Scriptural text contained is an extract from the diary of Martin Luther covering the years 1483 to 1533 in which entries giving the names of his father, mother and grandfather are to be noted. An interesting item describes a run-away accident which occurred on the way to a funeral when the carriage was upset and an aged woman was seriously injured so that she had to be confined to her bed until the day of her death. Many other events that made their impression on Luther are also included in the diary. The Bible was the property of my great-grandfather, Henry S. Landes, whose dates are 1765 to 1838."

(We are familiar with the edition of which Bro. Landes speaks. This Bible had such a wide circulation among Mennonite families of the time that it was commonly spoken of as "The Mennonite Bible." Practically every Mennonite family in the counties named is represented in the list of subscribers. The volume is a magnificent folio bound in leather over oaken boards, has good printing on good paper. Grubb.)

"Now, since the Mennonite and Christian Evangel are printed as one, I do hope more correspondences will be printed and that readers in both of our conferences will come to know more of one another."

CONTRIBUTIONS

(Continued from page 21)

A Friend	30.00		
Trans. from D. M. C.	75.00		
Trans. from C. C. of M.	135.20	290.70	
Promotional Fund—			
Mrs. Mary Rabe—subscription	.50		
Christ Zehr, do.	1.00		
Mrs Minnie Anderson, do.	1.00		
Emma Stamm, do.	1.00		
Miss Mae Speicher, do.	2.00		
Benj. Rediger, do.	1.00		
A Friend, do.	1.00		
Mrs. Celia King, do.	1.00		
Jacob H. Unrau, do.	1.00	9.50	1734.17
			$985.53
Disbursements —			
C. C. of M.—Allowances	410.50		
Field expenses	36.10		
To Emory Ross	12.68		
Office expenses, salary	25.00		
Office expenses, other	9.93		
Tax, cable, exchange	6.18		
Trans. to Evangelistic	135.20		
Trans. to educational	68.75	704.34	
D. M. C., allowances	562.48		
Field expenses	36.11		
To Emory Ross	12.32		
Office expenses, salary	25.00		
Office expenses, other	9.92		
Tax, exchange, cable	6.19		
Trans. to Evangelistic	75.00	727.02	
M. C. A., allowances		62.91	
C. of D. B. in C., allowances		403.32	
Medical fund, allowances		166.68	
Educational Fund		5.00	
Evangelistic Fund		30.00	2099.27
Balance Deficit on Nov. 30, 1933			1113.74

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The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

mar34
Rev Emanuel Troyer

"Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11.

VOL. I BERNE, INDIANA, FEBRUARY 20, 1934 No. 4

EDITORIAL

THE WEATHER

The cold snap through which we have passed during the past days brings to the minds of the older people recollections of days when the country was raw and the severe weather was a condition that brought discomforts and handicaps. People had to be content being shut up on their farms and going about was largely curtailed. Now, a series of bad weather means little. We simply, with our conveniences and comfortable ways of getting about, need not let the uncomfortable weather bother us much. A pastor told us recently that his attendances were, if anything, better on bad days than on clear days. This, however, must be an exception, splendid though it is. There are others, nevertheless, who are only too ready to blame the weather for irregular church attendance. Let those who think and act that way think of their fathers and mothers who would go to their churches in spite of bad roads, snow drifts, storm and swollen streams. The house of God meant much to those who would face storms and snows in order to join with the brotherhood in worship. They put to shame those of our day who would let the weather stand between them and their service in the House of God. Not long ago we were in conversation with one whose boyhood life was spent in Switzerland. His family lived on the side of a steep mountain. It was six miles to the church on the other side. They had to walk to and fro to church. This meant twelve miles to travel by foot every time they attended worship and they never missed when it was possible for them to be abroad. We fear that in our day if attending meant walking that distance over rough mountain paths there would be a considerable number of pagans on this side of the mountain. G.

ONE WAY OF HINDERING WAR

A discussion in the English House of Commons brought out the fact that there is an abnormal exportation of nickel from Canada to other countries. Nickel is needed in the manufacture of modern arms and armaments. Armor plated battleships and big guns would be impossible without nickel, and without battle ships and big guns, modern warfare would be hard, if not impossible, to carry on. An Oxford professor, Alfred Zimmerman, speaking at Winnipeg, Canada, made the assertion: "We could cut right under the problem of disarmament by treating nickel—the bottle neck of armament—like dangerous drugs by establishing quotas for its legitimate commercial use." In four months, June to September, 1933, 8,000,000 more tons of nickel were produced by the famous Sudbury mines than in the entire year of 1932.

The present greed of commercial interests in exploiting material such as this, essential in waging war, may react not only upon the nations who begin war, but also upon the nations that get rich by providing the means for fighting. Warfare has become a complicated affair and no nation has at its command all that it needs for waging war. It must get some things it does not possess in sufficient quantities to help it along. Providing these things, it has been demonstrated, draws into the war those who only sought to profit from the fighting of others. Common sense and a consideration for safety should lead all nations to take measure that would prevent the use of what they have for war purposes by others. The materials that we as a nation sold to the allies before we got into the struggle seemed for a time to have enriched us beyond anything we knew before but we now are a poorer and should be a wiser nation for it so happened that we have been ruined financially because of the War. G.

A CAREER STARTED WRONG

He was a bright little fellow when we knew him as a member of our Sunday School. Not only was he present at the sessions of the School but also practically at all the other services of the church. His parents, while not showing a very great interest in religion, were diligent in sending him to the services, recognizing, no doubt, that the best influences with which to surround a child should be religious. The lad soon indicated a more than usual interest in Bible things which was a great encouragement and comfort to his teacher. Then, the family moved away and were lost to sight. We knew nothing of his later associations. It so happened that as a youth just out of High school he appeared one Sunday morning "for old times' sake," he explained. To those of us who greeted him he annouced that he proposed to study for the ministry and was just about to enter College. Naturally we wanted to know what college and what seminary he planned to attend. We knew nothing of the college he named but were surprised when he told the seminary he proposed to enter at the close of his college career. The seminary, we knew, was one that had a reputation for its extreme liberalism. Why, we asked, naming an institution of the church with which he had identified himself, do you not plan to go to this other one? His reply was: "Because they teach there that everything in the Bible is true and I can't quite swallow everything." Poor boy! He was just in that cocksure state of mind that we often find in boys just out of High School. How he or any one else like him could ever hope to be an honest minister after selecting for an institution in which to receive training one where it is taught that God's Word is not God's Word is something beyond our understanding. Faith and character must be the outstanding characteristics of every minister who serves at God's altar. To go into the minister with the preconceived notion that Divine Truth is not truth at all makes that ministry sheer hypocrisy. Our remark that an unbeliever has no place in the work of the kingdom of God was not pleasing to the youth and he disappeared again, we don't know where to, but we hope that this young man has by this time either become converted or changed his life's plans. The godlessness and irreligion of this age is to be directly traced to those who presume to become teachers of the Word in which they have no confidence. G.

MINISTERS HOLD PRAYER SERVICE

The Ministers and Deacons of the Eastern District Conference met in the Hereford Meeting House, Bally, Pennsylvania, for special session of Prayer. This meeting, the third quarterly session, was held on Friday, January 12, afternoon and evening. Rev. A. S. Rosenberger, President of the Conference, was in charge.

This service, particularly the afternoon meeting, was the outgrowth of a suggestion made by Rev. P. R. Schroeder, President of General Conference, on his visit East in the late fall.

The close proximity of the churches in the Conference makes the matter of meeting frequently possible. It also affords great opportunity for a closer fellowship through prayer. The Executive Committee requested the Secretary, Rev. Freeman H. Swartz, to prepare a paper designed to lead to a closer fellowship through prayer.

The paper prepared was entitled: "Prayer a Basic Essential to Fellowship." It was written from a very personal point of view, embodying, first, the general principles that underlie Prayer, second, its relation to fellowship, third, a practical application of these principles and relation to the local conditions in the Conference.

There was a strong personal undertone to the whole of it which was intended to lead the individual in the group to a personal appreciation of his own relationship to the group as a whole. A few brief comments, re-emphasizing some parts, were made by several of the Ministerial brethren. The whole group then knelt and spent the greater part of an hour in silent and audible petition.

The evening meeting was addressed by Rev. Henry Kistler, assistant pastor of the Pennsburg-Zion Hill (Lutheran) Charge. Though still a young man the Rev. Mr. Kistler is enjoying a wide-spread confidence of all who have been privileged to hear him. He embodied his thoughts in the theme: "Being Evangelical." The whole of his message was presented in an intimate manner and had a strong vein of humor in it.

Rev. George B. Buehler, Quarryville, conducted the evening devotions. The afternoon session was opened with a number of short prayers.

The Ladies Aid of the local Congregation furnished a very appetizing and attractive meal to the brethren.

A CELEBRATION

in remembrance of the entering of Sister Hillegonda in the Bethel Hospital, 25 years ago, Thursday, February 1, 1934. The chapel of the sisters' home of the Bethel Hospital, Newton, Kansas, was on the afternoon of the above date filled with the directors of the Bethel Hospital and their wives and the sisters.

Above the place of the speaker on the wall was a beautiful silver wreath with 25 in the middle. Friends had sent beautiful flowers. Sister Hillegonda sat in the middle of the first row. The celebration was all in German and began with the song: "Lobe den Herren, den mächtigen König der Ehren." Rev. Ratzlaff, 25 years ago a director of Bethel Hospital, spoke on Psalm 118:24: "This is the day which the Lord hath made; we will rejoice and be glad in it." An octette of sisters sang beautifully: "The Lord is my shepherd" (German). The brethren H. E. Suderman and C. F. Claassen spoke kind words of appreciation of the work of Sister Hillegonda. Rev. H. J. Dyck read a suitable poem. Rev. B. Regier read a letter, which Rev. Gustav Harder 15 years ago had written to Sister Hillegonda for this day, then the 10th anniversary. Bro. Regier spoke of the time, when he was Sunday-school superintendent, and Sister Hillegonda kindly helped him. Sister Frieda read a very nice poem, made by herself for the occasion. She also read the letter, by which Miss Hillegonda was called into the work and Miss Hillegonda's answer to the letter. She also spoke with loving appreciation of the sister's work. Sister Hillegonda thanked for all the love shown unto her all these years and especially this day. Rev. Jak. Penner, 92 years old, closed with prayer. All sang : "O Vaterhand, die mich so treu gefuehret."

All went then to the dining room, where Rev. J. E. Entz prayed at the beginning of the meal and the celebration closed with the song: "Nun danket alle Gott."

One who was there.

MEETING OF THE BOARD OF EDUCATION

The Board of Education of the General Conference met in the Hotel Jefferson, St. Louis, Mo., on January 15-16-17, 1934. Every member of the Board was in attendance, though not all were able to be present all the time. The members of the Board are: Dr. S. K. Mosiman, Bluffton, Ohio; Dr. E. G. Kaufman, Prof. A. J. Regier, Prof. D. H. Richert, Newton, Kansas; Rev. D. J. Unruh, Lansdale, Pa.; Rev. A. S. Rosenberger, Quakertown, Pa.

Due to the fact that the Board did not have a quorum at the General Conference in Bluffton, it could not organize at the time. This meeting was called by the temporary chairman, Dr. S. K. Mosiman. Following the opening devotional service, the Board proceded to reorganization by re-electing Dr. Mosiman as chairman, and Prof. D. H. Richert as treasurer. Dr. E. G. Kauffman had been elected secretary of the Board through a ballot taken by mail but felt that he could not serve in this office due to his many other duties. Rev. A. S. Rosenberger was elected secretary.

One of the first matters to which the Board gave its attention was the Junior Catechism. A resolution of the General Conference reads that this work, and the Revised Catechism, are to be published upon the approval of the Education and Publication Boards. After some study which resulted in some changes being proposed, the Board gave its general approval of this piece of work. Since it is, however, not strictly speaking a catechism, the Board decided that it is to be called "A Guide to Christian Teaching as held by Mennonites."

Later, the Revised Catechism was also discussed, and general approval given of this piece of work. Brother P. R. Schroeder is asked to see it through the press. The Board feels that there is a demand in our churches for both the Revised Catechism and the Guide to Christian Teaching, and suggests to the Publication Board that both of these be published when advance orders warrant this step.

There has always been close co-operation between the Board of Education and the Young Peoples Committee of Conference. The latter committee, through its chairman, Rev. D. D. Eitzen, of Los Angeles, Cal., requested that this relationship be continued through the appointment of a member of the Board as counselor of the Young People's Committee. Dr. E. G. Kaufman was asked to serve in this capacity. The Board also voted that Christian Endeavor be classified as a part of the Young People's work of our Board.

The matter of teacher training courses was thoroughly discussed. It was voted to recommend the Western District Conference plan for Training of Church Workers as our General Conference plan of teacher training. It was pointed out that if the requirements for teachers are met, credit of the International Council of Religious Education can be secured for this course. Credit will also be given by this Board for the International Council of Religious Education, and the Evangelical Training courses.

A further motion with respect to this work reads: That we ask Rev. D. J. Unruh, Prof. A. J. Regier and Rev. A. J. Neuenschwander to serve as a committee for Sunday School work, with Rev. Unruh as chairman; and that this committee work in co-operation with the proper committees in our district conferences where there are such, to effect an integrated program for the General Conference relative to Sunday School and Teacher Training work.

The Board discussed the possibility of having a part time executive secretary, or field worker. The following motion resulted: That Rev. A. J. Neuenschwander, and the officers of the Publication Board, and Young People's Committee, be consulted regarding possible arrangements under which Brother Neuenschwander could also represent the work of this Board in the field.

The future of seminary work among the Mennonites, a matter over which the Board as a whole is much concerned, was generally discussed. A motion, embodying a suggestion to the Boards of Witmarsum Seminary, Bethel and Bluffton Colleges, was passed by the Board.

Other motions passed by the Board are as follows:

That the presidents of Bethel and Bluffton Colleges delegate someone in their institutions to prepare sample copies of church constitutions, these then to be placed in the keeping of the secretary of the Board.

That we continue our contribution of $25 per year to the Council of Church Boards.

That we ask Dr. Mosiman to continue as a member of the College Committee of the Council of Church Boards.

That the Board of Education turn its Peace work over to the Peace Committee. (Prof. D. H. Richert had formerly been designated as the member of the Board in charge of Peace work).

That we ask Dr. Mosiman to get the necessary information concerning a suitable time for a period of prayer for Schools and Colleges, and report to the Board.

That each member of our Board write one or more articles each year for our church papers.

The members of the Board also attended the sessions of the Council of Church Boards of Education. These meetings reflected the spirit of the times in being largely concerned with the practical problems of the survival and evaluation of denominational institutions of higher learning.

The organization of the Board now is: Dr. S. K. Mosiman, chairman; Rev. A. S. Rosenberger, secretary; Prof. D. H. Richert, treasurer; Dr. E. G. Kaufman, Young People's Department; Rev. D. J. Unruh and Prof. A. J. Regier, Department of the Sunday School.

Arthur Rosenberger, Sec.

CORRESPONDENCE

Friedensberg Church, Avon, South Dakota. Dear Friends:—Looking back over the past year we find that we have many reasons to be thankful. To be sure not everything has been as we had hoped and wished it would be, there were disappointments, but the goodness, mercy and the blessings bestowed on us outweighed these so we must say: "Great and good is the Lord."

During the year we have been permitted to conduct our services as we saw fit, every Sunday with the exception of a few when the weather did not permit. Also different ministers and workers visited us and spoke to us. Such visits are always a help and appreciated very much.

Especially has our congregation received blessings of late for on December 10th we had baptismal services at which times eighteen (18) young souls and a father and mother (20 in all) were baptised and received into the church. On the afternoon of the same Sunday we were privileged to partake of the Lord's Supper.

Prior to this Rev. and Mrs. J. A. Tiezen of Marion, South Dakota, came to us on December 5th and Rev. Tiezen spoke to us every evening. His messages were timely and inspiring. They prepared us for the coming Sunday. It was indeed a time of rejoicing and thanksgiving.

Christmas is again in the past. The Sunday School rendered a Christmas program, December 23rd in the evening. As this is the time that children enjoy most, the major part of the program consisted of their pieces and songs. For this occasion our little church had been beautifully decorated with evergreen boughs and Christmas trinkets.

On the eve of December 29th the Bethel College Men's Octett favored us with a program. They inspired us all with their songs and harmony, and we want to extend a "thank you" and "come again."

Wishing the Editor and all readers Happiness and Success in the New Year. **A. Unruh.**

Burrton Mennonite Church, Burrton, Kans. —Two young couples were married last summer. Jacob Auernheimer was united with Bonnie Warnoff. They now live near Bentley, Kansas. On June 2, Bertina Richert was married to Theodore Braun. They live near Council Grove, Kansas, on a fam.

Ernest Pankratz of Burrton and Leon Boese of Garden City, Kansas, were received into the church through baptism. Leon spent the summer on the farm with his grandmother.

On the eve of Thanksgiving Day a large group of people gathered at the Richert home for a social. Mr. and Mrs. Theodore Braun of Council Grove were also present.

The Sunday School gave a Christmas program on Christmas Eve.

Church services were also held on Christmas Day. Rev. Pankratz delivered a short English sermon while the Rev. Hirschler spoke in the German language.

Here is wishing you all a Happy New Year.

N. B.

First Mennonite Church, Aberdeen, Idaho. Dear Readers of The Mennonite—This Christmas season reminded us of the Saviour's birth, but it should also remind us of the Lord's return, Mark 13:32, 33. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take heed, watch and pray: for ye know not when the time is.

Our Church Choir in charge of the Music Committee is singing the Cantata, "A King is Born" by Shelley. There are thirty-nine voices in the choir this year and we are using both the piano and organ.

The Sunday School gave its Christmas program on the evening of December 25 this year.

We have enjoyed many blessings this year; material as well as spiritual blessings.

During the past summer we had with us two missionary families from two different fields. Rev. and Mrs. P. A. Wenger and son, our own missionaries to India, were with us during the greater part of the summer and gave us a number of inspiring and interesting messages. Rev. and Mrs. P. J. Boehr and family were with us for a short time and also gave us very interesting and inspiring messages. It is not very often that we have missionaries with us and still less often that we have two missionaries here at the same time, so we felt especially blessed.

While our Pastor was at the General Conference the different organizations of the Church took charge of the regular Sunday morning worship services.

The Lord has also given us material blessings by giving us good crops and better prices. The prices are not what we would like but they are higher than they were a year ago, so we should not complain, but rather thank God for His kindness.

Yours in His service, **Henry D. Becker.**

Mt. Lake, Minn. Annual Report of the Oakleaf Mission Society. The Oakleaf Mission

Society of the First Mennonite Church of Mountain Lake, Minn., has closed a year which has been of great blessing to all its members. The fourteen members turn their thankful hearts to the Lord and say: "O give thanks unto the Lord for He is good: His mercy endureth forever."

The Society has been quite active during the past year, having sponsored a project of some kind nearly every month. In the following paragraphs is a brief outline of the monthly activities.

During the month of January our church observed the fortieth anniversary of the ministerial services rendered by Rev. D. D. Harder. The Society took it upon themselves to take charge of the lunch.

February, though cold and stormy, proved a blessing in several ways. A Mite-box program was given at which time the Mite-boxes were brought in and the contents removed. Following the program a lunch was served in the church basement. Later, the Society served noon-lunch at the Farmer's Institute.

The regular meeting in March was in the form of a birthday party in honor of Mrs. I. J. Dick. Everyone remembered her with a small gift. An appropriate program was given by the members.

The month of April brought a request for rompers from the Montana Misson at which Rev. and Mrs. Petter are stationed. The request was answered by each member offering to donate a pair.

May and June turned the thoughts of the members to their own church at home. The need for a large cupboard in the church basement had long been felt. Therefore, the Society sponsored the building and painting of one. Part of the building labor was donated and the painting was done by the members themselves. The expenses were covered partly by the society and partly by outside donations.

Hot July called for cool refreshments. Accordingly, the ladies served watermelon and crullers in the village park.

Miss Martha Hiebert, missionary on furlough from Africa, brought to our September meeting the true missionary spirit. This meeting was held in church with a short program arranged for. Miss Hiebert led our thoughts to "Dark" Africa and pictured for us the great spiritual need of those dark people. She gave us the assurance that our efforts, though small, are not in vain.

In October plans were made for a duck sale just before Thanksgiving. A special committee was requested to buy live ducks, one member offering to keep them till the time of the sale.

November brought the duck sale. The ducks, those purchased and others which had been donated, were dressed by the members. These were sold the day before Thanksgiving. Lunch was served and pies were sold at the same time.

December brought to mind those needing a bit of cheer and a kind remembrance. The Friendship committee spread Christmas cheer with small gifts and cards and by the singing of Christmas carols for the shut-ins and the lone-ones.

The year of 1933 has been a successful year, considering circumstances. The Society feels richly blessed and deeply thankful. During the course of the year, they have been able to send approximately $140 directly to the General Treasury, this going for the support of missionaries, sewing for Champa, and a gift for the Christmas fund. Individual gifts were made to different people and organizations. Besides the amount used for helping our own church, the above named are perhaps the outstanding contributions made. The income for the entire year was $185.43 and the total amount of cash on hand during the year was $213.

In view of the fact that financial problems were just as difficult if not greater than last year, we still have the faith that "With good will doing service knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord." Eph. 6:7, 8.

Mrs. P. B. Dick.

Donnellson, Iowa—The young people of the Donnellson Mennonite church in Iowa sang Christmas Carols at twenty-three homes Christmas night. We sang for some who were members of other churches in Donnellson. We have only a few who are not able to come to church, so we also sang at the homes of the older members of our church. At some places we sang Carols in German. Our singing was appreciated by all, and we enjoyed singing Christmas Carols, thus sharing the Christmas spirit with many.

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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EDITORS
Rev. S. M. Grubb, D.D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, A.M., Danvers, Illinois

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Sunday evening, December 31, the C. E. members of the Mennonite church of Donnellson, Iowa, had a candle-light service during the Christian Endeavor hour. Almost every member had a part on the program. The topic—"The Birth of Our King," was used. There were many others present besides the C. E. members.

(Miss) Ellen Irene Handrich.

Bally, Pa., Jan. 1, 1933.—Greetings to the Editors and Readers of "The Mennonite" and "The Christian Evangel" from the members and friends of The Hereford Mennonite Church, Bally, Pennsylvania.

This is a time of the year when a person's thoughts naturally turn backwards across the space of time and reflect on the happenings of the past six months.

Six members of our church attended the General Conference of Mennonites which was held in Bluffton, Ohio from August 22nd to 31st. Our church was one of the six churches to have a delegate under 30 years of age.

November 5th was a big day for Bally when the annual Fall Communion Services were observed in the morning and 10 young men and women took their stand for Christ and the Church. In the afternoon we had the dedication of the new addition to our church. This new addition, which was made possible through the generosity of friends, gives us new quarters for our primary room, a new Ladies' Aid Room and a Mother's Room. This Sunday also marked the twelfth anniversary of our pastor, Dr. Elmer E. S. Johnson.

On Sunday afternoon, November 12th, the Royer Greaves School for the Blind presented a program in the church. This program was sponsored by The Ladies Aid Society of the Church and a person cannot help but marvel and wonder at what can be done for the blind and what those thus afflicted can accomplish with their hands.

Dr. Harvey Bauman spoke in our church on Sunday evening, November 12th, when the Ladies Aid Society observed their 52nd anniversary.

Our pastor gave the historical address at a Union Service held in The Market Square Presbyterian Church, Germantown commemorating the 250th anniversary of the settlement of Germantown, Pa., and the coming of Mennonites to America. These services were held under the auspices of the Germantown Historical Society. He also delivered the principal address on Sunday afternoon, November 26th, in the Bethany Church, Quakertown, Pa. These services also commemorated the 250th anniversary of the coming of Mennonites to America. The Publication and Historical Committee of The Eastern District Conference had charge of this service.

We held special worship services on Thanksgiving Day morning, November 30th.

Our Senior Christian Endeavor Society again made its annual pilgrimage to the Old Folks Home at Frederick and presented a program of song and music after which Santa Claus arrived and gave each of the inmates a Christmas Gift.

The Bluffton College Boys Glee Club visited our community and sang in our church on Friday evening, December 29th.

A very unique and inspiring service was held in our Church on New Year's Eve, December 31st, when the Christian Endeavorers of the Perkiomen Valley Union gathered at 10:00 o'clock for an hour of song and praise. From 11:00 o'clock to midnight a Candlelight Communion Service was observed, a very fiitting wy to close the old and approach the New Year. This surely was a service full of inspiration and unconsciously made you resolve to strive to attain the higher and loftier things of this world. This service was in charge of Rev. Freeman Schwartz,

(Continued on page 20)

THE CONGO INLAND MISSION

By A. M. Eash

II. The Belgian Congo.

When in the early seventies David Livingstone expended his last vestige of strength in a search for the headwaters of the Nile River at the source of the Lualaba (for he thought these two were parts of the same river system), neither America nor any of the large European powers was interested in the opening up and development of the resources of this large central area of Africa. It remained for King Leopold of Belgium to finally enter into an agreement with Henry M. Stanley to seek to win the allegiance of the Central African chiefs and in that manner take the territory for himself. What is now the Belgian Congo became in that manner a personal possession of King Leopold of Belgium. The great value of the natural resources of the land were soon discovered and the first step in its occupation was through exploitation of these resources. Among the first was the rubber industry. Simultaneous with the entrance of the first American and European missionaries into what is at present the Belgian Congo, progressed the activities of the rubber companies and the development of the cruel pages of the rubber atrocity history. Eventually the large powers of Europe and America intervened and the territory was taken out of the hands of the King. It now became a colony under Belgium, the agreement between that country and the Powers stipulating that certain rights of the native population, such as freedom of worship, shall be sacredly guaranteed.

When once the foreign missionaries had penetrated beyond the disease infested coastal regions and the mountain barriers, they found a land rich in natural resources. It was beautiful beyond description. Even though it was tropical in location, because of the high elevation, there were not the extremes of tropical heat. They found a people living in the densest ignorance and superstition, with witchcraft and spirit worship abounding. All that has been said in the past of the excesses of living existing among a people bound by these degrading conditions, does not suffice to convey an intelligible picture. The people were divided into tribal groups with different languages, traditions and customs. Tribal jealousies and conflicts led to continual conflicts. Neither childhood, parenthood, womanhood nor old age were held in respect. The survival of the strong, the satisfaction of the sensual, the exploiting of the weak—these prevailed. There were no written languages and, naturally, there was no literature. Experiences with slave raiders and material exploiters made the natives fearful of all white men. Many prejudices had to be overcome. The missionaries faced mountainous tasks. Always there were the tropical sun, the danger of overexertion under tropical conditions, the prevalence of ravaging diseases and the uncertain danger from natives and wild animals. These, together with the native mentality, made his task a difficult one.

When in the beginning of 1911 the first Conga Inland missionaries reached the territory which has since been designated as the "Congo Inland Mission" and is now our field of labor, they found in adjoining territories well established missions of both American and European Societies. There were American, British and Swedish Baptist Societies. The Christian and Missionary Alliance, the Disciples, the work of the Regions Beyond Missionary Union of England, that of the Southern Presbyterians and others. Already some languages had been reduced into writing and literature was being produced. It was not difficult, however, to find a large territory in which no missionary work, whatever, had been done and which the other missionary organizations gladly allotted to this new organization.

The territory of the Congo Inland Mission lies several degrees south of the Equator and is about one thousand miles from the western coast of Africa by the route that missionaries need to travel to reach it. As the birds fly it is only about half of that distance. In size it is approximately two hundred by four hundred miles in dimension and has a population of possibly four hundred thousand people.

The population is divided into a number of tribes with distinct tribal languages and customs. For only one of these tribes had the language been reduced to writing when the first missionaries arrived and a limited amount of literature was available in that language when they started their work. In the less than twenty-five intervening years, the first three missionaries multiplied to more than twenty, with about two hundred native Christian workers, a Christian church membership of approximately three thousand, six thousand in the day schools and a combined Sunday morning worship audience of more than ten thousand.

MISSIONARY SERMON

Romans 10:12-18

By J. D. Graber

METHOD

(Concluded)

There is no missionary, or minister either, in our own Church or in any other Church who, if he could possibly do so, should not lay aside his ministry and refuse to serve. He is wasting his time and is an impediment to the advancing Kingdom of God. If there is any city missionary or foreign missionary who could leave his task of definite service for the Master he ought to do so by all means. We have a right as servants of the Almighty God to feel and to know that the Lord has laid His hands on us and has called us out. This consciousness is what gives a preacher poise and power. You remember the answer of Amos when his authority was questioned up at Bethel. "I was no prophet, neither was I a prophet's son; but I was an herdman and a gatherer of sycamore fruit: and the Lord took me from behind the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Every servant of the Lord has a right to know of a certainty that God has laid His hands upon him.

I think also of the lepers about whom we read in the book of the Kings. The city was starving because of a siege and when these leper beggars had made their way into the enemy's camp and found the camp deserted but well stocked with provisions, and, after they had eaten their fill said, "This is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now come, therefore, that we may go and tell the King's household." I appeal to all who are ministers of the Gospel and to all who are laborers in the vineyard of Jesus Christ. Are you conscious of your call? If you are not you cannot preach!

This same sentence in the fifteenth verse suggests to me not only that the individual worker must feel and know that his call is from God, but that the Church must ever be alert and active in sending out those whom God has chosen. We think at once of the famous missionary Church at Antioch, not of the Church at Jerusalem. It must have been a blessed day in that church when men and women began to feel and then to say that God is calling some of our number to carry the Gospel to the unevangelized portions of distant provinces. Later on, when the vision became clearer, they discerned that the Holy Spirit was directing them to lay their hands on Paul and Barnabas and to send them out. So they sent them out and supported them as faithfully as a God-directed Church can.

Oh, for more Churches like the one at Antioch! It was a growing Church. It grew so fast that the Church at Jerusalem became alarmed and launched an investigation. But when they saw the power of God they were large enough to say, "God bless you and go on." I believe this Church was first of all active in its own immediate community. They no doubt had preaching centers in Antioch, evangelistic meetings and tours, personal work, prayer, and all manner of activity and organization, as they felt it was needful and effective, for building up the Church and for gathering souls into the Kingdom. They were active first in their own "Jerusalem," but their vision did not stop there. It never does under such circumstances. Gradually the vision and the burden of the evangelization of the whole world weighed upon them and, as Paul once expressed his own experience, they were not disobedient to the heavenly vision.

The work of the Church must ever continue to be that of sending out those whom God has called. The future of the foreign missionary program in our own Church is not too reassuring. In these times of financial depression, especially, it seems as if we had about reached the limit of our missionary expansion. How can we send more when we have scarcely enough funds to carry on the work we already have? To some it looks as if our foreign missionary program of the future must of necessity consist merely of bringing back missionaries on furlough and of sending them back to the field at the expiration of their furloughs, replacing a few here and there as some drop out of the ranks, but not much more. This is a rather discouraging outlook indeed and no doubt overdrawn, because I believe there are great resources in the Mennonite Church which have not yet been touched and which will more and more become available as the Church continues to grow in missionary spirit and zeal.

The fuller solution, however, lies, I believe, along the line of finding methods of evangelism, that are less expensive in money but which will be able to use ever greater numbers of personnel; a missionary program that will put the Church to work more effectively in its own immediate neighborhood. Such a program would not only be the means of bringing many into the Kingdom and of putting to work a large army of the consecrated manhood and womanhood of the Church, but would serve to build up and strengthen the Church herself. I have been greatly inspired as I have met those in some of our Churches who are conducting mission Sunday Schools in their own home communities: young men and women with vision who are not waiting to do great things for the Lord, but who are willing to take hold and do the service of the Lord right at home. The Churches of Virginia and West Virginia can testify to the fact that this type of work is the means of great blessing to the Church as well as to the unevangelized communities which they touch. Let no one say, "Since I cannot go to the foreign field there is nothing for me to do." I have the courage to make the statement that on the fringes of practically every Mennonite community in the United States and Canada there are neighborhoods and sections of country that are unchurched and in need of the Gospel. I challenge you to make a simple survey of your own community if you doubt my statement.

But what I want to say particularly in this connection is that the solution of this problem must ever lie with the Church herself. Individual members here and there can do effective work, sometimes even in spite of active opposition, but the Church can never fulfill her mission nor adequately enter into her opportunity until she enters into this work intelligently and wholeheartedly.

Our program of missionary expansion seems to be somewhat stopped for the moment because of the financial depression. But alongside of this we have an ever growing army of consecrated young people who feel that God is calling them into definite service. If the call were issued here this afternoon I do not doubt that the Board could not find at least a dozen volunteers who would be acceptable and who would be acceptable and who would be ready to be sent to the uttermost parts of the earth carrying the Gospel message. We have schools for the training of our young people for service, and we have missionary literature, meetings, and conferences for inculcating the missionary spirit and for leading young people to offer their lives a living sacrifice to the work of the Kingdom. This is not only a distressing circumstances but it is positively dangerous.

I am reminded, by way of illustration, of a steam boiler under high pressure. The steam is blowing out at the joints and packings and the safety valve is open, and all the while the fire is roaring and the drafts are open. The situation is dangerous. There are two things that can be done; either the fire must be drawn, or else the throttle must be opened to put the ever rising steam pressure to work. This represents to me the condition of our own Church at the present time. The pressure of missionary spirit and consecration is running high while all the time the fires of vision and zeal are burning. There are two solutions to the present difficulty open to the Church: either we must draw the fire to let consecration and vision cool down, or else we must put our consecrated resources to work! Draw the fire we dare not in the sight of God do! We must open up avenues of work! The Church must, to avert tragedy and disaster, lay its hands on its consecrated and called talent and send it forth! If there is culture and no service the culture becomes a mere affectation; if there is consecration and no self-denial and renunciation the consecration becomes a mere effervescence; if there is readiness and no adequate expression the readiness lapses into reaction; where there is vision and no task the vision leads but to disillusion and tragedy, and where there is no vision the people perish!

The burden of the task rests with the Church for, "How can they preach except they be sent?"

CORRESPONDENCE

East White Oak Mennonite Church: Rural near Carlock Illinois—The young people of our church gave a Christmas program on December 24. The program consisted of recitations, musical numbers and a pogeant entitled "The Star Leads On."

A Watch service was held at the church on New Year's eve. We had Christian Endeavor and preaching as usual, after which we spent an hour of fellowship in the basement of the church where refreshments were served. At 10:00 o'clock we gathered in the auditorium where we held devotions and the rest of the service. Rev. Bebout, pastor of the Christian church of Hudson, presented the sermon, "The Gospel Train." Other speakers were: Mrs. Pearl Anderson of Chicago, Miss May Schad, Mr. Ferdinand Basting, Jr., Mr. Lloyd Mishler, and Mr. John Treece, Jr., all members of our church. Their subjects were based on the idea of, The Manner in which we should face the New Year. Many musical numbers were given throughout the program. As the New Year arrived the audience spent several minutes in silent prayer.

The Rev. P. D. Naffsinger had charge of the preaching service on Sunday evening, January 7, in the absence of our pastor.

Our pastor, Rev. R. J. Zehr, began evangelistic meetings in Panola, January 7. Thus far ten souls have been won for the Lord.

North Danvers Church Notes: Rural near Danvers, Ill.:—The annual business meeting of the church was held January 1st, with good attendance. The reports given at this meeting were very encouraging. It showed that we had one of our best years in the activities of the church.

The attendance at the church services this year has been very encouraging. We have been having a mild winter and our roads are being gravelled which means very much in relation to church attendance. The church is planning to have a series of special lectures during Passion Week. The special speaker will be Rev. J. E. Hartzler.

The pastor gave a series of sermons on The Kingdom of God at the 26th St. Mennonite Church Church from December 31 to January 5.

A teacher's training class has been organized which meets at the Carlock Mennonite Church every Monday evening. The six Mennonite churches in the community are sponsoring this. The class is studying the Life of Christ under the direction of Rev. Weaver.

The young people of the Christian Endeavor society attended by invitation a union Christian Endeavor meeting at the Presbyterian church in Danvers, January 28.

An Intermediate Christian Endeavor society has been organized and began their separate meetings Sunday, January 21.

Comins, Michigan—Mrs. Mary Schmid of Fairview was seriously burned several weeks ago. While she was taking her bath she became fainty and fell on the stove. Her burns are healing very well and she is now able to lie down to sleep, before she had to sit in a chair.

Mrs. William Housover is slowly recovering from a severe illness of double pneumonia.

Mrs. E. A. Stutesman returned home from the hospital in Gaylord, Michigan, where she underwent an operation recently. She is recovering as well as can be expected. Mrs. Wayne Shrock has been working in their store during her convalescent period.

Mr. and Mrs. Chas. Barnes were in Detroit for several days attending the funeral of a relative.

Mr. and Mrs. Louis A. Erkfitz of Rogers City, Michigan, visited Mrs. Erkfitz's parents, Mr. and Mrs. F. F. Stutesman over the week-end.

Mrs. Charlie G. Nyf gave a shower in honor of Miss Hazel Shrock. About fourteen of her girl friends were present and she received many useful gifts.

Saturday evening, January 13th, the marriage of Miss Hazel Shrock and Mr. Emerson Lantz, took place at the home of the Pastor.

Our attendance both at Sunday School and Church has been increasing since the beginning of the year.

Peoria Mennonite Gospel Mission: Young People's Christian Endeavor — The Young People presented a Missionary play "The Challenge" which the Young People of the North Danvers Church have given several times with great success, on February

4. The first scene discloses a Mother and daughter talking intently. The daughter is telling her Mother that she has never before felt the slightest responsibility for the souls of others but now she is accepting the Challenge, "Go Ye." The Mother is thoughtful but very submissive and they kneel in prayer, praying that God may speak definitely to both of them, having HIS way. Scene 2 discloses an office of an American Missionary in a girl's school in China. Kou-Ying, one of the pupils enters frightened to tell the Missionary how her father has beaten and starved her because she has prayed to the Loving Jesus to whom the Missionary has taught her pray. The missionary takes her back into the school, not knowing how she is to take care of her because of the lack of funds. A letter is received from America from Missionary's first convert who is in America studying medicine that he may come back and heal his native folks' bodies and souls. The scene closes with the Missionary kneeling in prayer asking God to teach America to give as God has blessed them with the Gospel and with freedom to worship. Scene 3 reveals a Missionary Doctor's office where a native has brought a dying babe for help. Surrounding her are native women and her mother-in-law who would burn the body of the baby with hot irons to appease the wrath of the gods, and idols. The mother of the babe has been taught by the Missionary to pray to God and will not give up her faith in the God of this white Christian Doctor, despite all the threatenings from the natives. The Doctor prays and works until the baby breathes again and the native women and the mother-in-law accept Christ who can heal their souls as well as their bodies. Scene 4 brings us back to the home of the Mother and daughter where they anxiously await a letter from the Missionary board telling of the plans and date for her sailing. The daughter with a burdened heart and uplifted soul pleads to God for His voice to speak to men and women to pray, and yield.

The last scene reveals all the characters kneeling in prayer and Miss America in the center holding a lighted torch and an open Bible, while off-stage and unseen a chorus sings "We Give Thee But Thine Own," by Shumann. The invitation for consecration for service will be the fruit of this message in drama. Pray much for the spiritual success of consecrated Christian lives of our youth of today.

LET US BE VOICES INSTEAD OF ECHOES!

Mrs. L. A. Jaggers, Coach.

Peoria Mennonite Gospel Mission, 1001 N. Adams St., Peoria, Ill.—As an expression of our love and appreciation of Rev. Wm. B. Weaver and his untiring and sacrifical zeal for Christ and the Church in his daily Christian life and in his teaching us in "Church History" and "The Life of Paul," here at the Peoria Mission, we as class honored him on his birthday with a Birthday Supper and Christian fellowship prior to the class period, on Tuesday, January 23, 1934. It was to be a surprise but since Rev. Weaver opened the invitation sent to Mrs. Weaver, as our guest, we met them at the door singing, "Happy Birthday" and we cherish the memory of the good spiritual feast which we all enjoyed. Rev. Graff, a Baptist pastor of Danvers, was also our guest on this occasion. We are happy to have met him and to have enjoyed his interest in the class. We heartily invite visitors at any time. The class periods are: Tuesdays and Fridays at 6:45, Church History; at 7:45, "Life of Paul." We meet in the downstairs Sunday School Rooms. May God make our lives more fruit-bearing and deeper consecrated than ever before because of the knowledge and truth Rev. Weaver shares with us!

Mrs. Roy Yoder.

Meadows Church—A Christmas Cantata was given at the church on Christmas Eve. The program was well attended.

Mr. and Mrs. Earnest Schirch are the parents of a baby boy.

Rev. Emil Sommer preached a Missionary sermon here, January 14th.

Mrs. Jacob Schirch is able to be out again after several weeks of illness with pneumonia.

Mr. and Mrs. Peter Garber of Washington, were church visitors here on January 21st.

Herbert Roszhart has accepted a position with a creamery in Minonk, Ill.

Mr. and Mrs. J. U. Sommer will move to their farm near Chenoa, Illinois, March Ist.

The Sol. Birky family will move from their present location north of Meadows to a farm north of Flanagan.

Young People's Department

EDITORS

Junior Department
MRS. PEARL ANDERSON
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
805 Spring St
Peoria, Ill.

THE WORKER'S PRAYER

"Let me but find it in my heart to say
In field or forest, at the desk or loom,
In roaring fire-place or tranquil room
Let me but find it in my heart to say
When vagrant wishes beckon me to stray
This is my work, my blessing not my doom.
Of all who live, I am the one by whom
This work can best be done in the right way."

Y. P. REPORT OF THE FIRST MENNONITE CHURCH, BERNE, INDIANA

We have been enjoying some very interesting and helpful C. E. meetings, and as Y. P. reporter for our church, I should like to share some of these blessings with the readers.

Our Christmas program, given on December 24th, featured a short talk by the Y. P. Secretary of our denomination, Rev. A. J. Neuenschwander. He spoke to us of the challenge that Christmas offers Youth—a vivid, stirring challenge—and within each of us was renewed the vision of the Babe of Bethlehem; the desire to serve Him, and to make Him King of our lives.

This was the only talk on the program; the other numbers were musical, both vocal and instrumental.

"Important Happenings in 1933" was the topic discussed on December 31st, New Year's Eve. The following talk was given by Miss Velma Sprunger, student at the Moody Bible Institute, who was home on her vacation. This talk is a real "eye-opener;" it merits your prayerful study.

Happenings of World Importance of 1933 According to Bible Prophecy

What I have to give on this subject are mostly quotations.

1. Perplexity of nations.

Luke 21:25, 26. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

"Distress of nations" unparalleled in human history now grips the world. No nation is exempt. There are 30,000,000 human beings in the "bread lines" of civilized nations! All are in despair. Russia probably presents the most horrible picture of all the nations. But from China also come tales of hundreds of thousands dying of massacre and famine, and the world hardly takes note. India's agonies cry to high heaven for relief. In those three lands alone dwell half the people of the earth. All other lands are filled with want and terror of the marrow. Even in our own most favored land, our N. R. A. Administrator is warning us that millions are "facing a winter of terrible distress." And the distressing thing about this "distress" is the "perplexity" which accompanies it. First of all, men are perplexed as to why there should be any distress at all. The markets of the world are simply glutted with food and clothing and man possesses the machinery to multiply the production of all human necessities and even luxuries far beyond the material needs and even desires of mankind.

2. Wars and rumors of wars.

Matthew 24:6, 7, "And ye shall hear of wars and rumors of wars, . . . For nation shall rise against nation, and kingdom against kingdom."

The nations are threatening each other. Practically every statesman of earth has expressed a terrible fear that the world will be at war again within the next few months. So recently as Nov. 12, Pres. Philip Curtis Nash, of the University of Toledo and until recently a director of the League of Nations Association, told a gathering of the Toledo Council for the cause and cure of war that: "mankind, not wise enough to capitalize the victory of fifteen years ago, is now apprehensive that another war ten times more horrible than the last, is sure to come."

Everywhere the statesmen of earth are echoing the words of Lloyd George, Prime Minister of Britain during the World War: "There is an economic war between all nations, the worst the world has ever seen, and actual war is preparing. Louis S. Bauman in the King's Business says, "Even as we write, Germany steps out of the League of Nations and announces her intention to arms. Instantly the terrible war clouds lower over all Europe. Statesmen are talking of the conflict that will send Europe back into barbarism.

James P. Cox, of Pittsburgh, who in the past has been considered real presidential timber, has just made the statement that "unless the N. R. A. goes through, the streets of American cities will run red with blood." That awful haunting fear of "what is going to happen" is literally terrorizing the hearts of men and women of every class in every nation.

3. Unemployment.

Zechariah 8:10. "For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor."

The United States Conference of Mayors which convened recently in Chicago was told by Harry L. Hopkins, Federal Emergency Relief Director, that there are now 15,000,000 unemployed in the United States, "We must face the facts as to the huge numbers of unemployed in the nation." Hopkins declared, "prior to last March, that information was a deep, dark secret. "We have determined now, however, that the number at that time was 4,800,000 families or about 20,000,000 individuals. There has been improvement, the figure at the end of last August being about 3,200,000 families.

4. The N. R. A.

Rev. 13:16, 17. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The N. R. A. is not the mark of the beast. That mark is 666 and not N. R. A. But it points in that direction. Nevertheless, N. R. A. is presenting the World with a system of government, which, carried to its limits corresponds amazingly to the Biblical description of the government of the coming "prince." (Dan. 9:26, 27). A few weeks ago, Prof. Maynard Krueger, of the University of Chicago, speaking in Paris at a World Socialist Convention, declared that if workers with socialistic ideals fail to take advantage of the opportunity that N. R. A. affords them, then we face the grave danger that N. R. A. shall become the framework of a Fascist state. The Editor of Pentecostal Evangel asks: "I wonder how long it will be before we see the figures 666 where we now see the letters N. R. A. Now it is a national voluntary effort; in the coming day it will be an international compulsory edict.

5. Crime.

II Tim. 3:13, "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Latest tables show that nineteen-year-old boys topped the lists of arrests for serious offences in the first six months of 1933. The Justice Department's report showed that from January to June it examined 159,493 finger print records of arrests. The record of murders in the United States is appalling. Prohibition in the U. S. is gone. Liquor is flooding in. Drunkenness is again seen everywhere. The doors have been opened wide for all kinds of gambling. Moral and social standards have gone down everywhere.

6. Jews.

1933 marks the turning point in the history of the Jews. Said Arthur H. Graves, assistant pastor of the Full Gospel Church, Dallas, to a prominent Rabbi of that City, "What is going on among the Jews which has a bearing on the fulfillment of prophecy?" "A great deal," he replied, "much more than most of us realize."

"It is obvious," says The Intermountain Jewish News, we have heard one account that actually 60,000 Jews settled in Palestine last year. According to the Palestine Post of September 17, "within three days 1500 persons entered the port of Haifa." Many of these were Jews. The largest single group that has ever left New York for settlement in Palestine made their departure July first. It is estimated that they took with them new capitol to Palestine of approximately three quarters of a million dollars.

Much more could be said regarding this subject if space would permit.

The One who is Himself to fulfill, leaving it to none other, said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."
—Velma Sprunger.

Naomi Neuenschwander, Reporter.

February 25

Great Religious Leaders of Today.—Gal. 1:11-24.

In our discussion tonight we are to discuss the lives of our great missionaries on the foreign fields, of our faithful ministers in our churches, our sacrificial teachers in our colleges and every humble leader who is serving well, irrespective of place. Above, in and through it all let us study anew the life of Jesus Christ who gives power and initiative to every one who leads in His cause.

No, the great religious leaders are not all dead as some would have us believe. Greatness is rarely recognized until decades after the passing of leaders. We still kill our prophets and later build monuments in their honor. Lincoln is just now being recognized as a leader of first magnitude, in his day he was scorned and laughed at, his defeats were without number. There are today great religious leaders national and international, but we do not need to go outside of the ranks of the Central Conferences of Mennonites to find great human souls. In your C. E. Programs plan to make mention of our heroic pioneer missionaries, our unselfish laymen, teachers and ministers. Mention them by name, scatter their praise ere they have passed away.

Like many great leaders of our day Paul was discredited by those who should have been his staunchest friends. He had been laboring among the Galatians and then after having been away for some time he returned only to find that their attitude toward him had changed. He declares unto them that he had received his message and power not from men but from God. When a man receives a message from God he can do nothing but give it to men.

It is interesting to note the training for leadership received by the disciples. First, they did not train themselves but were instructed and followed the example of Jesus for three years. He gave them a definite message and He expected them to be true to the charge. They were to preach repentance and the coming of the kingdom. And then in the second place they were not to preach their own whims but were to preach and glorify the only One worthy of being thus uplifted. They were instructed not to seek the chief places for themselves but to proclaim the message of their Lord.

Questions

1. Do we have as great religious leaders today as we had in the past?
2. What made Paul such a great leader in his day?
3. Name and describe three of our greatest national or international religious leaders.
4. Characterize three favorite missionaries in your denomination.
5. Name your choice of the five most outstanding religious leaders in your denomination.
6. What makes a leader great? What will be their relationship to Jesus Christ?

CHRISTIAN ENDEAVOR TOPIC

March 4

Jesus in Poetry—Revelation 5:11-14.

In our Scripture portion we read of that great worshipful praise service when ten thousand times ten thousand will gather round the throne. There they will worship the One who alone is worthy to receive praise. Tonight let us as a C. E. Society praise Him in anticipation of that great day.

In planning for this program hand out but a few topics. Let it be a consecration service and have the secretary call the roll. Have each member respond with a poem or a hymn exalting Jesus Christ. Choose all your hymns with this same thought-content in mind. Have each member enter into the spirit of this service. It shall be a joyful, worshipful and helpful service.

Some very acceptable poems of Christ can be found in our best hymns, also in "The World's Great Religious Poetry" by Hill; "Quotable Poems" (Vol. I and II) by Clark; and the beautiful story of the life of Christ in verse "Gentlemen . . . The King" by Oxenham.

Questions

1. Give a talk showing forth that the best poetry, art, paintings and sculpture exalt the Christ.

2. Which is your favorite Christ-exalting poem? Why do you like it?

3. Which is your favorite Christ-exalting hymn? Why?

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it Lord that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most
I sacrifice them to His blood."

INTERMEDIATE WORKSHOP TOPICS

February 25, 1934

WHAT DO I KNOW ABOUT MISSIONS?

Mark 4:30-32.

"LIVING IS AN ART OF EDUCATION"

Pre-prayer Service

This prayer service prior to the C. E. meeting is the Breath of the Spirit of God upon the meeting. "Men are seeking better methods but God is seeking better MEN." Often all that is holding back just such a program for the Kingdom is the lack of a leader, just someone to start the work. WILL YOU BE THE LEADER OF YOUR PRAYER BAND? Can the Master count on you to do it with only one purpose in mind which is, to unite your prayers for Christian Endeavors everywhere and for God's ABIDING PRESENCE to be had in your meeting and His Will to be done by your group in harmony, for 10 or 15 minutes before each C. E. meeting.

Your Meeting

Prepare for this meeting long before hand. Get and circulate books on missions. Consult your counsellor and Pastor about this. Write for material to your foreign-mission board. Make a list of questions based on the material distributed, and ask them in the meeting. Give denominational missions first place because it is that portion to which God holds us responsible. Use the map. Write to your secretary and ask for a recent map of the foreign fields and get a Year Book and there find all you can about the home missions, their locations and some of the work accomplished there. Whenever possible go to visit these home missions and you will contain a new enthusiasm in Christ's last command. Have definite information about each mission; number of missionaries; when founded and by whom; number of converts; customs of the people; former beliefs, and so on.

Some General Questions

1. What have home missions done for us?

2. Should we make any distinction in our minds, between home and foreign missions?

3. Why must we have both home and foreign missions?

4. What has the Christian Missionary enterprise meant in the history of our country?

5. What has it meant to the world?

6. What have missions done for education? for literature? for science?

7. What do you as an individual, owe to Christian missions?

8. Suppose all missionary work were stopped right now, what would happen?

Tuning-in on Christian Endeavor Topics.
Missions brought Christ to us. Acts 8:5-8.
Missions bring education. Prov. 4:1-13.
Missions and healing. Acts 3:1-10.
Missions and industry. II Thess. 3:7-13.
Missions and ideals. Rom. 12:1, 2.
Missions and knowledge of God. Acts 17:22-31.
Missions and conversions. Acts 8:26-40.
Missions and personal work. Acts 16:11-15.
Missions and trials. Acts 19:21-41.
Missions and Christ's Will. Matt. 28:18-20.

What we owe to Missions

Our Time.

Time to study missions, time to teach missions, time to do missionary work.

Our Money.

O that God will give America a deep concern and conviction about HIS share in our earnings.

Our Worship.

Every one who bears the name of Christian God has called to be a missionary.

Our Prayers.

We can do missionary work around the world every day and many times a day in prayer.

Our Lives.

We owe our lives to HIM who died that we might live.

March 4, 1934

BEGINNING THE CHRISTIAN LIFE

John 1:12, 13; Acts 2:36-39.

CONSECRATION SERVICE

Pre-Prayer Service

The open door to God's working power in the melted hearts of the leader, prayermeeting chairman and as many of the officers and members as are interested. God has said, "Prove me **now** herewith!" . . . Try it and see for yourself.

Living for Jesus

Living for Jesus, oh, what peace,
Rivers of pleasure never cease;
Trials may come, yet I'll not fear,
Living for Jesus, He is near.

Living for Jesus, oh, what rest,
Pleasing my Savior, I am blest;
Only to live for Him alone,
Doing His Will till life is done.

Living for Jesus everywhere,
All of my burdens He doth bear;
Friends may forsake me, He'll be true,
Trusting in Him, He'll guide me through.

Begin Today

We begin the Christian life by believing in Christ, accepting Him as our personal Saviour, and realizing our failure to do anything without Him. Then we need a definite guide which is God's Holy Word which is revealed to us as we read it, by the Holy Spirit. St. John 14:26. It is well to read St. John, 1st, 2nd and 3rd John, Matthew, Mark and Luke, then Ephesians, which is a book regarding the behaviour of Christians, then by this time you are almost ready to choose your own study course perhaps starting at the beginning of the Bible and reading it straight through, marking passages of Scripture which you do not understand, then spending much time in prayer asking God to show you just what you need to know about these truths. Accept just what He gives you and read it again and again. CEASE NEVER TO STUDY YOUR BIBLE **DAILY** and PRAY AS YOU READ.

After having repented of your sins and habits do not become discouraged but have faith to believe that since God is BIG enough to SAVE you then He is BIG enough to give you something more precious than your old customs and habits. Give HIM your whole heart, you cannot serve God and Satan at the same time. Romans 6:23.

Your Program

Opening Hymn—"Only a Sinner," "In My Heart There Rings a Melody," "Since Jesus Came into My Heart."

Call to Worship—Bow our hearts in a few moments of silent prayer, praising God for our Salvation and praying for those who are in your midst and are not saved; closing with these words, "May the words of my mouth and the meditations of my heart be acceptable in thy sight O Lord, my Strength and my Redeemer," in unison.

Topic "Beginning the Christian Life." Comments by the leader and welcome to all.

Text—John 1:12, 13. Acts 2:36-39. Comments upon Scripture.

Question—1. What does it mean to be a Christian?

2. How can I know if I am a Christian? Give Scripture.

3. What are the first steps in becoming a Christian?

Topics—1. Tell of Paul's beginning. Acts 9:1-9.

2. Tell of Timothy's beginning. II Tim. 3:14-17.

Question—4. How are new converts like new born babies?

5. How does public confession of our decision help us to become stronger?

6. If you were dealing with a new convert, how would you describe to him, this new but rugged road? Remember it will depend much upon their success.

7. How important is prayer to one beginning the Christian life? Why?

Topic—3. Nicodemus's beginning. John 3:1-13.

4. Tell of the Ethiopian's beginning. Acts 8:26-40.

Question—8. How does the beginning of the Christian life here in America differ in some respects from that in foreign lands?

Question—9. Why do some people begin and then backslide so quickly? What is wrong?

10. In Revelation 2nd chapter, what are

some of the promises God gives to all those who are faithful to the end, to those who are overcomers?

Leader—Let us all stand and .... will lead in sentence prayers for the young Christians on the foreign fields and for all the work there, and others will follow in prayer.

Leader, Counsellor or Pastor—Since tonight is Consecration night, perhaps there are some here tonight who feel that they have once started out in this Christian race but somehow they have lost out and they know their failure tonight and want to with me lift their hand as a sign and confession to the group that we want a deeper experience, a new beginning, a new consecration of ourselves to Christ and the Church. Or perhaps there are those here tonight who have never taken a stand for Christ, who have never accepted Him as your personal Saviour, will you put your hand up also with ours?

Closing Prayer by your pastor or counsellor.

Everyone of us need to raise our hearts to God each day in deep consecration to His Will.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn

February 25

Topic:—Children of One Father. Acts 17:22, 23.

Margaret Applegarth, a writer of Mission stories, tells a story of "How the Artist Forgot Four Colors." A lovely new church was being built and the committee in charge of the work had asked the best artist they could find to paint a picture for one of the stained-glass windows. They asked that it be a picture of children around God's throne in heaven. The artist worked long and faithfully on the picture of Jesus and the little children, painting it first on canvas that the committee might decide whether they liked it or not. Finally one evening the work was finished and he went to bed well pleased expecting the committee to visit him in the morning.

During the night he had a dream. He saw a man who looked like Jesus come into the room, pick up the brushes and begin working on the picture. He feared the work would be ruined but the Stranger kept on painting. After He had gone, the artist went closer to see what had been done. He found the picture was not spoiled but changed. Instead of seeing only white children with Jesus as he had painted them, the Stranger had changed some to red, some to yellow, some to brown and some to black. The artist awoke and found the picture as he had left it the evening before but he had learned a lesson. Quickly he took up his brushes and before the committee came painted the picture as he had seen it in his dream. The committee was more than pleased when they saw it for it reminded them of God's love for all His children.

Sometimes we forget that in God's family there are not only white children but those of four other colors as well and He loves them all the same. Color doesn't make a bit of difference. The sad part is that many of each color are not His children because they do not know Him. Some have not even heard of Him. That is why we send missionaries because the only way to become children of the Father in heaven is to accept Jesus Christ as Savior. All must come by the same way whether red, yellow, brown, black or white.

Plans for the Meeting

As this brings us to the close of our series of mission subjects, it will be well to spend a little time in review. Use the note-books and map in this review. If the Juniors are not already dong Mission work, decide what people they will help and make plans for definite work. As a rule, it is best to assist in the missionary interests of your church.

Questions

1. Which of the people we have studied interests you most? Why? (Give this to several).
2. Who are children of the Father?
3. What are some of the things He has done for His children?
4. How may we help other boys and girls to become His children?
5. Mention some things the Father will do in the lives of His children?

Daily Reading

Christianity means salvation. Acts 16:30, 31.
Freedom from superstition. Acts 14:8-18.
Knowledge of God. Col. 1:10.

(Continued on page 20)

THE S. S. LESSONS

THE SUNDAY SCHOOL SESSON

February 25

The Twelve Sent Forth

Lesson Text,—Matt. 9:35-38; 10:1-8, 32, 33.

Golden Text,—The harvest indeed in plenteous but the laborers are few, pray ye therefore the Lord of the harvest that He send forth laborers into His harvest. Matthew 9:37-38.

The ministry of Jesus is divided into three years, the year of obscurity, of public favor and of opposition. The incident recorded in our lesson takes place in the second year of His ministry and the second period of that ministry in Galilee. Jesus spent much of the first year in making personal contact and getting acquainted with His disciples. His second year is a very busy one in which He goes about all the cities and villages teaching and preaching and healing. The healing which He did and the miracles drew large multitudes. As He saw this multitude and was sensitive to their needs, He was moved with compassion. While this same situation looked to the Scribes and Pharisees as practically hopeless as far as this life was concerned, to Jesus it suggested a harvest which is ripe and plenteous.

Jesus, by this time was very conscious of the fact that His own ministry would be very short and so He began to think of preparations to carry on His work after He was gone. We have a very impressive example of Jesus' method of extending the kingdom. The question is often raised whether Christianity is a religion to be taught, wrought or caught. As we study Jesus' method we are impressed with the fact that He felt Christianity was something to be caught, something contagious, which goes from one person to another. He never wrote a book or organized any group for the furtherance of His cause. He simply called unto Him a group of men from the common walks of life that they might be with Him to see what He does, to hear what He says and to imbibe His spirit. These disciples are the men in our lesson today who were chosen as apostles. These men were not selected by accident but after much thought and prayer. He depended entirely upon them to go forth and to extend the borders of the kingdom of God. If they fail, everything fails. It is well to note in this lesson the great confidence Jesus had in persons.

The question may be raised as to what is the chief mission of these apostles as they go forth. It is to confess Him before men, to be a witness in life and teaching of Christ. The appeal of Dr. Daniel A. Poling to the Christian Endeavorers at the last International Convention is the theme of this Sunday School Lesson. I will be Christian.

THE SUNDAY SCHOOL LESSON

March 4

Jesus' Testimony Concerning Himself.

Lesson Text,—Matthew 11:1-6; 16-19, 25-30.

Golden Text,—Come unto Me all ye that labor and are heavy laden and I will give you rest. Matthew 11:28.

John the Baptist as we remember in one of our first lessons was the herald of the Messiah that was to come. He preached and baptized in the river Jordan. He said that the ax was laid at the root of the tree and that when the King comes, judgment would be here. But when Jesus actually came He did not manifest so much the spirit of severity and judgment as He did the spirit of love and sympathy. He went about doing good and instead of His gaining control of the forces of the world and establishing an earthly kingdom the evil forces gained the control of John the Baptist and he was put in jail, and that for telling the truth. As he is in prison he has time to think over the whole situation of Jesus as the Messiah. He has difficulty in convincing himself that Jesus really is the King that he had heralded in the beginning of his ministry and so he sent some of his disciples to Jesus to get some assuring and definite evidence as to whether Jesus really was the Christ. He undoubtedly thought that Jesus would send back definite statements as to whether He was the Christ.

Jesus, however, in answer to John the Baptist told the disciples to go back and tell John what they had seen. His work was to be a clear evidence of His Messiahship. This testimony of Jesus' work is based however, on some very definite facts in Jesus' own experience. The works that He did after all were the fruitage of the kind of person He was. As we study His teachings carefully we find Him emphasizing His unique relationship to His father. He is the Son of God and is very conscious of the presence of the Father in His life. His life continually is sensitive to the Father. Out of this unique relationship there comes His moral consciousness. He asks, who convicts Me of sin? Even Pilate said, I find no fault in this man. This consciousness of the Father, an unbroken moral fellowship gives Him authority. Not the external authority manifested by the Scribes and Pharisees but the inner authority of life and experience. He also realizes in His life the possession of a unique power and out of these characteristics of His life there came the fruitage which John's disciples beheld as they saw Him go about His mission. There is a practical emphasis in this lesson in the fact that we too, not as fully as our Lord, but we too can live in the presence of our Father and from Him receive a moral consciousness and power, the fruitage of which will be manifested in our life and work.

CHRISTIAN ENDEAVOR TOPICS

(Continued from page 18)

A God who cares. Matt. 6:31-34.
No more fear of idols. I Cor. 8:4-6.
A new life. Eph. 4:24, 25.

March 4.

Topic:—**Being Like Christ in His Trust in God.**
Matt. 10:29-31. (Consecration Meeting)

The dictionary tells us that trust is an absolute and assured resting on that which is its object. That means, if we trust anyone or anything we are sure that person or thing is alright. Did you ever cross a bridge that felt "shaky"? Every move made the bridge tremble and you were so glad when you got to the other side for it seemed in danger of going down any minute. You couldn't trust it. Then you came to a good, strong bridge that didn't seem to feel your weight at all. What a difference! You weren't the least bit worried, were you? You knew it would hold. That is something of what it means to trust God. He has made a great many promises to His children. Trusting Him means that we are sure He will keep His promises. Some people are like the poor bridge. We don't quite know what they can or will do but God is able to do all He has promised so we may safely trust Him. That is what it means to rest on His Word. That is the way Jesus trusted. See John 11:42a. He always knew that God was right there understanding, loving, helping.

Plans for the Meeting.

This is the first of nine topics on being like Christ. With only one exception, we have such a subject each month the rest of the year, usually for the Consecration meeting. Let this serve as an introduction to the rest. According to the teaching of God's own Word, not even a child can become Christ-like until he has a changed heart, has been born again. This reminds us of a consecration song which may be sung prayerfully.

"Give me a heart like Thine,
Give me a heart like Thine,
By Thy wonderful power,
By Thy grace ev'ry hour,
Give me a heart like Thine."

Have the Juniors tell stories of Bible people who trusted God and how their faith was rewarded. They might also quote Bible verses on trust.

Questions

1. What does it mean to trust anyone?
2. Tell some ways in which Jesus showed His trust in God.
3. How may we become like Christ in trusting?
4. Quote some of God's promises to us.
5. Why do folks sometimes doubt and worry?

Daily Readings

Trusting as a healer. Matt. 11:20-39.
Trusting as teacher. John 7:14-18.
Trusting as a worker. John 9:1-7.
Trusting in temptation. Matt. 4:1-11.
Trusting at Lazarus's grave. John 11:30-44.
Trusting to the last. Luke 23:46.

CORRESPONDENCE

(Continued from page 7)

pastor of the Eden Mennonite Church, Schwenksville, who is pastor counsellor of the C. E. Union, Rev. L. K. Bergman pastor of the Evangelical Congregational Church, East Greenville, and our pastor assisted him.

These past six months have been full of activity and inspiration for our members and friends but they have also had their share of responsibilities, disappointments and discouragements for all of us. But we all know that forgetting the past is a definite conduct of life and so let us face the New Year with cheer and say with the poet:

"If life to you seems dark and drear,
If you've lost hope and all that's dear,
Awake! Arise! It is not so,
God is your Life."

Sincerely yours, **Mae Latshaw.**

MARRIAGE

Wagner-Guth—At 3 o'clock Saturday afternoon Miss Ethel Margaret Wagner, daughter of Mr. and Mrs. Washington Wagner of North Main street, was married to Orville Guth, son of Mrs. Peter Guth of Deer Creek, at the home of the bride's parents.

Before the fireplace, which was banked with evergreens and flanked by tall candles, Rev. H. B. Schaeffer read the marriage ceremony in the presence of some forty relatives and friends. Before the ceremony Miss Geraldine Smith, a cousin of the bride, played two piano solos and Mrs. H. B. Schaeffer sang, "I Love You Truly." Miss Smith also played the wedding march from Lohengrin. Mr. and Mrs. Buford Mooberry were the attendants.

The bride, a talented and charming young woman, is a graduate of Washington high school. The groom is also a graduate of Washington high school and has been engaged in farming near Deer Creek.

After a brief honeymoon, Mr. and Mrs. Guth will live on a farm south of Washington.

Shrock-Lantz—An impressive wedding was solemnized in Comins at the pastor's home Saturday evening, January 13, when Miss Hazel Shrock, daughter of Mr. and Mrs. L. F. Shrock, was united in marriage to Mr. Emerson Lantz of Comins, Michigan. Mr. and Mrs. Charlie G. Neff were the attendants. Miss Roxie Pletcher played Mendelssohn's wedding march while the bridal party took their places.

The bride wore a dark blue velvet dress and the bridesmaid wore a deep gold crepe dress. The house and tables were decorated with blue and gold crepe paper .

Tables were laid for the bride's family: Mr. and Mrs. L. F. Shrock, Mr. and Mrs. Wayne Shrock, Mr. and Mrs. LeRoy Miller, Shirley and Carol, Miss Esther Lantz of Middlefield, Ohio, sister of the groom, Mrs. Jeff Miller of Fairview, Michigan, grandmother of the groom, Miss Ethel Stutesman, of Middlefield, Ohio, Mr. Kenneth Gusler, Fairview, Miss Roxie Pletcher, Mr. and Mrs. Charlie G. Neff, Mrs. W. S. Rhoads, Mrs. Alice Mitchell and Mr. and Mrs. Frank R. Mitchell.

The bride and groom left early well showered with rice and the best wishes of the guests.

DEATHS

Yoder—Katherine Ann Heiser Yoder, beloved wife of William Yoder, and daughter of Christian and Elizabeth (Zehr) Heiser, was born in Morton township near Allentown, on May 14, 1885, and died at her home in Goodfield, Ill., Tuesday, January 23, 1934 at the age of 48 years, 8 months and 9 days.

She leaves to mourn her early departure, her loving husband, her aged father and four brothers, Peter S. of Washington, Edward J. of Metamora, Simon A. of Eureka, and Benjamin A. of Goodfield. She was preceded to her eternal rest by her mother on January 29, 1933, and one brother Christian D. on September 27, 1927.

Katherine Heiser Yoder was united in marriage with William Yoder on October 20, 1926, starting their happy home life in Goodfield where they have since resided.

Early in life she accepted Christ as her Savior and united with the Mennonite church in which faith she continued until death.

Mrs. Yoder was a devoted wife and a true friend to all who knew her, always of a happy disposition she scattered smiles and sunshine wherever she went. It was truly a privilege to be counted her friend and be associated with her, because she devoted her life for the betterment and happiness of those with whom she came in contact.

Some bright day again we'll meet her,
In that Glory World so fair,
Where all sorrow will be ended,
No more sadness, no more care.—Rest in Peace.

Funeral services were held Friday, January 26, at 12:30 o'clock from the home and 1:00 o'clock at the Baptist church in Goodfield. Rev. George I. Gundy of Meadows officiated assisted by Rev. Ellison of Deer Creek. Interment in Mt. Zion cemetery north of Deer Creek.

Ankney—Leota Lucille Ankney was born September 11, 1923, at Comins, Michigan. She passed away at her home of this place December 7, 1933, age 10 years, 2 months and 27 days.

She leaves to mourn her loss her mother, Mrs. Cora Ankney and two brothers Leonard and Maynard. Her father and grandmother Johnson having preceded her in death. She also leaves her grandfather and grandmother Mr. and Mrs. John Ankney of Sturgis, Michigan, and her grandfather Mr. Leander Johnson of Comins, besides many aunts, uncles, cousins and friends.

She was dearly beloved by all who knew her for her little smile and willingness to help others. She was an active member of the Jolly Fourteen Sewing Club, a Jolly Junior in Sunday school and a member of the Comins Mennonite church. Her excellent grades and sunny disposition at school made her a favorite among her school mates and teachers.

(Continued on page 23)

JOTTINGS

An oil lease on the property of the Hebron church, near Buhler, Kansas, recently brought in a respectable sum covering the church property. The church immediately turned a part of the sum, $300, to Bethel College as a donation.

The celebrated pianist, Robert Harkness, a native of Australia, who came to be widely known to the American public through his connection with the Torrey-Alexander revival movement some years ago was in Newton, Kan., in the First Mennonite church of that city.

At a recent service of the church in Berne, Indiana, during which the cause of Publications was presented by Rev. A. J. Neuenschwander, a considerable sum was raised for the relief of the Publication Board which, every one knows, is laboring under a severe burden of debts.

The six-day Bible lectures given in the Ebenezer church, Bluffton, Ohio, by Prof. A. Warkentin of Bethel College, met with considerable appreciation. A large delegation of visitors from Berne, Ind., made the trip to hear the lectures. Prof. Warkentin also spoke in the First church, Bluffton.

Although the institution is not in operation at present, the trustees of Witmarsum Seminary held a meeting in the Bluffton College library to transact necessary business. Rev. Emanuel Troyer of Danvers, Ill., is chairman and Rev. J. E. Amstutz of Trenton, O., is secretary of the Seminary Board.

Edwin C. Graber, of the class of 1924 of Freeman College, Freeman, S. D., who had quite a reputation as a writer of poems, having more than 4000 of various lengths to credit, was the guest speaker at one of the chapel exercises of the college, discussing poetry. He is also devoted to several other well developed hobbies, such as stamp and coin collecting.

Rev. A. J. Neuenschwander of Berne, Ind., who represents the Publication and Young People's interests of the General Conference is at present visiting churches of the Eastern District Confernce. For ten years Rev. Neuenschwander was a pastor in this conference and his visit gives opportunities to renew old acquaintances as well as presenting the special interests he represents. Sunday, Feb. 11, he was the guest of the Second church, Philadelphia.

Among the heirlooms treasured in many Mennonite families in the older communities are the hand illumined books and "Schriften" of rewards of merit given by the teachers to pupils deserving special recognition. Some of these "Schriften" go back to Christopher Dock, America's pioneer writer on the science of teaching. The front pages of Hymn Books and Bibles were often so illuminated. Persons who made a profession of this kind of work went from house to house soliciting business. Whenever a new book was purchased the owner had the visiting "Fracture" inscribe it, usually with his name and date of his birth. Very frequently the name of the singing school the owner attended was also so inscribed. Volumes so inscribed are eagerly sought after by collectors.

The 40th issue of the Year Book of the Mennonite church of N. A. has just come from the press. Besides the usual statistics and lists of conference workers and officers the book contains various articles of special interest to members of the church. It should be in every home and so used that those who read it may inform themselves concerning the many interests in which the church is occupied and therefore every member of the church has a part.

Orie O. Miller and Elam Stauffer, representing the (Old) Mennonite Mission Board, are on their way to Africa where they expect to locate a mission under their Board. After consulting with Dr. Julius Richter, a noted missionary expert in Germany, they left for Alexander, Egypt. From there they journeyed into the interior. It is expected that they will find a location in Abyssinia or the Soudan. Following the finding of a suitable location Orie Miller will return home.

The Intermediate and Senior Christian Endeavor Societies of the Second Church, Philadelphia, won an unusual recognition at the meeting of the Delaware Branch of the Philadelphia C. E. Union, one of the large divisions of C. E. work in the city, when both societies carried off the banner given to the societies bringing out the largest representation. During the past year both the Intermediate and the Senior societies won either a major or minor recognition from every meeting since they have been members of the Union.

The beginning of the First Mennonite church of Philadelphia back in the early sixties, came about because one of the ministers of the Eastern District conference attended the Philadelphia markets every week-end to sell his products. Rev. Moses Gottshall of Schwenksville, finding that it could be easily arranged to remain in town over Sunday met with the scattered Mennonites of the city and preached to them in a hall. From this service grew the congregation which has had a leading part in the work of the east. Rev. Karl Landes is the present pastor of the First Church, Philadelphia.

Rev. P. H. Richert, secretary of the Board of Missions of the Gen. Conference, announces that the Annual Meeting of the Foreign Mission Board will be held February 20 in the home of Dr. J. W. Kliewer, Newton, Kansas. All mission friends are requested to remember the Board and the whole work in their prayers. The most difficult problem will be to decide how many of the missionaries on furlough may be returned without reducing the salaries of all missionaries too much. Last year some felt the cut quite keenly. If the gifts were to continue to come in as they have been coming during the last few months, most of them could be returned. But during the summer there comes, as a rule, a sort of dry season for our treasury. Through a special gift from Idaho, the home church of Brother and Sister Wenger, it will be possible for them to return this month, February 23rd. Their address at the ship will be: Paul Wenger, S. S. Montcalm, Sailing Feb. 23, Saint Johns, Newfoundland, Canada. May the Lord give them a safe return.

The transition from the German to the English in Mennonite churches has been rapid during this generation. There was a time when an English service was unusual. Even as late as 1900, at the meeting of General Conference, whenever a brother made a statement in English on the floor of Conference there was an immediate call for its translation. With the coming of the World War and a ruling against public German meetings in some states there was naturally a rapid transition to English services. Mennonites are scattered in many countries, but, because they are fortunate enough to have a command of the German, though living in countries where this is not the language in use, they have been able to keep in vital communication with one another. We note that there are Mennonites in Brazil, Paraguay, France, Switzerland, Canada, and Russia, yet a communication coming to any of them in German from other parts of the world is in a language they use and understand. Mennonites in Brazil and Paraguay are publishing papers of their own in the German language and through these mediums it is possible for Mennonites the world over to keep posted on their state and condition.

DEATHS

(Continued from page 21)

Her passing has left ne'er to be forgotten memory in our hearts, but we know she will be an even greater shining mark as one of Jesus' little angels.

Funeral services were held at 1:30 Sunday afternoon at the home and 2 p. m. at the Comins Mennonite church. Interment was made at the Fairview cemetery.

In some rude spot where vulgar herbage grows,
If chance a violet rear its purple head,
The careful gardener moves it ere it blows,
To thrive and flourish in a nobler bed;
Such was thy fate, dear child,
Thy opening such!
Pre-eminence in early bloom was shown;
For earth, too good, perhaps;
And loved too much—
Heaven saw, and early marked thee for its own.

Schwartz—On Dec. 9, 1888, there was born to Mr. and Mrs. J. K. Sloneker, who were then residing in Bloomington, a daughter for whom they chose the name Pearl. Soon afterward the family moved to a farm in the Carlock community where the little one grew to womanhood. She acepted Christ as her Saviour in her youth and united with the Mennonite church of which she remained a faithful member until her death.

On May 6, 1909 she was married to Louis E. Schwartz of Carlock and became the mother of two sons, Merle and Herbert Wayne.

On Nov. 4, 1932 she suffered a severe paralytic stroke from which she recovered very slowly and which left her very much an invalid. On Sunday morning, Dec. 17, 1933 she suffered a second stroke after which she showed no apparent sign of consciousness until her death very early on the morning of Dec. 21, at which time she passed from this world at the age of 45 years, 12 days.

She is survived by her husband and two sons; her mother, Mrs. Rosina Sloneker of Normal; five sisters and two brothers, Mrs. D. E. Imhoff, Albert Sloneker, Mrs. A. A. Miller, Mrs. F. J. Fry, Herbert Sloneker, Mrs. Ralph Schad, all of the Carlock and Normal communities, and Mrs. E. A. Salzman of Farmington, Iowa.

Mrs. Schwartz was of a quiet, winsome disposition and was held in high esteem by a wide circle of friends and acquaintances.

Funeral services were held Saturday p. m., Dec. 23, at the Carlock Mennonite church, conducted by J. H. King and R. L. Hartzler.

Steiner.—Peter P. Steiner died at his late home in Pandora, Ohio, Dec. 17, 1933, having attained the age of 11 days less than 88 years. He was born one mile west of the Ebenezer church. Upon his marriage he located on a farm near Pandora, Ohio. Later he moved to Pandora and became a miller and merchant until he retired because of advancing age. He served the Swiss Mennonite church of the Pandora-Bluffton community as a deacon for many years. Upon the organization of the Grace Mennonite church, thirty years ago, he became an active member of that church and was a prominent leader in that church until within a few years of his death. Mr. Steiner was in the best sense of the word a Father in Israel, beloved and respected by all. He is survived by one son, Noah, and one daughter, Mrs. P. D. Amstutz. The funeral was conducted at the Grace church, Dec. 19, 1933, by his pastor, Rev. Paul E. Whitmer, assisted by Rev. Toevs of the St. John Church. The funeral was largely attended.

Gering—Peter Gering, March 13, 1856-Jan 22, 1934. Born in Poland where he united with the Mennonite church. Came to America in 1874 settling in Dakota, later went west. Married (1) Anna Waltner; (2) Freni Kaufman; (3) Katherine Shrag. One brother, 2 sisters, 10 children, 18 grandchildren and 5 great-grandchildren survive, as well as a host of relatives and friends. Funeral services were conducted in the Menno, Washington, church. Rev. M. J. Galle speaking words of comfort, Jan. 25.

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The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of th[illegible]entral Conference of Mennonites, 1910-[illegible]3.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, MARCH 6, 1934 No. 5

EDITORIAL

DUTY AND PRIVILEGE

A little girl, once confronted with a task that was not to her liking, exclaimed: "I know it is my duty but I hate it." Perhaps that is the attitude of many of us toward the necessary things into which we do not enter with enthusiasm. Duty under such circumstances does not make any of us happy. We get it out of the road like going to the dentist and are glad when it is over. We might say that this is living under the law. It is doing because there is an imperative MUST.

On the other hand, we have in mind the child who came to his mother with something particularly helpful and said: "I want to do it for you because I love you." There was happiness in both the doing and saying. We are children of our Heavenly Father. God has given us a law that must be respected and obeyed for the good of everybody. It is like the Law of the Harvest—we reap as we sow. That which we do, because it is a privilege, brings joy and peace of mind as well as a satisfaction that only the willing servants of God may know. Some one in comparing in an Oriental city, where one is hardly safe at night, with a well ordered city in another part of the world observed that the laws in both cities were practically the same, but the attitude toward law was different. In the one law was obeyed because there was enough force displayed to convince men that the better part was to obey—yet, even this did not work out very well. In the other city there was not so much show of force but better respect for law, the citizens living orderly lives because it was characteristic with them that they **ought** to obey the law. In our attitude toward God's law the situation is the same. We ought to be obedient to the will of God. If we are Christians, in the true sense of the word, it will be a joy to conform to all the divine requirements because we are living under GRACE. We do what we do because we ought to do it.

G.

Ian Maclaren wrote that "The Prince of the Power of the Air" has a great deal to do with drafty churches. He meant to imply of course that uncomfortable churches are not condusive to worship. In part we agree with him. An overheated church, or a cold and drafty one goes a great way toward disturbing the helpfulness of the service to the worshipper. We recognize that our fathers worshipped in log meeting houses and sat through long meetings on hard, backless benches. That, however, was more a matter of necessity than choice. Neither in their homes nor in their churches would they have endured the discomforts to which they had to submit had there been more comfortable conditions possible. The fact that they introduced greater comforts as soon as possible and continued to add improvements to their homes and churches shows that when opportunities made it possible they were ready to embrace such opportunities. We are not arguing for churches that represent extravagances that often pass great debts on to their children to meet and are so much of a display that pride must have had a considerable part in calling them into being. Extravagances, be they personal or the sin of a group are sheer folly and serve no good and abiding purpose. But one may be comfortable without being either proud or extravagant. If it is possible to have ones mind taken away from bodily discomforts it surely is the better way of entering into the spirit of worship. Long ago the world discovered that the self-torture of the devotee did not insure piety, much less a faith that elevates. It is surely wisdom to keep our homes warm and healthy. The brain cannot do its best where there are bodily discomforts neither can the soul function to fullest extent in an atmosphere that either make one stupid or makes one shiver. G.

WHO'S AFRAID OF THE BIG BAD BOOTLEGGER?

One of the arguments continually made when politicians were doing their utmost to bring about the repeal of the 18th Amendment was that the legalizing of the sale of liquor would eliminate the bootlegger. This was accepted by thousands of voters as a good reason why the country should be voted wet. The country is wet now. The saloon that was not to return is at half of the corners of our cities doing business under the new name of "Tap Room." The slimy bootleggers are still with us, defying what there is left of the liquor laws. Now, if press accounts are correct, the President has ordered cheaper liquors in order to make bootlegging unprofitable. It is bad enough that every citizen is a partner in the liquor business, since profit through taxes from the liquor business makes every citizen a participant in the business. But to set up the Government in a cut-price competition with the bootlegger is not the lawful way of eliminating him. There are, and have been, laws enough to deal with the evil of illegal liquor business, but it would seem that, from the beginning, the bootleg business has had our Government scared and on the run. First, it was fear of the bootlegger that led to the elimination of a part of our Constitution. Now, it is fear of this same menace that leads to the suggestion that bootlegging be driven out of business by cut-throat competition. If it was not official corruption that led to the scandals of pre-repeal days, it surely must have been pure scare of what bootlegging was doing that led to repeal. Now, the weak-kneed policy appears to be, if you cannot stop it by laws, of which there are plenty, try starving it out. The gist of it all is that enforcement officers are just as lax, if not worse, since repeal as they were before it came about. G.

FAMILY CHRONICLES

Before the writer lies an old diary, written by a relative during the early half of last century, covering a period of twenty years. It is a closely written manuscript in German. In it are noted such things as the weather, the text the preacher used for his Sunday's sermon, public and political events, when the first blue birds were noticed, who came to visit, etc. There were also expressions of opposition to slavery, intemperance, denominational factionalism. Things that showed that the writer had positive views concerning current evils. On a number of occasions the writer fell to the spell of the Muses and attempted to write poetry. To be sure, matters relating to family life were recorded. Since the writer intended that the diary should be chiefly for his own personal satisfaction, and not for publication at some future period, he records such personal sentiments as his feelings when his wife died. He also noted some of the progress of the age, for example, one entry tells of how he had left Reading, Pa., for Philadelphia, and was able again by evening the same day, making the entire trip and transacting his business in daylight. To him it was a wonder that such a thing could be done because of the operation of the railroad. Today one may easily make that same trip in considerably less than an hour.

We wonder what might be the worth of such a document to those of a later generation and why there was such painstaking in keeping such a record when it hardly concerned any but those of the immediate family of the writer. The answer is that we get more from real life as it existed in the Christian home of that time than we would find by reading all the newspapers of the period. Crumbling, as are the pages and fading as is the ink, there is a character written in that bundle of old paper.

Suppose some one, a hundred years from now, would want to learn something about family life as it exists in a multitude of homes in our day, would he consult the newspapers published in our time? If he were a person of intelligence he would realize that papers take little notice of existing normal good. It is only the things that are abnormal that get notice on the front pages. A newspaper man once said that "If a dog were to bite a man that would be no news, but if the man were to bite the dog, that would be news." With all the scandal and seemy things recorded of life today we can hardly hope that the newspaper press will be giving anything worth while of that which is normal and respectable, that will call for the respect of our grandchildren and great grandchildren. Such information must come from other and more intimate sources. For this reason we see in those faded old diaries, and other family records, something that is destined to give us of this generation a better and truer concerning of the ordered and decent lives of the present. It would be an act of real worth if heads of families were to write up in some way pictures of their problems and experiences that would at least become a tradition worth maintaining. A great student of human nature once said: "It is worth more than we can estimate when we may feel sure that our boys and girls will be ready to say concerning questionable things, "Our family does not do that sort of a thing." G.

CORRESPONDENCE

First Mennonite Church, Newton, Kansas. February 6, 1934. Dear Readers of the Mennonite:— On the 15th of October we celebrated the Lord's supper with good attendance. The Western District Conference in the Alexanderwohl church was very well attended, many of our members were present. On October 29th Bro. E. Harder gave an interesting report of the same. On November 5, Dr. E. G. Kaufman preached in the forenoon and in the evening and founded a Bethel College Fellowship. Since October 1, quite a number of brethren and sisters have joined our congregation, I believe 21. The yearly Sunday school meeting was held on Tuesday, November 7, and Bro. Paul Bartsch was reelected as superintendent. On Thursday evenings at seven o'clock is teachers' meeting, at 7:30 is prayer meeting and teachers' training class, conducted by Prof. Lohrenz of Bethel College, and at 8:15 is choir practice. A catechumenal class was organized, which is well attended and is taught by our pastor, Rev. C. E. Entz, in the chapel of the Deaconess-Home. Since Rev. Abr. Warkentin has gone to Chicago, other ministers have been preaching on alternate Sundays. Thursday, December 21, Dr. J. E. Hartzler gave a very interesting illustrated lecture on Bible lands, which was well attended. On December 17, Prof. Lohrenz of Bethel College preached and in the evening the choir sang the cantata "The Coming of the King" to a large audience. The Sunday school Christmas celebration was on Christmas in the evening. The week of prayer was observed by having three prayer meetings, taking two parts of the program every evening.

The yearly meeting was held on Monday, January 15, in the evening. It lasted until 15 minutes before 12 o'clock. At 9:30 the ladies served a cup of coffee and doughnuts. On Monday, the 29th, another meeting was held which did not last so long. The sisters in this congregation are not permitted to vote, they can only pay and work, which they do very faithfully.

On Sunday afternoon the composer, Robert Harkness, gave a sacred concert which was well attended. Some were disappointed.

In spite of his wish to be relieved, the correspondent has been reelected. May God bless the Mennonite in its new form and all its readers. **C. van der Smissen.**

Topeka Mennonite Church, Topeka, Indiana. The Good Fellowship Class was in charge of the service Sunday evening, January 14th.

Mrs. M. W. Steele was hostess to the Berean class of the Sunday school Thursday, January 18th.

Sunday evening, January 21st, the evening program was given by the school teachers, with Miss Elizabeth Kauffman as chairman. The address of the evening was given by Principal Russel Bollinger of the High School.

Because of the sudden stormy and cold weather no services were held Sunday evening, January 28th.

Rev. and Mrs. Salzman and daughters attended funeral services of Mrs. Salzman's sister, Mrs. Albert Sauder, of Archbold, Ohio, Thursday, February 1st. When returning home they escaped injury when their car was side-swiped by a truck. A front wheel, axle, and running board on their car were crushed.

Mr. and Mrs. Earl Neufer are the parents of a son, Edward Lewis, born January 29th.

Sunday evening, February 4th, this church united with the Methodist church in a sacred concert, given by musicians from Nappanee.

The Ladies Aid met Thursday, February 8th, at the church.

The young people of the class taught by Howard Emmert entertained the young people of the class taught by Earl Neufer in the basement of the church, Thursday evening, February 8th.

Miss Cassie Yoder had the misfortune of falling several weeks ago and still is unable to be about and attend services.

Mr. Earl Greenawalt of the Methodist church was the speaker Sunday evening, February 11th.

Funeral services for Mrs. J. C. Lehman, who was one of the first members of this church when first organized and who has been a patient sufferer for eight years, were conducted at this church Monday afternoon, February 12th, by Rev. Salzman and Rev. Allen Yoder. Our sympathy goes to Rev. Lehman who has cared for her during her illness.

Beatrice, Nebraska, January 19, 1934. Dear editors and readers of the Mennonite and Christian Evangel:— Since we have entered the year 1934, I am reminded that a report in regard to our church should have appeared in our paper before New Year, but I hope it is never too late to let others know that the Lord has blessed us abundantly according to His riches. With the Apostle Paul we have every reason to say: "Blessed be the God and Father of our Lord Jesus Christ." We were greatly blessed in our Sunday school work, in the regular Sunday services and C. E. meetings. We also had the privilege to listen to missionaries and other visitors, who brought to us the message of salvation. The choir gave several sacred musical programs during the year, and sang at various occasions. Our Bible Academy opened last fall with a Sunday evening service. Rev. M. Horsch and Franz Albrecht were the speakers. Rev. Karl Friesen is the teacher, and sixteen students attend.

Our annual meeting was held January 17th, and was an all-day affair as in former years. Lunches were served in the basement at twelve and four o'clock. The opening service was based upon the parable of the pounds of which the noble man said: "Trade ye herewith till I come." May the Lord help us to be true and faithful in that which is least as well as in that which is much.

According to the statistical report our congregation has 349 members and 131 children. Six of our young people were baptized on Pentecost, and two members were called to their reward. Five children were born.

To do more efficient Sunday school work, the building committee was instructed to find out and report to the congregation how much proper arrangements for Sunday school classes in the basement of our church would cost.

The financial report showed that all expenses were paid and about $2700.00 contributed to Home and Foreign Missions and Relief Work. In our Mennonite Deaconess Home and Hospital the work has been continued according to the physical and spiritual needs of about 630 patients, an average of 18 daily, at the expense of a little more than $18,000, leaving a balance of $5000 in the treasury.

With grateful hearts to our Heavenly Father who is the giver of every good and of every perfect gift, we continue to pray: "Let thy work appear unto thy servants, and thy glory upon thy children. And let the favor of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Ps. 90:16, 17.

With sincere greetings,

Heinrich Albrecht, Corr.

San Antonio Height, Upland, California, January 14, 1934. Dear Editors:— Again I find myself intruding into your editorial sanctum. Only recently I sent you an article for the Mennonite, now I am following it with a letter. If it seems to you worth while to publish in whole or in part in The Mennonite and Christian Evangel, you may do so.

Pastors, church workers, church officers, and leaders are constantly seeking methods of improving the efficiency of the church and Sunday school in either the teaching or worship programs or in both. The Upland church has adopted what we call a unified worship service.

Our Sunday school is completely departmentalized. Immediately upon arrival at 9:30 A. M., the time for opening of the Sunday school, all members from the Adult Department to the Cradle Roll report at once to their particular department. Each department conducts its own worship program or service in charge of the departmental superintendent. At the conclusion of the departmental worship service everyone reports to the appropriate Sunday school class. Then at 10:25 every one, old and young, adult and child, moves into the church auditorium (why not call it the sanctuary?) and promptly at 10:30 the service of worship begins with an instrumental prelude (some day we hope to have an organ) during which the choir and the pastor take their places on the platform. The following is the program as arranged:

The Morning Worship at 10:30 A. M.,January 14, 1934:

Piano Prelude—Adagio..................Mendelssohn
Choir—"The Lord is in His Holy Temple"
The Children's Service—
 Superintendent's Minute
 Hymn No. 365—Congregation
 Prayer
 Hymn—Juniors
 Talk—"Gold Mines"..............Rev. Hostetler
Hymn—"Holy, holy, holy," No. 3 (During the singing of this hymn the children may go to their parents or leave the auditorium, if necessary.)
Scripture—Isa. 40. Selection 23
Choir Hymn
Offertory—Traeumerei—Schumann
Hymn—No. 165
Serman—"The Promise of New Strength," Isa. 40:31
Benediction and Doxology
Piano Postlude—Choral—Luther

L. J. Horsch.

Grace Mennonite Church, Albany, Oregon. Dear Editor and Reader:— Greetings in our Blessed Redeemer's name. As we are on the threshold of a new year, we wish to thank God for the many blessings He has bestowed upon us, and we are looking for greater things in the new year, in that we may be more faithful to His cause.

Our Truth Seekers' Bible Class has been making calls in our community in the homes of those who are not affiliated in any church. Others of the church have been endeavoring to sing to the sick.

The Ladies Missionary Society has made six comforters in the past year, which were given to the needy in our immediate community. Also twenty-eight dollars and fifty-nine cents were contributed.

In September we had the pleasure of having in our midst Rev. J. E. Lauby, who was on a vacation from his pastorate in California and stopped here on his way through to present us a Sunday morning message, which was given from the book of Hebrews. Rev. Herbert Widmer brought the messages while our pastor and family were on their vacation.

November 5, Rev. Martin of the American Sunday School Union presented the Sunday morning message, after which contributions were made to the work of the Sunday School Union.

Sunday, November 12, we commemorated the Lord's Supper. December 11, the annual business meeting of the church was held. Election of officers for the new year were made, and much to our regrets our pastor, Rev. Harley King, and family presented their letter of resignation, due to ill health, which will cause them to discontinue their work. They have labored so faithfully and God truly has blessed their work with us. Our prayer is that God may continue to bless their ministry wherever they may go, and may the way be opened that the pastorate here may be given to the man God would have to continue to present the Gospel Message, as it has been presented heretofore. May you remember us in prayer regarding this matter.

The Christmas program was presented by the Primary and Junior Departments of the Sunday school, with the exception of part of the singing, which was rendered by the Young People of the church. New Year's night the Truth Seekers' Class participated in a banquet, which took place in the home of Dr. and Mrs. Widmer.

Sunday, January 14, Mrs. Douglas of the Women's Christian Temperance Union gave a short talk to the young people during the Christian Endeavor hour, and also presented the Sunday evening message.

The average attendance of the Sunday school for the year was eighty-nine. Our Christian Endeavor work has also been progressing in the past year. May God especially cause our young people to see the need of being faithful, for there is much work to be done for the Master. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13.

Anna May Harrington.

Pulaski, Iowa, January 20, 1934. To the Mennonite-Christian Evangel:— In 1861, so a venerable member states, the pioneering settlers on this middle west prairie felt the need for uniting heads and hearts in the cause of the eternal truths of the church, and thus came into an active life the Pulaski Mennonite congregation. And thus, also, was held last evening, at this church, the seventy-third annual business session of the membership, called for elections and the transactions such other matters as pertain to the maintenance of a growing concern.

For the next year, J. A. Baughman will continue to serve as president, S. F. Ramseyer will again act as secretary, and Chas. Dieffenbach has once more been chosen as treasurer. Others named were: Harold Baughman, chorister; Doris Cowles, pianist; Mrs. D. L. Widmer, missionary treasurer; Victor E. Swartzendruber, corresponding secretary; John Schindler, trustee for the new three-year term. Other selections recently made for local offices in connection with the church include Wesley Delzell and J. C. Miller, valuators, and C. E. Bussey, secretary, for the Aid Plan.

The pastor, Rev. W. W. Miller, who has served here for some twenty-five years, promoting peace and harmony all the while within the church and in the community, is in California at present on the winter's leave of absence. Bro. Miller is preaching in brief series of meetings at several points in that state, from the pulpits of old time friends, and also visiting in the homes of some of his own people. He expects to return to his work here in March, Rev. M. A. Niswander of Pulaski being in charge during the absence.

The church was represented at the general Aid Plan conference in the presence of two members at Corn, Okla., in October. The next meeting of this group will take place in three years, and on invitation of the local officers, the body has accepted the Pulaski church as the point for the 1936 deliberations. A report of the Oklahoma meeting was presented by Secretary Bussey at last evening's business session, and plans were made to start on the revaluation of all properties affected here for the new three-year period. At present the local membership carries some $380,000 of Aid Plan insurance, and it is estimated by the officers that the new writing will total about $300,000.

A plan adopted at the meeting just held here, and which will become effective with the new insurance period, provides for a small pledge to the church budget as a part of the insurance agreement, and based on the amount of protection carried. The rate for this church contribution was fixed at two dollars per thousand of Aid Plan insurance, and will become payable twice in the year, along with Aid Plan assessments. This is intended not to discourage those members who wish insurance, nor is it the thought to indicate that this is a sufficient support in all instances. However, it is believed that the benefits of the Aid Plan protection are considerable enough, and are enough cheaper than old line rates, for example, that all persons receiving the protection should be willing to give at least this small amount to the church which makes the Aid Plan program possible.

Victor E. Swartzenden.

Hutchinson, Kansas, January 12, 1934. Dear Friends:— 1933, the year just closed, was a very eventful one, full of surprises and changes, unexpected. In some respects seemingly the shaky bridge of one era to another. We had become accustomed in the last decade to the news of topling thrones, radical changes of Governments, Dictatorships, Communism and what not, all over the distressed world. We at home, in our beloved United States, are also, as someone said, in a swordless revolution, industrially, economically, and politically.

1934 we have just entered. What has it in store for us? Who knows! We Christians trust and believe: "The Lord will provide," "in Him we trust."

January the third, in the evening, we held our annual First Mennonite Church meeting. It was cold and the ground was covered with snow. But of the 95 members, 48 were present. Our pastor, Rev. J. J. Plenert, led the meeting. The secretary's and treasurer's reports were encouraging and faith provoking, considering our economic distress. Our pastor's report showed a busy year for him, and, we believe, a blessed year for the church and our community. The many sick, distressed and seeking souls to visit; as chairman of the Hutchinson Ministerial Alliance, those obligations to meet! The field of the faithful worker in the Kingdom is varied and has its roses and thorns.

Among the new officers elected were: For deacon, C. C. Epp; for trustee, D. H. Kasper; with A. Matthies and A. W. Oyer (A. M. Mar-

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EDITORS
Dr. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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tens, deacon elected last year); E. W. Miller, S. S. superintendent; Mrs. Frank Buller, superintendent of young people, Wednesday nights; John Gaede, Andr. Boese, and Elmer Heidebrecht, ushers; Rachel Martens, Irene Matthies, Florence Krehbiel, pianists; C. C. Epp, correspondent; Dave Kasper and R. Gaeddert, choir and song leaders.

Many Mennonites are coming to Hutchinson to make it their future home. Our church welcomes them, at 700 East Fourth Street. We enlarged our building two years ago, and now have an inviting, modern structure, with full basement for Sunday school and other church activities.

With hearty greetings for the new year,

Correspondent.

Perkasie, Pennsylvania, January 28, 1934. On Wednesday evening, January 24, 1934, Rev. A. J. Neuenschwander of Berne, Indiana, Young Peoples' Secretary for the General Conference of Mennonites, was the guest preacher at the Bethel Mennonite Church of Perkasie.

Rev. Neuenschwander had made many friends in this part of the East when he was pastor of the First Church in Philadelphia. He spoke from the text Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you." In closing his sermon he made a plea for more interest, spirituality, prayer, and loyalty in the Young People's work. He made an appeal for all to be loyal to our Mennonite heritage, and emphasized such phases as: Peace, the simple life, adherence to the Bible as ruler of life and faith, and opposition to secret societies. The Y. P. or C. E. Society is urged to subscribe to our church papers and help to collect subscriptions. **F. E. Landis,** Corr.

Congerville Church, Congerville, Illinois. At the annual church business meeting the following official board was reelected: Chairman, Elmer Sharp; secretary, D. A. Kauffman; treasurer, J. B. Detweiler; missionary treasurer, Susie Kauffman; chorister, S. L. Lautz; pianist, Margaret Lautz.

At the election held by the Christian Endeavor Society, Lyle White was elected president; Susie Kauffman, secretary; Alma Detweiler, pianist.

Miss Nina Detweiled who teaches school at Cicero, Ill., and Merle Kauffman who teaches at Steeger, Ill., both spent their Christmas vacation with home folks.

The Ladies Aid Society held an all-day meeting January 4th at the home of Mrs. L. C. Irons. The work done was sewing for our African mission. The Ladies Aid served lunch at a community sale held on the Eglin place near Congerville. The Primary Department of the Sunday school rendered a Christmas program in the evening of December 23rd.

Mr. and Mrs. Harold Crump and daughter Norma Mae visited at the home of Mrs. Crump's parents, Mr. and Mrs. Bert Irons, during the holidays.

Mr. Wm. Dagit of Cherdan, Iowa, visited at the S. L. Lantz home Christmas day. Mr. Dagit is a nephew of Mrs. Lantz.

Mennonite Church, Trenton, Ohio. Sunday, January 14, 1934, after a splendid morning service, dinner was served in the basement of our church, and a delightful social period followed.

Promptly at 1:30 P. M. we again assembled in the auditorium for our Annual Congregational Meeting with singing for our opening hymn, "Faith of Our Fathers," followed by a Scripture Reading by Rev. J. E. Amstutz, and prayer by Elmer Kennel.

Minutes of the last meeting were read and approved, followed by a report from the Sunday School by Karl Ehresman; report of the Missionary Society by Lydia A. Augspurger;

and a report of the Women's Society by Mrs. Lewis Augspurger. At this time short talks were made by the president of the Missionary Society, Miss Elisa Holly, Mrs. Schaffer, president of the Woman's Society, and Miss Lisette H. Kinsinger, formerly a missionary in Oklahoma.

Rev. Amstutz gave a very interesting report of the year's work. We were especially favored by having two of our former pastors fill our pulpit during the past year—Rev. H. J. Krehbiel of Reedley, California, and Rev. A. J. Neuenschwander of Berne, Indiana.

In August we had the pleasure of having in our midst Mrs. Bertha Petter of Lame Deer, Montana, who gave us the message on Sunday morning, and then again addressed our missionary meeting at the home of Rev. and Mrs. J. E. Amstutz.

However, 'mid our pleasures we also had our sorrows as seven of our members departed this life during the year, their names being read by Mr. Amstutz and a hymn sung in memorium.

After election of officers the meeting adjourned.

We hope each and every one will assist our pastor in making the year 1934 a blessed one for our church and community.

Lydia A. Augspurger.

South Washington, Rural Church, near Morton, Ill. The "True Blue" girls met at the home of Elnora and Ethel Ingold on Saturday, February 3. The afternoon was spent in picking wool. We had several visitors at this meeting. As there was no new or old business to be discussed, a formal business meeting was dispensed with.

The hostess served delicious home made icecream and cake, which was very much enjoyed by all present.

Sunday, February 4, we observed as missionary day. The "Busy Bee" class of Juniors handed in $10.00 which will send their Africa student to school another year. Rev. Sommers of Normal preached a very interesting sermon on the Second Coming of Christ.

We are glad to say that several families of our church have taken up the new project of sending an African child to school. We hope to see more families taking up this good cause.

The German Ladies' Class is sending two new students and they already have one to their credit. The class is a very small one and it behooves the rest of us to hustle in order to keep up.

Calvary Church, Washington, Ill. The Chris Imhoff family held a family dinner at their home on Christmas day which included, besides the family, Mr. and Mrs. Carroll Imhoff of Urbana, and Bob Carlson and Richard of Peoria.

Robert Strubhar and Earl Guth took charge of the morning church service on December 31. They are both attending Bible School at Fort Wayne, Indiana, and both seem to have a very promising future.

Ruth Dingledine has been having scarlet fever, but is getting along nicely.

Elsie Netherton had an appendicitis operation January 10, but is getting along very well.

Miss Thelma Roth entertained the Kum Joy Nus Sunday school class on January 10. It was also a shower for Mrs. Cyrus Broadstone who was married recently.

Miss Elizabeth Stried of Oak Hill, Ohio, is visiting with her relatives. Her sister, Miss Frieda Stried, gave a dinner party in her honor on Saturday evening, January 13.

Ray Shelly was baptized January 14. Mrs. Wilferd Springer was taken into the church by letter.

Christmas at the Home for Aged

Newton, Kansas

The Christmas spirit entered the Home early, and the week preceding Christmas Day found beautiful decorations all over the Home and in all the rooms of the residents. Groups of carolers which came at various times by day and night demonstrated to all that the Home was in many hearts and minds during the holiday season. A most hearty "Thank you!" is extended herewith to the various singers.

The Bethel Home family was increased by three new members during December, one from Newton and two from Halstead. Of the latter, Mrs. Sternberg entered the Home on December 24th, so she is a Christmas gift. Mrs. Frank Philbrook, formerly of Sedgwick, who has been a resident of the Home for six years and who lost her husband recently through death, went to Kansas City shortly before Christmas to visit with her sister whom she had not seen in many years. Mrs. Adelaide Glazier, who had planned to remain in San Angelo, Texas, to spend the holidays with her only daughter and her family, returned on December 18th. She had not been well during her stay in Texas and decided to come home while she was able to travel. She is feeling better since her return. Mrs. Anne McMahan, who has not been well, spent her Christmas as a patient in the Bethel Hospital.

The Christmas celebration was held in the assembly room of the Home on December 22nd at 7:00 P. M. The sisters and nurses of the hospital and the home sang the cantata, entitled, "Chimes of the Holy Night," by Holton. A number of friends joined the Home family for the evening. All residents and the sisters of the Home were remembered with a Christmas treat of candies, fruit, and nuts by the Women's Auxiliary, and a number of friends brought cash gifts, candies, and various household supplies. Sunday and Christmas Day were celebrated much like other families in Newton observed the day, in quiet enjoyment of material and spiritual blessings. Love in the form of greetings and gifts found its way into the rooms and hearts of the residents. The Bethel Home wishes to thank all who have helped to make Christmas a joyous occasion, and extends hearty good wishes to all friends for a most blessed and prosperous New Year.

CORRECTIONS

By Valdo Petter

After reading the article in the January 2nd issue, entitled "How We Got Our New Testament," I feel constrained to make a few corrections. I should be guilty of denying my Lord and Saviour if I refrained from so doing. I am fully aware that there are many better qualified than I to do this "correcting," but just in case no one else does it, I am undertaking the job.

The New Testament is not primarily a record of great experiences. It is first and always the record of God's redemption of man from sin through His Son, Christ Jesus. "Behold the Lamb of God that taketh away the sin of the world." "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Jn. 1:29; 20:31.

The New Testament is not an introduction to Christ. It is the final and full revelation of Christ's redemptive work for mankind during this age of grace—until we shall see Him face to face. Yea, it is Christ Himself: "In the beginning was the Word, and the Word was with God, and the Word was God." Jn. 1:1.

And by no means is it a "fragmentary group of writings that makes no claim to completeness." God never does things fragmentarily or incompletely. The New Testament is one complete writing, together with the Old Testament of which it is an integral part. The New and Old Testament have one Author: God Himself. It is true that He used various human writers, but God dictated to each one who wrote —even as a human author might dictate to several secretaries at different times in writing one book.

The completeness of the Bible as one book is a miracle, considering how many men were used of God in writing it. And that miracle is only explainable by knowing that God is the infallible author.

If the New Testament were incomplete, why should it claim completeness and finality by pronouncing a special course at its close upon any one who should add to it or take away from it? (Rev. 22:18-19.) When "men spake from God, being moved by the Holy Spirit" to produce the Bible (II Pet. 1:21), they could not help but produce a complete and perfect Book, for God is a perfect and complete God. He never does things half way. He is absolute.

"Every Scripture is inspired of God . . . . that the man of God may be complete, furnished completely unto every good work," II Tim. 3: 16-17. How could the God-inspired Scriptures make a man of God complete in every way, unless it were thoroughly complete itself? And though a "written story of the Gospel may have been unthought of" by early Christians, such a possibility is of no consequence, for God had "thought" of it before the foundation of the world, and He fully intended to have it written —just exactly as it is written. In other words the New Testament was not written because man happened to feel a need of some sort of record, but because God always intended to have such a record made. How else could His glorious gospel be made known? Without His Holy Word, the very work of Christ would have remained unknown and thus wasted. So then per force the Word of God is fully as important as the Cross itself, it was fully planned by God as was Christ's redemptive work—in fact, it is in itself a part of that work, for it IS Christ Himself. (See John 1:1.) If the Bible is fragmentary or incomplete, then Christ is also fragmentary and incomplete.

While it is not certain that Paul wrote Hebrews, there is no warrant for saying that it was not written by him. No one would know the symbolism and service of the Old Testament better than he. Then, too, the whole Epistle has distinctly the type of expression used by Paul, and at the close, 13:23, reference is made to Timothy, who was closely associated with Paul, and mentioned by name in other Epistles of Paul. Also, reference is made to Italy ,13: 24, where Paul was prisoner and from where he wrote epistles.

Revelation is just what the title implies—it is a revelation of things to come to pass, in the future (Rev. 1:1). It is not a mere revelation of the presence of Christ in times of trial. It is infinitely and eternally more than that! Symbols and images, etc., were not used because of persecution, but because God dictated it so, in order to reveal His plans for the end time, for judgment day, etc. Revelation is the pinnacle of the Bible, the tower containing the chimes that sound forth the marvelous and awful truths of the consummation of the Age of Grace and the glorious entrance of all God's true children into the eternal habitations of God.

It was not written by "a John," but by the beloved Apostle John, who also wrote the Gospel of John and the Epistles of John.

Furthermore, the four Gospels DO agree. They furnish one complete record of Christ's earthly ministry. What detail one may omit (not by chance or error, but for a divine purpose, as a close study reveals), the other may supply. John's Gospel does not at any point "correct" the other three Gospels. The Word of God never needs any corrections anywhere. Each part is perfect, and exactly as God wants it to be. It was God's plan that each one of the four Gospels should reveal certain aspects and details of Christ (proving Him to be a King, a Servant, a Son of Man, and the Son of God). There is no "correcting" by any of the Gospel writers. They form one perfect record of Christ.

While it is true that the Spirit of Christ is greater than a collection of writings, it is well to remember that the Bible is not a collection of writings. It is the infallible, complete, perfect, and final Word of God to men in this age of grace. It is Christ Himself who is "The Word," it is the very Holy Spirit breathing to us the will and plan of God, the Father. Christ has never shown "that the written records were only to introduce Him," but He has ever shown that the Bible is Himself. Those who have read and studied it as The Living Word of God can testify to that.

Christ does not anywhere invite mankind to merely enjoy fresh and great experiences with Him. But He does invite man to forsake sin and receive eternal life. If we only want fresh and great experiences, we can find plenty of them outside of Christ. But if we want deliverance from sin and eternal life, we can only get that from Christ. "The Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." "But these are written . . . that believing ye may have life in his name." Rev. 22: 17; Jn. 20:31.

When we use the Bible, we are not "looking back to a historic Jesus," but we are communing with the present living Christ, who has existed before ever the earth was formed, and will exist forever and ever, and whose Word is not ancient history, but a living, supernatural message from God to us.

Christianity stands or falls upon the Bible. If the Bible is fragmentary and incomplete, written at random by men of like passions as we, then Christianity must also be fragmentary and incomplete. But if the Bible is complete and final, one whole Book written by One Divine Author, then Christianity is also complete and perfect—as revealed to us in His Word.

And, thank God, the Bible IS the complete, perfect, inerrant, and inspired Word of God. "Every scripture is inspired of God. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." II Tim. 3:16; II Pet. 1:21.

Ashland, Montana, January 11, 1934.

Young People's Department

EDITORS

Junior Department
MRS. PEARL ANDERSON
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
805 Spring St.
Peoria, Ill.

WHERE WILL YOU SPEND ETERNITY?

Where will you spend eternity?
This question comes to you and me!
Tell me, what shall your answer be?
Where will you spend eternity?

Many are choosing Christ today,
Turning from all their sins away,
Heav'n shall their happy portion be,
Where will you spend eternity?

Leaving the straight and narrow way,
Going the downward road today,
Sad will their final ending be,—
Lost through a long eternity!

Repent, believe this very hour,
Trust in the Savior's grace and power,
Then will your joyous answer be,
Saved through a long eternity!

—E. A. Hoffman.

RIGHT CHOICES

Place on the table three jars of ointment or salve.

1. The first is filled with evil smelling salve.
2. The second has no particular odour.
3. The third should be highly perfumed.

Tell the children that you would like to have them tell you which of these is nicest. Pass the jars around one after the other in the order given. When all have tested them ask which they liked the best.

The application—Our lives are like these jars of salve. Some because of the evil in them are like the first. Some are so indifferent that they are like the second. Others are like the third and belong to those spoken of in 2 Cor. 2:15. "Which do you choose to be?"

—C. H. D.

CHRISTIAN ENDEAVOR

March 11

What Did Religion Mean To Jesus?

Luke 10:25-28; Acts 10:38

This will be the first of a series of closely related topics. The second in the series will be: "What Has Jesus Done For Us?" And the third: "What Does Jesus Require of Us?" This is a very helpful study before us. What did religion mean to Jesus, what did it do for Him, and what did it cause Him to do? Jesus was the world's greatest religious leader, so His religion must have meant a great deal to Him, and it should bring us some helpful lessons for everyday life.

In the first place we are certain that religion for Jesus was not simply something to believe and talk about, for Him it meant a certain kind of life to live—the abundant life. At the age of twelve, when every Jewish boy became "a son of the law," Jesus went to Jerusalem and there in the temple He gave evidence of a special relationship with God, His Father. Then for about eighteen more years He was a loyal son in a peasant carpenter home, helping His foster-father, and after the father's death Jesus became the provider for the family.

When John the Baptist went forth preaching and baptizing, Jesus responded to the call and was baptized. It was at this time that He received His definite commission of Sonship. It was quite fitting that Christ should be tempted as He began His active ministry in order that He might the better become the Savior of tempted men. Just like millions of young people have been tempted at the beginning of their career so Jesus had to make this decision as to the goal and the methods to be used to push on towards that goal.

He decided that the Kingdom must come slowly through spiritual-born individuals, growth from within outward. Service and self-forgetfulness must be outstanding principles. A life of trust, fellowship and communion with God the Father must permeate the Christian life, and if duty leads to the cross there dare be no shrinking away from it. Jesus did not. Jesus' life was a blessed, joyous life, even though He was a man of sorrows. He lived the truly religious life, He had peace within.

"On a hill far away stood an old rugged cross,
The emblem of suffering and shame;
And I love that old cross, where the dearest and best
For a world of lost sinners was slain."

Questions

1. What is the purpose of religion?
2. Trace the religious development of Jesus to the beginning of His public ministry.
3. What was the significance of Jesus' temptations in the wilderness?
4. To what extent did Jesus' religion manifest itself in:— belief, testimony, living?
5. In what ways was Jesus' religious faith of help to Him?
6. What did Jesus' religion cause Him to do?
7. How can Jesus' life and death help us?

March 18

What Has Jesus Done For Us?

John 3:16; I Peter 3:18

Last week we studied "What Did Religion Mean To Jesus?" Tonight it is our privilege to study the value and worth of Jesus' life, His teachings and His death for us today. This will be a rich and rewarding study. Let us concentrate on the daily Bible readings:

March 12	Jesus saves us. Acts 4:12.
March 13	Jesus loves us. Romans 8:35-39.
March 14	Jesus reveals the Father. John 1:18.
March 15	Jesus reveals Himself to us. John 14:21.
March 16	Jesus conquered death for us. II Timothy 1:8-10.
March 17	Jesus gives us strength to live. Philippians 4:9-13.
March 18	What has Jesus done for us? John 3:16; 1 Peter 3:18.

There are a number of different ways to conduct this meeting. A very helpful meeting could be had by taking the above Scripture readings as the basis of topics. Christian Endeavorers can not spend too much time with their Bibles. We have there the spiritual experiences of some of the greatest spiritual leaders of all time, the record of the manifestation of God through Jesus Christ, what He taught, what He did for us and what He expects from us. Or you might plan a series of topics on the teachings of Jesus. The following are suggestive teachings: On prayer, the worth of the individual, peace by the way of love, the possibilities and development of spiritual growth, the Christian family, other races and classes, the abundant life here and hereafter, and every Christian a missionary.

It is of interest to meditate on the various things which Christ has done and is doing for us. There are great blessings in store for those who spend time in counting their blessings and publicly announcing them one by one. Let us enumerate some of the things Jesus Christ has done and is doing for us. When we see Christ we see God. He is an example to us, the great Teacher, our Comforter, the true Vine, our ever-present Guide and Helper, our Savior and the Resurrection and the Life.

In our Scripture portion in I Peter we note how "Christ also hath suffered once for our sins, the just for the unjust, that He might bring us to God." That will forever remain a mystery to us, we will never be able to understand and explain it, but we can believe it and experiene the wonderful peace which comes in response to a prayer for forgiveness and newness of life.

"Man of Sorrows," what a name
For the Son of God who came
Ruined sinners to reclaim;
Hallelujah! What a Savior!

Questions

1. What are some of Jesus' teachings that challenge us most today?
2. In what ways can Jesus' life as an example help us?
3. What methods have you found most helpful to fellowship with Christ?
4. What is the meaning of Christ as our Savior? From what to what?
5. What has Jesus Christ done for you?

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 805 Spring St., Peoria, Ill.

March 11, 1934

"Helps to the Christian Life"

Matt. 22:41; 2 Tim. 3:14-17

Pre-Prayer Service

Where Jesus meets your united needs in prayer.

Program

1. Prelude—"It pays to serve Jesus."
2. Call to Worship—Unison—read or repeat the 100th Psalm.
3. Sentence Prayers by all, asking God to help us to "Be Christian."
4. Announcements.
5. Offertory.
6. Leader's remarks—Last week we discussed the "Beginning of the Christian Life." This week we will continue our discussion in "Helps to the Christian Life." Review some of the discussions, in brief, from last week's topic. Now let us look into the "Guide of Life," as we discuss "The Procedure of this Christian Race." (Ask someone or several to read the given scripture texts, commenting upon them with interesting thoughts or illustrations.)
7. Special Song—"The Bible Stands."
8. Question 1—How is the Bible a source of help to you in your Christian Life? Rom. 15:1-6.
9. Song—"Sweet Hour of Prayer," "What A Friend."
10. Question 2—Why is **prayer** the "Breath" of every Christian's life? Eph. 1:15-23.
11. Song—"Leaning on the Everlasting Arms."
12. Question 3—How much does Christian Fellowship mean to me in my Christian life? Is it ever a hindrance? Gal. 5:13.
13. Song—"Wonderful Peace."
14. Question 4—Explain "Experience" is a dear teacher. Can you profit thereby? I Cor. 2:1-5.
15. Song—"Tell me the Story of Jesus."
16. Question 5—How much the preaching of His Word be accepted and heeded? Luke 4:16-21.
17. Song—"All for Jesus."
18. Question 6—How does the reading of other books enable me to grow in grace and in favor with God and man? Rev. 2:1-7.
19. Closing remarks by Counsellor or Pastor.
20. Stand and several will lead out while we all pray for the Christians and Missionaries in ALL foreign lands and for those who are yet living in sin, after which we will repeat together the Christian Endeavor Benediction.

Thoughts

Our Christian life must be fed daily, even as our body needs food. Satan will attack a young Christian from every angle because of his defeat in you, so if Christ is to continue to possess us and we to serve Him only, we need to know all we can learn about Him and aim to be like Him. This is only possible as we see and know His image by reading and studying the Scriptures and praying; then testifying and entering in upon some kind of services for Him. Look around you, opportunities are waiting with outstretched hands in entreaty to you. Be willing to do small things first. Do not look too much to others. Keep your eyes upon the image of Jesus whom you are striving to be like and to serve. Take an inventory of your life at the close of each day, each week, each month and each year, and watch Christ growing in your life. Be sure it is Christ and not "I." Be humble, be sure, be willing—then go ahead! You will either **grow** or **backslide.** In every heart there is a cross and a throne. If Jesus is on the throne of our heart, self or fleshly desires are on the cross. If our "old self," nature, desires, aims, ambitions, pleasures, are not on the cross, then Satan is on the throne.

Who reigns in your heart? Gal. 5:24, 25, 26.

March 18, 1934

Qualities of a Christian

Gal. 5:22, 23

"Is my life a disappointment
To the One who loves my soul?
Have I given ALL to Jesus?
Is my life in His control?
He's the Lily of the Valley,
Fairest of the fair is He;
Does my life reflect His glory?
Can the world see Christ in me?"

Pre-Prayer Service

Mirrors

LEADER: Tonight we are all going to take a mirror and hold it before ourselves as we discuss the "Qualities of a Christian." You know a mirror is a tell-tale Truth Bearer. It reveals us as others see us. It does not reveal someone else's beauty and failures, but only our own as we ourselves stand before the glass.

Tonight we will use God's Word as the mirror and as we continue the discussion let us put down all of our spiritual umbrellas and let the rain from heaven pour showers of blessings upon our own souls instead of letting the rain run off our umbrellas on to everyone around us.

Suitable Songs

"I Would Be True." (Unison.)
"Loyalty, Loyalty, Loyalty to Christ."
"True Hearted, Whole Hearted." (Duet.)
"I Love Him." (Male Quartette.)
"Lord, I Want To Be A Christian." (Unison.)

"Mirror Foundation for Talks"

Gal. 5:22, 23, "But the **fruit** (singular) of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Rom. 8:9, "Now if any man have not the Spirit of Christ, he is none of His."

1. Name as many qualities of a true Christian as you can (write them on a blackboard if possible). Discuss them individually relating all that is involved in such a state or quality. Use the Scripture as much as possible and some personal experiences as illustrations.

Here are some suggested qualities if many should not be suggested by the group.

Reverence—Matt. 6:9. Love—1 Cor. 13:1-8. Unselfishness—Phil. 2:1-11. Service—I Cor. 15:58. Loyalty—John 15:11-15. Peaceableness—Rom. 12:18.

The Christian life a race—Heb. 12:1-3. The Christian life is bearing a cross—Matt. 16:12. The Christian life is the life of a soldier—Eph. 6:10, 11 . Christian life is like a branch—Jno. 15:1. Christians as sheep—Jno. 10:14. Christians as Sons of God.—1 John 3:1, 2.

Open Discussions

1. A little girl said, "I was a peacemaker today." "How?" "I knew something I didn't tell," she replied. Was she a peacemaker or not? Discuss it.

2. Someone says, "I do not believe this **"fruit"** is to be found, every day, and all day, and always in the life of any Christian while we are yet here upon earth and in the flesh. Discuss it. You will notice if we haven't ALL we haven't any fruit. It does not say "fruits," but **"fruit;"** all these qualities are included in the "Fruit of the Spirit."

Ask your pastor to give a short discussion of the topic, summing up the "Qualities of a Christian," and closing in a consecration prayer. Each member for himself, asking God to purge your life of hindrances and for a **Victorious Life.**

International C. E. Slogan: **I Will Be Christian.**

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Illinois

Privileges of Junior Workers

Spurgeon once said: "Will you be angry if I say that a boy is more worth saving than a man? It is infinite mercy on God's part to save those who are seventy; for what good can they now do with the fag end of their lives? When we get to be fifty or sixty, we are almost worn out; and if we have spent all our early days with the devil, what remains for God? But these dear boys and girls—there is something to be made out of them. If now they yield themselves to Christ, they may have a long, happy and holy life before them in which they may serve God with all their hearts. Who knows what glory God may have of them? Heathen lands may call them blessed. Whole nations may be enlightened by them. Oh, brethren and sisters, let us estimate children at their true valuation, and we shall not keep them back, but we shall be eager to lead them to Jesus at once."

When we view children's work as Spurgeon did, it becomes truly a privilege rather than a duty. The faithful Junior worker feels amply repaid for any sacrifice she may make. The reward which comes first is found in the love and loyalty given by the boys and girls. Perhaps no other person outside the home has so great an entrance into the child heart. The little confidence, the childish embrace or the shy "I love you" of small Juniors are greater rewards than gold.

The Junior superintendent has the privilege of dealing with the boy and girl at the best time in life for the learning of scripture. A "grown-up" Junior who had moved to a distant state one day wrote her former superintendent: "They call me the Bible-verse lady here because I can quote so many more verses than the other ladies." She had learned them in Junior C. E.

The Junior society is a good missionary training school. Boys and girls listen with undivided attention to the telling of a mission story. And how they love to give and work for missions! An out-standing missionary on the field today tells of having heard the call to service when but a child. Happy, indeed, the superintendent who can so lead those in her charge that they will early yield their lives to the Lord for service.

The Junior worker is in a position to help mold the character of those in her society. Her work here is especially important when Juniors come from non-Christian homes. The superintendent who wins their love may do much by example as well as precept.

Last and most important of all, she has the privilege of leading boys and girls to accept Christ as Savior. This fact calls to mind the old story of a minister in Scotland. He was thought by some to have outlived his usefulness because during one year of his ministry there had been but one person saved and that one only a boy. That boy was Robert Moffat who became such a blessing to the world and especially to Africa where he labored faithfully as one of its early missionaries. The winning of even one boy or girl for Christ is true joy and will surely result in blessing. It is extremely important that boys and girls not only know of Christ but really know Him. Let no Junior worker feel that her work is unimportant or to be lightly considered. One entrusted with the work of winning boys and girls to Christ, teaching them the Word and the value of prayer and leading them out into lives of yieldedness to Him has a high calling indeed.

Junior C. E. Topics

March 11

Topic:—Jesus' and Our Friendship for the Poor.

Matt. 19:21; 25:34-45

Long before any of us were born, before even the earth was created, Jesus the Son of God lived in heaven, that happy home where there is no need. He loved us so much that one day He left His home in heaven, came to earth and became poor not only that He might save us but that He might better help us. He knows how it feels to be tired, hungry and alone. Always He was especially kind and loving to those who were in need. When we become His children and His love fills our hearts, we too, love and want to help those who are poor. It may be that some of you feel that you have nothing to give, but no matter how poor you are someone needs you. Sometimes one can give a bit of help that will be worth more than money. I just heard of a girl who was greatly loved because she was cheery and ready to comfort and help anyone who needed her either at home or outside. In Prov. 19:17 God gave a very special promise to those who help the poor. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Here is a little poem that is good to think about if we should ever get tired of giving:

"What! Giving again?" I asked in dismay,
"And must I keep giving and giving away?"
"Oh no," said the angel, piercing me through,
"Just give till the Father stops giving to you!"

Plans for the Meeting

It will be necessary to guard against being too far-sighted in the study today. Juniors should know of need in far-away places, but we must not overlook that which lies near at hand. Almost every community and surely every city has people who lack even necessities. Plan something definite the Juniors may do, remembering that often the greatest need is not financial. Perhaps a neighbor is ill or sad and would appreciate a visit with some songs by the Juniors.

Questions

1. Why do you think Jesus lived on earth as a poor man?
2. How did He help poor people?
3. Tell some things Jesus said about poor people.
4. What are some things poor folks need beside money?
5. How can we help?

Daily Readings

Helping the Poor—Matt. 6:1-4.
Imitating God—Luke 6:30-36.
Jesus Himself was poor—Matt. 8:18-20.
Loving aid—Acts 20:35.
Practical Help—Acts 9:36-43.
Friend of the poor—Job 19:11-16.

March 18

Topic:—An Invitation to Follow Jesus.

Matt. 4:18-22

An invitation! That word reminds us of ever so many interesting things, doesn't it? Parties, games, picnics, visits, weddings. The thought of an invitation almost always brings a little happy thrill. We are thinking today of an invitation which, if accepted, will bring more joy than any other and it is sent to everybody. Did you ever try reading John 3:16 using your name instead of the words "world" and "whosoever?" That is the way Jesus would have us think of it, for that is exactly what it means. Every person has a right to read his or her name into the verse. What would you think if you were to invite a group of boys and girls to a lovely party and only two or three would come? You would be terribly disappointed, I am sure. And Jesus is grieved when people do not accept His invitation. He calls us first to believe on Him, then to follow Him all of our lives. It pays to accept His invitation right now. A little boy was told to draw a straight line, but the teacher soon saw that it was crooked and told him. He carelessly said, "I know it is, but I'll straighten it after a while." The teacher reminded him that the line would never look as nice as if he had made it straight in the first place. Jesus gives such joy that we should be glad to accept His invitation now and have a whole and useful life.

Plans for the Meeting

The superintendent may use the story of the boy and the crooked line as a background for her talk. Draw two lines on the blackboard, one straight and the other crooked. Both represent people. The first follow Jesus closely, but the others are careless. Show how difficult it is to go back and straighten a line that has once been crooked. Those who have been saved late in life are always sorry for the "crooked line" of earlier years. Use the daily readings in the order in which they are given.

Questions

1. Why should we accept Jesus' invitation?
2. What is the first step in following Jesus? See Acts 16:31.
3. How many verses can you find in which Jesus said "Follow me?" Read some of them.
4. How may we know the way to follow?
5. What reward does Jesus give to those who follow Him?

Daily Readings

Jesus' invitation—Rev. 22:17.
Paul's invitation—2 Cor. 5:20, 21.
Learn from Jesus—Matt. 11:28-30.
Following Jesus' Teaching—John 8:12.
Reward for following—John 12:26.
Abide with Jesus—John 15:1-8.

Carlock, Illinois,
January 23, 1934.

Dear Juniors and Junior Workers:

Greetings in the name of Jesus. What a wonderful opportunity we have of learning to know our Bible, God's Holy Word, through our study of Christian Endeavor lessons this year.

As we take a general survey of the topics for the year we find our general topic to be centered about the word "Work," but subdividing itself into two months of missionary study from the viewpoint of missions and missionary work in lands on different parts of the world.

Each month of the year we have special day programs emphasized.

Beginning in June and continuing until October we are making a study of Bible characters both from the Old and New Testament.

Let us make a special endeavor to promote the study of the Word and encourage the children to do much reading and memorizing.

Many rural churches must disband during the next few months either because of road conditions or to save expense of fuel, so I am hoping our Juniors with their superintendents may meet in the home of some member on Sunday afternoon or evening or even during the week and still continue their Endeavor work.

If it is impossible to meet, get directions with someone familiar with your work and study at home, so you can better acquaint yourselves with your Bible, until the time presents itself for you to again meet as a society.

May I hear from many of the Juniors or Superintendents, as to what your plans are, and may we become better acquainted.

Your Friend,
Mrs. Ali Stahly,
Junior Conference Supt.,
Central Conference.

Modern life calls for energy and more energy. It needs God more and more, even if it seeks Him less and less. Only in God is there an exhaustless reservoir of strength. "They shall run and not be weary" was said long ago of those who trust in God.—Sel.

"Thou shalt call His name JESUS: for He shall save His people from their sins (Matt. 1:21).

THE S. S. LESSONS

March 11

Parables of the Kingdom

Lesson Text—Matthew 12:31-33; 44-52

Golden Text—Of the increase of His government and of peace there shall be no end. Isa. 9:7.

Matthew 13 is the parable chapter of the New Testament. These parables were given by Jesus to teach certain truths concerning the kingdom of God. Jesus never defined the kingdom of God but He describes it very clearly in the parables He gives. A parable is an earthly story with a heavenly meaning. Jesus as a great teacher used this form to clothe His truth in beauty and to make it more attractive to the common hearer. On the other hand, to the prejudiced mind of the Pharisee it may be only a story, but later, after the personal element is forgotten, truth may grip his mind and heart.

This lesson is a very significant one because there is very much needed in the church today a kingdom of God movement. The ordinary church member knows very little about the kingdom as a practical truth. There are those who speculate about it and make it entirely a future and materialistic kingdom such as the Jews were looking for when Jesus came. On the other hand, there are those who think that we must first have universal peace and common honesty among all men before we can have the kingdom. Jesus and Paul went into the kingdom in a world worse than ours. Until we are in the kingdom we can not work for the kingdom. The kingdom is spiritual. It means God's rule in the human heart. Wherever God rules in a heart or in an institution, there is the kingdom of God.

Jesus believed the kingdom was the supreme good of life. This is illustrated in the parable of the merchant finding the pearl of great price, and also the treasure hid in a field. It is something for which we need to sacrifice all to obtain it.

Jesus next illustrates the growth of the kingdom outward and inward by the parables of the mustard seed and leaven. He said the kingdom is like a seed sown. When a farmer puts seed in the ground it grows not simply because he has cultivated the soil and there is sunshine and moisture, because a stone does not grow regardless of the environment, but the seed has an inward germ, a vitality, an inherent force. So is the kingdom. We can not build the kingdom or devise it with our own human ingenuity, it has a vitality all its own from which it grows in the heart of man. Someone has said that the farmer furnishes five per cent and God ninety-five per cent in the success of a crop. So it is with the kingdom. God brings the kingdom, He plants it in the human heart. This is the second great truth of the kingdom as a seed. Seed is adapted to the soil in which it is to grow. It will not grow anywhere else. So is the kingdom of God, it does not come out of the sky and exist in space, but it grows in the heart of man. Here are the hopes for the kingdom. Of course it is a mystery and a miracle, so is the growing of any seed that is put in the ground. Because of man's origin and the nature of his life and the possibilities within him, he is good soil in which to plant the kingdom.

The third great truth in this parable is the development from the seed to the full fruitage, from the acorn to the oak, from the wheat seed to the wheat stalk with a head of wheat on it, from the mustard seed to the mustard bush. This is an orderly development. We must wait for the blade and then the corn and then the harvest. We become impatient. You can not produce wheat sooner than the proper time for its development, so it is with the kingdom. Jesus had faith in the kingdom when He brought it and we must have faith in its development and consummation.

The kingdom is also as leaven. This has often been looked upon as meaning evil because leaven is referred to a number of times as meaning evil. But the same word may have two meanings just the opposite. The devil is referred to as a roaring lion, but Jesus is also referred to as the lion of the tribe of Judah. Leaven was that which the women took and put in the dough, not to spoil the dough, but to make it rise so she could have bread. It was a power in a mass. Leaven is a silent agency. You can't hear seed grow nor leaven work. We like noise in America. Music must be jazzy. Works of art must have loud colors. We want notoriety, reputation, what is the news? Our nerves are tuned to the noise of the city and machinery. Jesus uses the illustration of leaven, light and salt. These are silent agencies that work in the lump of the mass of humanity. The Jews were looking for a spectacular kingdom, one with a great king on the throne, armies to subdue other nations, but Jesus said, the kingdom works quietly, in an unassuming way, it comes like the springtime and operates like love and friendship. Leaven works inward and invisible.

The third element of leaven is the fact that it works like a contagion until the whole is leaven. Jesus established the kingdom, but not by the sword. He chose twelve disciples and lived with them that He might send them forth as apostles. The spirit of the kingdom broadens on the world like light, preserves like salt and transforms like leaven. Have you contacted with Jesus in such a way that your life is leaven, or are you the dough that has to be leavened?

Finally, there is the responsibility in relation to the kingdom. There are those who will accept and those who will refuse. Every day is a day of judgment, every act and habit is a link in the chain which either anchors you in protection or a chain which binds you in slavery. May we then, as the last parable suggests, bring out of the treasure of our thinking things old and new and with them build our lives in the kingdom of God.

March 18

Jesus' Response to Faith

Lesson Text—Matt. 15:21-31

Golden Text—Ask and it shall be given you, seek, and ye shall find, knock and it shall be opened unto you. Matt. 7:7.

In this lesson we find Jesus for the first time and only time outside of the borders of Palestine.(He was in Gentile territory, in the parts of Tyre and Sidon. He went there rather to get away for time of meditation and to be with His disciples. Jesus spent most of His efforts with His own people. He said, "I was not sent but unto the lost sheep of the house of Israel." But while they were in the parts of Tyre and Sidon, a Gentile woman came and begged Jesus to cast a devil out of her daughter. Jesus at first ignored her, but she kept on pleading. Finally He said to her in terms of the Jews, you are a dog and I came to feed the children bread. But the woman said, I am willing to accept that position, but even a dog eats the crumbs that fall from the master's table. Jesus was testing her faith. He helped her daughter. Jesus marvelled only twice in His life; once at the unbelief of His own brethren and the other of the faith to be found in even such as this woman.

The title of the lesson is "Jesus' Response to Faith." And we can not help but raise the question: What is faith? You hear some people talk about the faith of our fathers and defending the faith. Faith often is interpreted as a set of beliefs, a creed handed down which it is our business to defend and protect. On that basis this woman could not have had faith. She had no creed. She knew nothing about Jesus, but still she had faith. She did believe, but not in any statements that Jesus made, but she believed in Jesus. Faith is trust and confidence in a person. Jesus could never depend in His day on the Scribes and Pharisees who had very carefully worked out their theological beliefs and even condemned Jesus because He did not say things as they had said them. Jesus saw more hope in the Publican and in the Gentile woman than He did in the defense mechanism of the Pharisee.

Faith to the early Christian church did not mean protection, complacency and hiding oneself in an institution, but faith to them meant risking their lives, an adventure, facing the enemy because they believed in a person. Paul said, "I know whom I have believed."

MARRIAGE

May-Orendorff.—On Tuesday morning, at 11 o'clock, at the home of Rev. George I. Gundy, in Meadows, was solemnized the marriage of Miss Velda Lucile May, only daughter of Mr. and Mrs. Ora May, to Dale D. Orendorff, of Flanagan. They were attended by Miss Martha Springer, of Princeton, and Roy Schertz, of Flanagan. The single ring ceremony was used.

The bride wore a dress of salmon-colored flat crepe, with metallic trimmings, and accessories to match. She has spent all her life in this vicinity, and was a student in the Chenoa Community High School.

Mr. Orendorff is a son of Mr. and Mrs. Joseph Orendorff, of Flanagan. He is a graduate of the Flanagan high school, with the class of 1929, and spent one year in college at Goshen, Indiana.

Following the ceremony, the couple left for the home of the bride's parents, where a reception was held in their honor. On Wednesday evening, a reception was held for them at the home of the groom's parents.

At present, they will remain with the bride's parents, but after March 1 will be at home on the farm south of Flanagan, owned by the groom's father. A large circle of friends and acquaintances are extending the young couple cordial wishes for a happy life.

DEATHS

Sauder.—Ida Mae, daughter of Emanuel and Magdalena Weaver, was born in Nappanee, Ind., August 3, 1882. On June 20, 1907, she was united in marriage to Albert Sauder of Archbold, Ohio, who together shared the joys and sorrows of life for nearly 27 years. To this union were born three sons, Floyd H., Roy E., and Harley D. In her youth she accepted Christ as her Savior and united with the Forks Mennonite Church near Middlebury, Ind., later changing her membership to the Central A. M. church at Archbold, Ohio. Her loyalty and faithfulness to her church and family was an inspiration to all who knew her. On Monday night, January 22, she took sick with pleurisy, which later developed into pneumonia, and on the evening of January 29, 1934, she peacefully fell asleep in Jesus at the age of 51 years, 5 months, 26 days. She leaves to mourn her sudden and unexpected departure, her sorrowing husband, three sons, daughter-in-law, three brothers and three sisters, Mrs. C. P. Shidler, Samuel E. and John of Goshen, Ind., Mrs. Earl Salzman and Mrs. Chester Dumithan of Topeka, Ind., and William B. of Danvers, Ill., also a host of relatives and friends. Mother, father, and four brothers preceded her in death. She will be greatly missed in the home, church and community.

Her willing hands will toil for us no more,
Her voice is still.
Fond hopes are shattered, hearts are sore,
Yet, 'tis His will.
God called dear mother home to rest,
Away from pain and care.
Some day, oh happy time, 'twill not be long,
We'll meet her there.

I. S. Mishler.—I. S. Mishler passed away at his home near Carlock, Ill., in Dry Grove township, Friday night, December 15, 1933. He had been in ill health for a number of years. He was the son of Rev. Samuel and Catherine Miller Mishler, born in Owen county, Ind., February 21, 1873, the youngest son among eleven children. With his parents he came to Illinois when a child. He married Miss Hattie Metzger of Kappa, January 1, 1904, and she survives with their six children, four sons, and two daughters: Lawrence of Carlock, Lloyd of Normal, and Earl, Marie, Raymond, and Luella, at home; two brothers and three sisters. They are Emanuel of Goodman, Mo., Eli, of Carlock; Mrs. Fannie McClure of Carlock; Mrs. Mollie Weirman of Bravoria, Tex.; and Mrs. Saville Stephens of Carlock. He accepted Christ as his Savior in his younger days and united with the East White Oak Mennonite church of which he was a member at the time of his death.

The funeral was held on Sunday, December 17, at 1:30 at the home and 2:00 P. M. at the church. Burial was in the East White Oak Cemetery. Services were in charge of the Rev. R. J. Zehr, pastor of the church, assisted by the Rev. F. Troyer. The text Rev. Zehr used was Matt. 24:44.

Guth.—Clara Evelyn, daughter of Samuel and Ida Ropp Guth, was born at Goodland, Indiana, July 16. Her parents moved to Washington, Ill., when she was a small child, later coming to Huntley when she was nine years old. She was a graduate of Huntley high and taught several years in and about Huntley. For several years she was employed by the Bell Telephone Co., and later the Union National Bank of Elgin, until failing health forced her to give up her work. She had been in failing health for the past five years. She united with the Huntley Congregational church in early girlhood, still being a member at the time of her death. She died December 8, at Marshallton, Del. She leaves her mother, Mrs. Ida Guth, three sister: Mrs. Eunice Fulmer of Wilmington, Delaware; Mrs. Elsie Sharpnack, and Orva Guth, of Maywood, Ill.; two brothers, Arlo and Willie, of Huntley. Her father and one brother, Kenneth, preceded her in death. Clara was of a very loving disposition, patient during her long illness, and always cheerful. She was a talented musician. She leaves many relatives and friends to mourn her loss.

Funeral services were in charge of Rev. G. I. Gundy of Meadows, Ill.

Hostetler.—Mrs. Amelia Kauffman Hostetler died at her home suddenly, Thursday evening, February 1, 1934. She had been in poor health for several years.

Amelia Jane was born on April 9, 1875, the daughter of Jonathan and Gertrude Sharp Kauffman, on a farm two miles southwest of here. On June 16, 1912, she was married to John E. Hostetler. She is survived by her husband, two sisters, Mrs. Irene Reaba and Mrs. Anna Zook, both of Congerville; two brothers, David of Congerville, and Frank of Cooper, Iowa; two half-sisters, Mrs. Sarah Plank of Danvers and Mrs. Tobitha Gingerich of Lada; a large number of nieces and nephews, and other relatives and friends.

She became a member of the Mennonite church in early youth and remained true until the end. She was a member of the Ladies Aid Society and the Home Department of this church.

She will be greatly missed in the home, church and community, but we hope to meet again.

Funeral was in charge of Geo. I. Gundy, assisted by Rev. Smith of Eureka, Ill., and Rev. I. H. King of Carlock, Ill.

Suter.—Peter C. Suter, Pandora, Ohio, passed to his reward on Tuesday, January 23, 1934, having attained the age of 77 years and 12 days. His wife and one child preceded him in death. Four sons and four daughters survive to mourn the loss of their father. In early manhood Mr. Suter united with the Mennonite Church and remained a loyal and active member all through life. He had much to do with making Sunday school work a part of the church life of his home community. He served for many years as S. S. Superintendent, and later as deacon of the Grace Mennonite Church, Pandora, Ohio. He was a Sunday school teacher until his health failed two years ago. He was one of the promoters and trustees of Bluffton College. He took a deep interest in the college to the close of his life. In early life he taught eleven terms of school, through which he exerted a strong influence in the community outside his own church. Funeral services were conducted at the Grace Mennonite Church, January 25, 1934, by his pastor, Rev. Paul E. Whitmer.

ANNUAL REPORT

of Women's Missionary Society, Moundridge, Kans.

We had twelve meetings during the year. We meet the first Thursday of every month. Our membership is 35 at present. Average attendance 20, and 18 visitors for the year. We received 33 letters from our missionaries, which were read at the meetings and keep us informed with the work. 25 "Thank you" cards were also read. These came from our friends here at home who have either been remembered with flowers or visited by our Mission Committee, as they made 125 visits and sent 143 bouquets. Tree birthday card showers were given to our older sisters.

Mission "News and Notes" are read every month except July and August, when it is not published.

Monthly offerings amounted to $57.61, or an average of $4.80 pei meeting. Birthday offerings were $18.10. These offerings are used for mission purposes. Thirteen mission stations were remembered with $3.00 per station, to help with their Christmas celebrations.

We are also sending Christmas greetings to all of our foreign missionaries. Our society supports one Bible woman and two orphans. $15.00 is sent annually to the Leper Asylum in India. This money, also the money sent for Christmas, is raised by subscriptions.

Our annual mission program was held last year in November when Miss Seike gave a talk on Korea. Offering amounted to $17.60, which was given for Home and Foreign Missions.

In June we had our annual picnic. Missionary Boehrs from China were with us at this time and gave very interesting talks about their work. Collection amounted to $11.00, which was given to Rev. and Mrs. Boehr.

We had two canned fruit showers, amounting to about 150 quarts, including Jams, Jellies, Pickles, etc.

Sixteen garments were made and sent to India.

One member moved away and three members were called to their heavenly home.

We have gained one new member, but hope to have several more in the near future.

Total Receipts were $268.09. Disbursements $247.04.

The Quilting Committee reports that we have finished thirteen quilts during the year. Proceeds amounted to $170.88, of which $46.00 was applied to foreign missions, and $35.00 to home mission work, $15.00 for relief work and $15.00 for a sterilizer to India. Since the society started quilting in 1927 we have completed 117 quilts. Total receipts for this work amounted to $1273.83, most of which was used for mission purposes.

E. Ruth, Secretary.

REPORT

from June 30, 1933, to January 1, 1934

Received for Pacific District Conference

First Mennonite Church, Upland, California	$37.82
First Mennonite Church, Upland, California	14.52
First Mennonite Church, Upland, California	13.06
First Mennonite Sunday School, Reedley, Calif.	10.00
First Mennonite Church, Reedley, Calif.	61.25
Emmanuel Mennonite Church, Pratum, Oregon	21.59
Jno. C. Jantz, Odessa, Wash.	1.00
San Marcas Mennonite Church, Paso Robles, Cal.	8.09

Received for Portland, Oregon, Mission

Immanuel Mennonite Church, Los Angeles, Cal.	$ 5.00
First Mennonite Church, Upland, Calif.	13.33
First Mennonite Church, Upland, Calif.	13.04
First Mennonite Church, Upland, Calif.	17.64
Junior C. E. Society of the Immanuel Mennonite Church, Los Angeles, Calif.	1.00
San Marcas Mennonite Church, Paso Robles, Cal.	7.12
First Mennonite Church, Colfax, Wash.	40.00
Escondido Mennonite Church, Escondido, Cal.	10.00
Jno. C. Jantz, Odessa, Wash.	1.00
San Marcas and Paso Robles Mennonite Churches Paso Robles, Calif.	7.11
Mennonite Ladies Aid, Newport, Wash.	27.50
Wonderes Welcome Class, Upland, Calif.	5.00
First Mennonite Church, Monroe, Wash.	14.13

THE CONGO INLAND MISSION FOR JANUARY, 1934

Receipts—			
Central Conf. of Mennonites	$409.11		
Menn. B. Mission Ladies Aid	15.00		
Mrs. A. F. Schnell	5.00		
Albany, Oregon, Men. Ch. (for Bixel)	10.88	$439.99	
Defenseless Menn. Conf.		450.00	
Miss. Church. Association		20.83	
Conf. of Def. Breth. in Christ		123.33	
Medical Fund		125.01	
Educational Fund—			
A. P. Koop's S. S. Class	10.00		
Y. Ladies Class, Salem S. S. Gridley	15.00		
Miss Addie R. Gordon	2.50		
Mrs. Floyd Garrott	10.00	37.50	
Evangelistic Fund—			
Miss Emma Richert	14.86		
Mrs. Floyd Garrett	5.00		
Miss. Prayer League (Mrs. C. B. Harris)	12.00	31.86	
Promotional Fund—			
John Schweizer (subscript.)	6.50		
S. E. Maurer (subscriptions)	1.50		
Mrs. J. K. Slonecker (subscr.)	1.00		
Miss Barbara Imhoff (subscr.)	1.00		
Clifford Fluckinger (subscrip.)	1.00		
Edward Zehr (subscriptions)	1.00		
A. Neuenschwander (maps)	2.00	14.00	$1242.52

RESOLUTIONS

Jonathan Edwards' resolutions were these:

Resolved, to live with all my might while I do live.

Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can.

Resolved, never to do anything which I should despise, or think meanly of in another.

Resolved, never to do anything out of revenge.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Selected.

JOTTINGS

There lies before the writer a file of the **"Botschafter,"** the first Mennonite paper published in this country. It was edited and published by Rev. John Oberholtzer, one of the founders of the General Conference. John Oberholtzer was a blacksmith and the work of editing and printing the paper was done in a corner of his shop. Deacon Allen Bleam of West Swamp, Pa., church, who passed to his eternal reward some weeks ago, owned the anvil over which father Oberholtzer sweated and worked.

The Mennonite church in Hamburg, Germany, one of the influential churches in our denomination, needed a new church several centuries ago. Money for building was scarce. Some of the membership were interested in the whaling industry and these made a pledge that they would devote a certain percentage of their profits for the year toward the erection of the church. It then happened that their ships made a record catch that season and the share of the proceeds that went to the church was sufficient to meet the needs of the congregation.

During the World War when many of the young Mennonites served in the Hospital Corps of the Czar's army, it happened that some of them were taken prisoner. These were sent into Germany to work on farms. Upon arriving at their location, the man on whose farm they were placed was surprised to discover that they spoke German as well as he did. It soon developed that he, too, was a Mennonite, and instead of giving the prisoners quarters in the stable, as was his custom, they were taken into the house and treated as welcome guests.

Bro. and Sister Joseph A Schrock, members of the Trenton, Ohio, church celebrated their Fiftieth Wedding Anniversary on Sunday, February 18th. Brother Schrock is one of the few surviving students of the Wadsworth, O., school, which was the first institution for higher education established by the Mennonites of America. Brother Schrock attended the school about the year 1870.

Having completed 25 years in the service as a deaconess in The Bethel Home and Hospital at Newton, Kansas, Sister Hillegonda van der Smissen was the guest at a celebration held in her honor at the Deaconess Home. Sister Hillegonda entered the Home February 1, 1909. She is the daughter of the late Rev. C. J. van der Smissen, who was principal of the Wadsworth, Ohio, school. Her brother, Rev. C. H. A. van Smissen of Newton was among those present. Rev. van der Smissen was for many years the editor of the Bundesbote, the German organ of the General Conference.

An interesting story comes to us from years back. It appears that a certain man and his family had moved into a section of the country where they were strangers. The father, after returning home from the store, remarked to his boys that the country was full of Mennonites. The next morning he observed that his boys had their guns with them and were starting across the field. Upon asking them what they intended to do they replied that they were out gunning for Mennonites.

The recent death of Bro. John Egley, of Philadelphia, recalls the fact that he came to America from the Frederickstadt church in Schleswig-Holstein, a Mennonite congregation that dates back to the time of Menno Simon. Bro. Egley had the distinction of being one of the two oldest members of the First Church, serving as its secretary for a number of years during the early part of that church's history.

The Holy City, an oratorio by Gaul, was presented to an appreciative audience in the Eden church, Moundridge, Kansas, by the local choir under the direction of Jacob J. Goering. The soloists were: Adina Goering, Viola Schrag, Ben Zerger, and Peter Krehbiel. Verne Schrag was the pianist.

Rev. Andrew Shelly, who for a number of terms served as the president of the General Conference, once was visiting in a High German community and, arriving late one evening at a place, informed the host that he had left his "Lutzer," the Pennsylvania word for lantern, in his buggy and must go out and fetch it. Not knowing what he meant by "Lutzer" the family supposed it must be his wife and so made preparations for her reception. Imagine their surprise when he came into the house bringing not Mrs. Shelly, but his lantern.

In Fairmount Park, Philadelphia, there stands an old stone house. It was built in 1707 by William Rittenhouse, the first Mennonite minister in America, who was also America's first paper maker. The house is preserved and maintained by the Park Commission because it was also the birthplace of David Rittenhouse, a descendant of William. David Rittenhouse was a public character before and after the period of the Revolutionary war. He was noted as an astronomer and a statesman, having served as a member of the Committee of Safety during the period of the war and, after the establishment of the Constitution, as the first mint-master. The early coins of the country were minted under his direction. The orginal mint building was torn down some years ago.

A commission of the League of Nations recently visited the Mennonite settlement in the Chaco, Paraguay, and interviewed some of the settlers. The mission of the Commission was to endeavor to have the warring Bolivians and Paraguayans find some other way for settling their differences instead of continuing their present war.

Rev. Harvey Allebach, a former editor of The Mennonite, was a noted botanist whose fame for his large knowledge of this subject spread over the eastern part of Pennsylvania. Among other contributions to the science for which he was responsible was the discovery and identification of a hybred oak, the only one known to exist. Efforts have been made to purchase the tree and its site and set it apart as a memorial to him.

Dr. Lucy Wilson, the first woman to receive the $10,000,000 Bock Prize for having done outstanding work for the community in Philadelphia, in a recent radio address said that the education of the American youths could not reach its highest ideals until the moneys spent for military purposes were applied to education.

A newspaper report from Kansas brings the information that a company of Mennonites have gone to New Mexico from Kansas to locate a new colony near Las Cruces, New Mexico. There are from 75 to 100 persons in the party, most of whom are members of the Krimmer Mennonite Brethren church.

One of the newest ventures of Bluffton College is the organization of its graduates into The Alumni Loyalty Foundation. As every institution of this kind must depend upon its Alumni to help, foster and promote the interests of their Alma Mater, it is expected that this new venture will be of great worth to the College.

The Quakertown, Band, an outstanding musical organization of the community, makes it an annual practice to attend church services on its anniversary day. This fell this year on February 25, on which date the Band attended services at the Bethany Mennonite church. Rev. A. S. Roshenberger, the pastor, preached an appropriate sermon.

Every other week Bethel College is broadcasting from station KFH at Wichita, Kansas. These broadcasts began February 14 and will continue indefinitely. The college octette appeared on the first program. Later on a program is to be given by the girls' quartet, the brass sextette, the chorus and the musical faculty. Several speakers are also to appear.

The following suggestive note from Dr. S. K. Mosiman of Bluffton College is worthy of consideration in every rural church: "Inasmuch as the General Conference suggests that the Executive Committee work out a plan for meeting the obligations of the various Boards, Publication, Home and Foreign Mission, and Education, the following item taken from the Associated Press might be suggestive:

'The country church of the South is keeping step with improved economic conditions and through a plan of its own making the God's Acre Plan. Preachers are being paid, debts are being liquidated, and mortgages destroyed, thanks to the soil and the determination of those who till it. The plan is simple. The rural church member simply sets aside one acre of his land, or any amount he may desire, for the benefit of the church. Cotton, corn or grain is planted and after the harvest the money thus derived is poured into the church coffers.' It seems to me that the plan has real merit and if every one would till God's Acre, as well as it deserves to be tilled, the rest of the fields might also receive better care."

CONTRIBUTIONS

MENNONITE OLD PEOPLE'S HOME

Meadows, Ill.

Mrs. Val. Strubhar, 2 bu. tomatoes, bread, coffee cake, cake, potatoes; Mrs. Geo. Sommer, beans, pumpkins; Mrs. Christ Mosiman, 12 quarts canned goods; Mr. C. Becker and Sons, 2 bushel beans; Woodburn Aid, bundle linens; Mrs. John Powers, pickles; B. L. Potter, 1 bu. turnips; Mrs. Katie Sharp, walnuts, crochet pieces; Ernest Schirch, cabbage plants; Joe Lehman, 2 bags potatoes; Hopedale Aid, beans, pear butter, strawberry preserves, noodles, eggs, cookies; John Eyman, 25 lbs. sugar, 2 pies; Anti-Can't Class, candles, sugar, cream; Mrs. A. Mosiman, soap; Carlock Aid, eggs, prunes, macaroni, beans, sugar, rice, cookies, carrots, lima beans, endive, beets, turnips, speet potatoes; Mrs. Sam. Baughman, doughnuts; Miss Emilie Kinsinger, 2 cans peas; Albert Eyman, sack flour; Middlebury, 46 quarts fruit and vegetables; Topeka, 50 quarts fruit and vegetables; Silver St., 16 quarts fruit, dried corn, potatoes, 14 bu. potatoes, apples, beans, sack flour; Grabill, 4 sacks potatoes, canned goods; Mrs. Rosa Basting, box soap; Elmer Verder, 2 dozen eggs; Mrs. Peter Stuckey, cookies; Frank Ritthaler, soup bone, lima beans; Mr. and Mrs. Mose Roth, cookies, 10 lbs. sausage; Ida Birkey, cake; Mrs. Dan Birkey, cookies; Groveland church, 2 dozen cookies, oranges, 1 chicken; Calvary and South Washington Aid, 15 quarts fruit and jelly; linen covers; Mr. Ed. Sueckenburger, quarter beef; Mrs. Mose Roth, cookies, cake, noodles, plum butter; Mrs. J. Schirch, potatoes, cookies; Jake Rocke, quarter beef, pickles, horse radish, plants; Albert Eyman, quarter beef; Mrs. Lloyd Gundy, cake, lettuce; Mrs. Ernest Zoll, box cookies, noodles; Congerville Aid, 48 quarts beans and tomatoes, 14 qts. grape butter; Mrs. Harvey Dingledine, pumkins, grapes, peppers, eggs; Christ. Guth, pumpkins, 8 quarts fruit and jelly; Mrs. C. Eyman, 2 pies; Mrs. A. Vercler, 5 dozen buns, noodles; Mrs. Ed Kinzinger, carrots, 4 quarts pickles, 4 pounds rice; Celesta Zehr, 2 pies, salad; Mrs. Sam Rediger, 2 pies, cookies; Mrs. Wm. Ackerman, cake; Mrs. Sam Stucky, fruit salad, doughnuts, corn, rolls, gourds; Mrs. Val Strubhar, cake, cookies, elderberries, plants; Mrs. Peter Garber, cake, salads, cookies, mayonnaise, sandwich spread, cranberry salad; Mrs. Art Streid, 2 cakes, noodles, 15 dozen eggs; Mrs. A. H. Schertz, 4 quarts peas, cabbage, pickles; Mrs. E. Augspurger, yeast cakes; Art Schertz, log; Normal Miss. Society, ice cream, cake; Normal Aid, 7 boxes cookies; Mrs. Turck, asparagus, strawberries, noodles; Steve Swartz, box green beans; Mrs. Emil Wurmnest, soap; Mrs. Jake Noe, box soap; Mrs. J. C. Roszhart, cucumbers, cookies; Mrs. Ora May, salsify; Mrs. E. Oyer, doughnuts; Miss Emily Arnold, beef, cheese, tea, peanut butter, strawberries; Christ Gunden, corn, peppers, melons, beans; Normal Miss. Society, 17 boxes cookies, 1 box doughnuts; Gerdon Gundy, 200 baby chicks; Mr. and Mrs. Joe Eyman, 1 dozen oranges, 8½ quarts fruit and jelly; Mr. and Mrs. Ralph Verder, 3 geese; E. Oyer, 3 broom holders; Congerville Aid, 25 quarts fruit and vegetables, preserves, pumpkin; Menonk Coal Co., 15 pounds beef, 10 pounds candy, bag oranges, 3 cans peaches; Almon Bertsche, quarter beef; E. White Oak Miss. Socity, 7 boxes cookies, 1 cake; Gridley Cong. Church, 1 bu. apples, 1 basket gifts; Meadows Mennonite Church, Christmas donation: 125 pounds sugar, 87 quarts fruit, 36 quarts vegetables, 3 cakes, 7 boxes cookies, 10 pounds dried fruit, 4 geese, 1 chicken, 6 pounds roast, ribs, liver, ham, 14 pounds sausage, 1 glass jelly, 2 bu. apples, 6 boxes honey, 1 gal. sorghum, 3 bags flour, 3 boxes noodles, 34 dozen eggs, 2 bags oranges, 1 box oatmeal, 3 pounds rice, 2 pounds coffee; E. W. Oak Young Ladies Class, gifts to women; Middlebury, box of gifts.

	Corn	Oats	Wheat	Pigs	Hay	Straw
Sol. Ruvenaugh	45					
Rev. E. Ulrich	25					
Herbert Slonaker		10				
Frank Schwartz		50				
U. S. Stahley		10				
Ali Stahley		10				
J. Stutzman		5				
Albert Fry	3	3				
Frank Resser	6					
John Stutzman	6		2			
Walter Resser				4		
Ed. Kinsinger		20				
Mrs. Nellie King	15					
Arthur Bertsche					1	
Mr. John Roszhart		20				
Levi Raber & Son	10	25		11		2
E. Verder and Mother	40	with feeder		1		1
Artur Schertz				8		
A. Wurmnest	20					
Earl Stuckey	10	15				
Guth Bros.		25				
E. Raber	26	25				
W. Raber	20	10			1	
A. Bertsche		25				
John Bertsche		20				
Rueben Letwiller		10				
David Gerig		20				
Don Roth		8				
Geo. Arns		8				
Simon Raber	40					
A. Forney & Son	45					
Geo. Gundy			8			
Ed. Zehr		25				
C. Guth	30					
Ray Guth	20					
E. Zimmerman	18					
Harvey Miller	2					
A. Moseman	40					
Jacob Rocke	25					
Jess Streid	12					
Dan Streid		30				
Jacob Scherich	45					
Joe Rocke	30					
Joe Roszhart & Father	40					
Peter Gerig	55					
Jacob Gerig		28				
Levi Rinkenberger		30				
David Ehersman	30					
Albert Eymann	27	27				
	685	456	10	24	2	3

Edd Zehr	25
	481

We thank you all for these good gifts to the Home. If we have omitted your gift, please let us know. And may God bless you all!

Mr. and Mrs. G. I. Gundy.

A LETTER

RIPE FIELDS

Opportunity for saving souls is a keen concern of the consecrated child of God today who is looking for the soon coming of our Lord—"the small means at my disposal to help spread the glad tidings—the good news that salvation is to be had, must be used to win fruitful results now, for the glory of God."

Some question, whether it is wise to make great preparation by building up institutions of learning or to spend much time in the study of languages or in seeking to educate the masses. They desire a turn-over for God today in all they plan and do. Surely this is a noble spirit for a child of God to have. However, it must be left open to each child of God to follow the course in life, into which they feel the Holy Spirit is leading them.

The Secretary of the Northern Bible Society has for thirty-five years keenly appreciated the open door for soul-saving throughout our northern States among people in thinly settled settlements, where children are growing to manhood and womanhood having some school opportunities so that early in life they can read the Gospel of Jesus Christ and as this glorious Book comes into their hands what a world of thought it opens up to them—as in their sections are no churches—no radios—and no Bibles.

The following is briefly told.—A Christian young woman teaching school in a settlement such as is above described. She felt a concern for these spiritual needy families and our Society came in contact with her and on three occasions a small lot of Bibles and Testaments were sent her until the entire community had been taken care of. And these are the results which have just recently come to the knowledge of our Society. Quite a few of the boys and girls in that settlement were converted to Christ and have since grown up and are now scattered, but are leading Christian lives. Three young men are engaged in business in Minneapolis and are prospering and are likewise leading Christian lives today. Thank God! Would you please help us send out the Missionary that never fails —The Bible?

Northern Bible Society.

Duluth, Minesota.

See how precious it is to wait upon God! See how those who do so are not confounded (Psalm 22:5). Their faith and patience may long and sharply be tried; but in the end it will most assuredly be seen that those who know God, He will honor (1 Sam. 2:30), and will not suffer them to be put to shame (Isa. 54:4).—George Muller.

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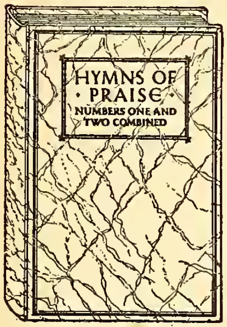

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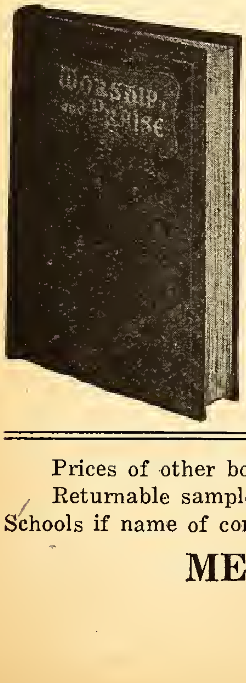

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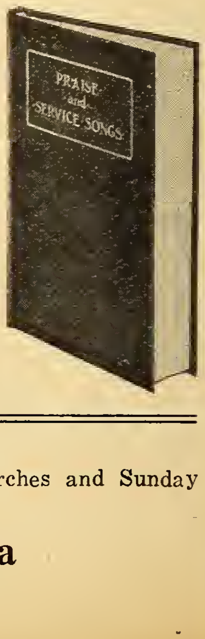

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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, MARCH 20, 1934 No. 6

MISSIONARY NUMBER

HOME MISSIONS

For the many contributions received from congregations and private persons during the holidays, the Home Mission Board desires to express their heartfelt gratitude to all contributors, and sincerely wishes them a most prosperous year during which we hope they will remember our treasury generously so the work can go on and the workers exist.

The Work in Pennsylvania

With unabated devotion our workers are pursuing their task. Would you be interested to pay a visit to the different stations? We have more stations in this State than any other in the country. Let us begin with the Mountain Mission near East Freedom, about sixteen miles south of Altoona. We leave the highway at East Freedom for a four-mile drive into the mountains, but you will be surprised to see that the road is also hard surfaced to within about a mile of the mission, and is now to be continued past the Smith Corner chapel where our mission is located. It is a rather rough country and it is evident that the people as a rule are poor, the farms are small and the buildings likewise, and many were cheaply constructed, and it requires the strictest economy to exist in such a place. These people had little educational advantages and but for the influence of the little mission in their midst, their moral standard would be low.

Here on the corner stands a little chapel that will seat several hundred people, it is kept in good condition, having just lately received a new roof at a considerable sacrifice of the people and the workers. Back of the chapel is a little bungalow in which Brother and Sister Sylvan Lehman live who have charge of the work here. A private electric plant in the home supplies both home and chapel with electric light. The place is surrounded with steep hills and rather dense forests. In this chapel a Sunday School and service is held, the latter twice every Lord's Day, and while the attendance is not large, yet the number who gather in proportion to the membership might even fill the pastor of a large congregation with envy. There is also a midweek service on Wednesday night and a Bible class which meets on Friday evening. If you ever have the privilege of speaking to these people you will have an attentive audience. The mission has been a benediction to the people in the community, transforming many lives and strengthening them in the faith. The writer can notice a great improvement in the conditions there during the past years since we took over the work.

Now let us go back to Altoona, a city of over eighty thousand population and depending almost entirely on the industries that are located there, foremost among them are the shops of the Pennsylvania Railway System. Many thousand people work in these shops in normal times, but now they seem almost deserted.

There are, perhaps, few towns that are so hard hit by the depression as this one. This is the cause of the extreme poverty and need among the patrons of our mission.

Have you a good pair of lungs, a steady heart, and strong legs? Altoona is located in the heart of the Alleghany Mountains and is a very hilly place, especially on the north side. We climb a steep hill for two blocks, on 11th Avenue, and after walking another block and a half, going partly down hill again, we come to the workers home first and joined to it is the church, both are respectable looking buildings. It is a section of the city where the rents are a little cheaper, and mostly occupied by people who depend on industrial labor of which there is almost nothing doing now.

The home is occupied by Sister Stiffler, who is a widow, with her daughter, who takes care of the church and does the visitation work and has charge of the Junior Endeavor, and the Missionary Society and Girls' Sewing Circle, and helps in the immense relief work in the neighborhood. Bro. Glass, the pastor, lives in his own house about two miles away, which distance, up and down the hills, he travels on foot often twice a day.

This two story church is full on Sunday morning and evening. The Sunday School meets before the service in the morning and the Young People, both Junior and Senior, before the evening service. Well attended Bible studies and cottage prayer meetings are held during the week. The attendance is always good and even if it rains, and new people are drawn in all the time. Every quarter additions to the church are reported, but during these hard times many people were compelled to leave the city and find cheaper homes.

The greatest work during the winter is the relief work, as practically all the people there must depend on the mission and the Red Cross and the city charities. They have distributed hundreds of garments and blankets and provided the people with coal and provisions. Some of our congregations have sent them clothing and small sums of money, and with the help of the local charities many were supplied with clothing which enabled them to attend the Sunday School and services, especially at Christmas time. It made it possible to have a blessed Christmas service in which 53 children took part and some older ones, and made so many happy that some parents wept for joy. These dear people do a great work for the Lord and earnestly covet your prayers.

In the southwestern corner of Lancaster Co., Pa., is a little hamlet called Mechanics Grove. It has only a few houses and store and garage, and a neat, good sized and comfortable church with a basement that comes in handy for Sunday School purposes. The field is worked by Brother and Sister G. G. Buhler. The congregation was the result of a community revival some years ago in which over one hundred souls were converted; some joined other churches in the community and a group of them formed the nucleus of the congregation. The country round about is beautiful and good for farming and dairying. The church is well organized with Sunday School, C. E., and other auxiliaries. They have their prayer meetings and Bible studies, the latter seems to be especially appreciated and well attended and definite results are recorded. Two weeks of special evangelistic services were held and a class of five are under instruction regularly.

The Work in Hutchinson, Kansas

Bro. J. J. Plenert writes: "The past year has been one of the happiest years in our work here. The people seem to have a different attitude toward life since these trying days. Many have rededicated their lives while others have drifted with the tide, and some even gone under with it. If the Lord tarries and is willing I am looking forward to this year as a challenge for the church of Christ everywhere. During the past several months we have had better attendance in our church and Sunday School than we had any time since we are here. Some Sunday mornings our church was filled to overflowing. Our space for classes is getting so crowded that the Educational Board has to make new arrangements right along.

We are very thankful to the Home Mission Board for the help they have been able to give us, and the churches and children of God that have made it possible. At present we have $1700 against the church building. We paid off $550 last year and are planning to do the same this year. When that is paid off, then we will go alone."

From Portland, Oregon

Sister Niswander reports that the work has not picked up as fast this Fall after the Summer slump as in other years. The things of the world attract many away from the things of God. But she hopes that many will come again. The last quarter they had an average attendance in the Sunday School of 51. The Missionary Society sponsored a special Christmas service for the mothers of the Sunday School children. They had a good attendance and a strong Christmas message by a Miss Anderson, and they pray that many may by this means be brought to accept Christ as their Savior and Lord. The Bible Class for boys and girls has been quite well attended and are doing good work in memorizing.

Canada

Rather lenghthy reports have been made by several of the Canadian itinerant ministers and Elders, they are J. P. Klassen, J. J. Klassen, Wilhelm Martens, C. D. Harder, Gerhard Buhler, John Bueckert, Jacob Janzen and Herman Lepp. They all have large parishes covering many hundred miles by travelling and visiting the larger and smaller groups that lie scattered through the Provinces of Alberta, Saskatchewan, Manitoba and Ontario. They conduct preaching services, Bible Conferences, Baptismal services and Communion. During the Winter months it is especially hard to travel from place to place, but they do a great work in gathering the scattered members and complete the organizations and so hold the people together. Bro. Herman Lepp, North Ontario, writes that he and his wife walked to church one Sunday, a distance of between three and four miles through a deep snow when the thermometer stood at 56 degrees below zero.

The work in the Girls Home in Winnipeg is going on satisfactorily. In Saskatchewan we have also a church extension work in connection with it and both are flourishing. At both places they write of a most blessed and happy Christmas Season. — W. S. Gottshall,
Secretary Home Mission Board.

FOREIGN MISSIONS

Greeting from Montana

During the last session of the F. M. Board meeting the following message was received from Mrs. R. Petter, Lame Deer, Montana, February 20th:

"Today on his 69th birthday anniversary, Mr. Petter sends greetings with Isaiah 55:10-11. While sharing the good news that he finished the translations of the epistles of Jude on Saturday, with God's help, he proceeds at once to translate Revelations, thus completing the Cheyenne New Testament."

The Mission Board replied and sent greeting with Phil. 1:2, and a wish of blessing and reward for them with Ps. 2:8.

In Arizona Bro. Frey is now at work to finish the translation in Hopi.

The total budget of about $60,000.00 was based as much as possible on last year's income, which was only $55,000.00. As the mission friends can see, we hope for a little improvement, financially, this current year, and are praying for that. May we all pray for it.

The reports for the past year were on the whole very encouraging. About 150 new members could be added to the native churches.

Within a few weeks the whole report of the Board meeting will appear in the mission number of our church papers.

The "Christian Century" claims that in the church as a whole missions experience just now a "nervous breakdown" because of the strain caused between the conservatives and the liberals. May the Lord protect us against this by keeping us close to Him and His ever firm and strengthening Word, of which Christ says, "The words which I speak are spirit and truth," every one of them.

P. H. Richert, Secretary.

REPORT OF THE FOREIGN MISSION BOARD SESSION

held in the home of Brother and Sister J. W. Kliewer, Newton, Kansas, February 20—23rd, 1934

The President, Bro. Kliewer, asked the Secretary to lead in the opening of the session. After the reading of Luke 11:1-13, that wonderful lesson on prayer, a brief season of prayer was observed in which also two officers of the the Women's Societies participated. All board members were present: J. W. Kliewer, M. Horsch, G. T. Soldner, P. P. Wedel, J. E. Regier, A. P. Waltner, and P. H. Richert of the Mission Board, and Mrs. J. G. Regier and Mrs. R. A. Goerz of the Executive Committee of the Women's Societies. Later also Bro. S. M. Musselman, Ex-member, and the missionaries Marie J. Regier, from China, J. F. Suderman and J. B. Frey, from Arizona, were present part of the time.

As usual, the first report presented, was that of the treasury, read by Bro. J. E. Regier, treasurer. The following is a brief resume of the same:

Receipts

General Fund	$45,104.80	
Orphans, Teachers, etc.	5,884.90	
Auto	390.64	
Burkhard Bungalow	225.00	
August Ewert	227.07	
China Relief	226.63	
Interest and Rent	2,157.47	
Musselman Trustee	280.00	
Pension Fund	48.22	
Refund Account	46.92	
Station Gifts	148.00	
Missionary Refund	391.44	$55,181.09
Balance in Bank January 1, 1933		86.46
Total		$55,267.55

Disbursements

General Fund	$51,392.02	
Auto Account	390.64	
Mary Y. Burkhard	286.87	
August Ewert	587.50	
China Relief	351.63	
Interest and Rent	270.00	
E. Kuhlman	43.00	
Musselman Trustee	280.00	
Petty Account	1.00	
Station Gifts	148.00	$53,750.66
Notes Receivable		1,500.00
Bank Balance January 1, 1934		16.89
Total		$55,267.55

1. Resolved, to accept the treasurer's report with thanks, and with full appreciation of the fact that he does this work gratis.

2. Resolved, to thank also Bro. J. N. Funk, Drake, Sask., assistant treasurer for Canada.

China

3. Resolved, that we approve of the plan of the Workers' Connference in China to write a history of that mission, and we suggest that it be published in pamphlet or booklet form as a jubilee booklet at an expense not too great for them to bear.

4. Resolved, in response to an urgent call from the Workers' Conference in China, to return Bro. and Sister S. F. Fannabacker to China this coming fall.

5. Resolved, in view of Sister Fast's furlough being overdue, that we permit her to come home this spring.

6. Resolved, to allow for the China budget $7000.00 (U. S.).

7. Resolved, that, with the exception of resolution No. 35 in the China report, we accept this report of the Workers' Conference. We are gratified to see the Chinese church sponsor Christian education, even to the extent of building up the Junior High School again. We are also pleased to hear of the more friendly attitude of the government to such Christian schools.

8. Resolved, that we are glad to receive a letter from Miss Linda Brown, daughter of Missionary Brown, and now in Bethel College, in which she declares her desire to go back to China as missionary after a few years. As soon as she has filled out our application blanks for candidates acceptably, we will place her name on our candidate list.

India

9. Resolved, that we accept the report of the Workers' Conference in India, except those parts otherwise to be acted upon.

10. Resolved, to allow for the India budget $8000.00 (U. S.).

11. Resolved, that we are grateful for the new methods used for intensive educational evangelism in India, as developed especially by Bro. Moyer, and as given wide recognition also in other missions.

12. Resolved, to send Br. and Sister P. A. Wenger, who sail on the S. S. Montcalm within two days back to India, the following message: "Mission Board sends best wishes, and prays for safe journey." (Signed by all present.)

13. Resolved, regarding the question of Mieka Wiens's return to United States in 1935, to reply, that, inasmuch as according to Rule III, 10, the board pays no traveling expenses for children who have reached the age of majority, we leave the matter to the discretion of the parents.

14. Resolved, that, since Dr. and Mrs. H. R. Bauman will apparently not have had all the needed rest by this fall, and also on account of our finances, their furlough is to be extended a few months.

15. Resolved, to return Sister Martha Burkhalter to India this coming fall, 1934.

16. In reply to an application from Bro. and Sister E. E. Frank to be sent to India—

Resolved, to express our regrets that there are at present no prospects to send new workers out in the near future, and we wish them God's blessing in their present work in the ministry.

17. Resolved, to reply to Sister Augusta Schmidt's furlough plans, that we would prefer hospital work for her if possible; if not, then teaching, or any other work that would make her self-supporting.

18. Resolved, in reply to requests from the Nappannee and Fairfield churches, to suggest to them to help in the following supports:

Miss Martha Burkhalter in India, or Girls' School at Janjgir, or hospital at Basna, or one of the other sisters in India (Loretta Lehman, Helen Nickel, Clara Kuehney), or let their gifts go for returning Doctors H. R. Bauman to India.

19. Resolved, in reply to Mrs. Burkhard's report, to ask her to find some way of self-support, and meanwhile work out the plans for the mission study proposed by her, and as soon as these plans are ready, to report to the Board for further action.

20. Resolved, that upon Harold Theodore's request for the Suderman scholarship in Bethel College, we recommend him for the same, if funds are available and he meets the conditions. (This is the husband of our native doctor in India, Caroline Banuar.)

Montana

21. Resolved, to accept the following budgets for Montana:

Lame Deer—Native Help	$100.00
Translation	150.00
Birney—Native Help	360.00
Lame Deer and Birney Budget	100.00
Total	$710.00

22. While the field was under discussion, the following telegram arrived from Mrs. R. Petter (February 20th):

"Today on his sixty-ninth birthday anniversary, Mr. Petter sends greetings with Isaiah fifty-five, ten, eleven. While sharing the good news that he finished the translation of the epistle of Jude on Saturday, with God's help, he proceeds at once to translate Revelations, thus completing the Cheyenne New Testament."

Resolved, to send in reply the following message: "Mission Board greets you in words of Philemon one and two, and rejoices with you in translation achievements by sixty-ninth birthday, with prospects of completing entire New Testament shortly. God bless and preserve you together for this great work, and reward you according to Psalm 2:8." (Signed by all present.)

23. Resolved, to wait with budget allowance etc. for Birney until Bro. Habegger reports more fully on possibilities of repairing the Birney mission house at small expense.

Arizona

24. Resolved, to accept the budget for Arizona as follows:

Oraibi	
Deepening the well	$100.00
Interpreter	120.00
Orphans	100.00
Moen Copi— Fuel	74.00
Hotevilla—Fuel	8.00
Paint	25.00

25. Resolved, that we rejoice over the fruit of the faithful work and prayers for the Hopis in Arizona, as a spiritual awakening has taken place at Oraibi, resulting in the addition of 16 new members to that church during the year. We praise God for it, and pray for his continued guidance and blessings.

26. Resolved, that we inform Bro. J. B. Frey that our resolution regarding translation of the New Testament into Hopi, dated September 1927, still stands. It reads:

"Resolved, to ask Br. Frey to help in looking over the manuscript of the translations in preparation for printing." We shall not object to his correcting parts already translated, and doing translation work on parts not yet translated, but we are not willing to disregard translations of the past which are now in use. Work at the translation and correction with proper persons will be appreciated by our Board, and used in the mission. But remuneration for this work cannot at present be granted.

27. Resolved, that we comply with Bro. Fred Johnson's wishes that he be ordained as minister, so that he can perform marriage ceremonies, etc. This does not mean that he will be ordained to full eldership at present.

28. Resolved, as soon as Daniel Shirmer is through with his schooling in Los Angeles, we offer him a position as native helper at Hotevil-

la. (Since Sister Schirmer has been appointed Postmistress there of late.)

29. Resolved, to allow Sister Schirmer $50.00 a year for the services she is asked to continue to give to the mission now since she has accepted the position as postmistress.

30. Resolved, that we reply to the Navajo Indian Evangelization Movement in answer to a recent letter from them, that we are not ready to sell the property at Oraibi, nor grant a time lease on same, but are willing to continue renting to them for the present.

31. Resolved, that we sanction the plan of Bro. and Sister Suderman to move into the lower village of Oraibi, if the way opens.

Oklahoma

32. Resolved, to accept the Oklahoma budgets as follows:

Fonda and Longdale Stations	
Current Expenses	$100.00
Native help	220.00
Deer Creek and Arapaho Stations	
Current expenses	75.00
Clinton and Hammon Stations	
Current expenses	100.00

33. Resolved, in view of the fact that Bro. H. J. Kliewer took so few furloughs, the board considers this to be an equivalent for the 3 years he was absent from the field, engaged in teaching.

General Matters

34. Resolved, that we send a letter of appreciation and encouragement to the goodly number of faithful native helpers on the mission fields who have remained faithful under the stress and trials of these times.

35. Resolved, that in special cases it is not contrary to the policy of our Board to use suitable outside workers (i. e. workers from other denominations) for a limited time of service in our mission, provided it means no extra outlay from our treasury.

36. Resolved, to express our great appreciation of the strong efforts and progress our missions are making toward an indigenous church, especially in India and China.

37. Resolved, to ask Bro. Musselman to continue to serve as trustee of the Pannabecker fund.

38. Resolved, to ask Bro. Musselman to let us know whether he can finish the manuscript for the missionaries' handbook in six months, so that it can be sent to the fields for suggestions, and also can circulate in the Board before the next board meeting.

39. Resolved, that upon Miss Elida Schrag's request for the benefit of the Suderman scholarship, we recommend her for the same, provided she meets the conditions.

40. Resolved, to thank Bro. P. A. Wenger for the constructive suggestions in his last communication to the Board before leaving for India, and we want to make the best use of it.

41. Resolved, that the secretary write a letter of appreciation to Bro. A. J. Neuschwander for his work of arousing mission interest during his visits to the churches.

42. Resolved, to inform Bethel College that Bro. P. A. Wenger has met the scholarship requirements, and that his not now can be cancelled.

43. Resolved, that the Board operate this year like last year on a balanced budget by paying salaries and budgets proportionately to all fields as the money comes in.

44. Resolved, to ask the treasurer when he makes the remittances to send along a list of special gifts contained in them.

45. Resolved, to ask all missionaries to send the Board a list of all special gifts sent directly to them.

46. Resolved, to ask Bro. G. T. Soldner to represent our Board at the next meeting of Congo Inland Mission Board in Chicago.

47. Resolved, to allow again $50.00 for the F. M. Conference.

48. Resolved, to thank all our mission friends, churches, C. E. Societies, Sunday Schools, and especially the Women's Mission Societies for their continued faithful support, the latter particularly through the Mission News and Notes, which is herewith heartily recommended.

49. Resolved, to thank Bro. and Sister J. W. Kliewer for their kind hospitality and entertainment of the Board during its session, all the more so, since it has been done repeatedly.

50. Resolved, to praise the Lord for His sustaining grace and the continued open door. Yes, in China especially have the doors again been wonderfully opened for Christian schools, for which we cannot thank enough. We thank the Lord for protecting our mission during the recent earthquake, the like of which India has not had before. It shook all India and cost thousands of lives at some places. May also that spiritual shaking continue as promised in Hag-

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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EDITORS
Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
Communications and contributions from Central Conference sources should be addressed to
Rev. Wm. B. Weaver, A. M., Danvers, Illinois

gai 2:6, "I will shake all nations, and the desire of all nations shall come . . . The silver is mine and the gold is mine, saith the Lord of hosts." A seemingly strange combination of God's power to shake earth and heaven, and His power over gold and silver. But we find that it usually goes together: Where there are prayers to "shake the place," there the work will not stop on account of lack of money. Thank the Lord!

51. Resolved, to adjourn. Bro. Wedel led in the closing prayer.

J. W. Kliewer, President.
P. H. Richert, Secretary.

Bro. R. Petter writes: "Eine feste Burg ist unser Gott." . . . This was the radio voice heard for the first time in my study here on the mission station. Our daughter sent us a radio set as a Christmas present. Just as it was unpacked and the government electrician had tied two wires together preparatory to installing the set, lo! the wondrous music, "Eine feste Burg ist unser Gott" burst into the room, as the voice of God. This, after one of the hardest years of my life, was indeed as the voice of God saying to me, "Eine feste Burg ist unser Gott" for both the past and the future.

We had such battles and defeats here like Christian in Bunyan's "Pilgrim's Progress," who fighting against Apollyon, fell and let his sword go. We, too, heard the enemy exult and say, "I have got you now," and we wondered whether all "Aarons and Hurs" had let go of the support.

But God be praised, "Er ist unsere feste Burg. Obgleich die Welt voll Teufel waer." "Rejoice not against me, o thou mine enemy, when I fall I shall rise again" . . . "In all this we are more than conquerors through Him who loved us."

Against the "Sword of the Spirit" the enemy cannot prevail. This sword I had the privileged duty and joy to put in its Cheyenne scabbard and am full of hope of finishing the task before many months. I trust that by the time the translations are finished and printing is to be done, that then the treasury will not fail us.

Of course, the unavoidable cuts in budget, salaries, and auto upkeep were auxiliaries to the difficulties that confronted us and the work. The latter had to be given up at the Muddy Creek District and restricted at Birney . . . . two victories for the enemy.

Statistics of Lame Deer and Birney

Three native helpers serve on part time	
Number of baptized members, including the deceased	188
Admitted during the year	3
Candidates for baptism	5
Died	2
Collections	$30.80
Average attendance at services	
Lame Deer	45
Birney	25
Baptized at Birney	50

Bro. Habegger writes: We praise the Lord for His goodness, and we wish to trust Him for the future.

Since the last report, we have had special meetings for the Indians. During the Thanksgiving holiday season we had some Crow Indian Christians who brought messages to our Indians. There was much of the Christian Truth presented from typical Indian point of view, and we only regretted that not more heard the messages. A few of the meetings were very well attended, others not so well. We know that those who heard them were benefited by them.

During Christmas vacation we held special services every evening but one, and we are glad to say that the attendance was better than usual. According to the policy of recent years to decrease the Christmas giving of clothing to the Indians, we this year gave very sparsely, but no one complained.

Mrs. Habegger had a sewing class before the holidays which met on Wednesday afternoons. Pillow slips were embroidered as also towels, and there was a good interest. These were given out Christmas eve, a few have been given out since, on Sundays, when the one who did the work was present. Such classes are now beginning work on quilts and comforters. We hope that many will avail themselves of this opportunity, as then we have a good opportunity to teach some spiritual truth to them also.

Two special meetings were held at the C. C. C. Camp. I preached one sermon, and a Christian Indian, Mr. Owl, three-fourths Cherokee, a teacher at the Boarding School, gave a constructive talk the other time, emphasizing co-operation, work, education and Christian living as the four things needed by the Indians in this country. He said things that a white man hardly dares to tell an Indian except as a quotation. For instance: "The American Indian can sleep all day right alongside his job, and his job won't bother him a bit," (he quoted someone when he said this); again, "When an Indian tries to make an effort to rise above the others, his relatives and friends try to keep him down," etc. He teaches a Sunday School class in our Sunday School.

During the past year we have had a number of candidates for baptism, but felt they were too superficial.

Living members	101
Died in 1933	4
Collections	$58.15
Regular meetings	54
Special meetings	25
Funerals	10
Sewing classes	14
Prayer meetings	18
Children's chapel services	80

REASONS FOR THANKSGIVING

(By Mr. B. K. Petter, Lame Deer, Montana, January 17, 1934.)

The Mennonite Board of Foreign Missions,

Greetings:— Just before Thanksgiving I was asked, as were no doubt other missionaries, to enumerate reasons of thankfulness in this time of "depression" and need. At the beginning of my yearly report, I give those first. They follow herewith:

I am thankful — — —

1. For continued good health of both of us—a gift of God which He may withhold at His pleasure.

2. For a call in life—an activity of engrossing interest and deep satisfaction.

3. For warm mission friends who through thirty-seven years have provided food, warmth, clothing and home comforts.

4. For the knowledge of an intricate Indian language that permits daily intercourse with an interesting people.

5. For being able to enter into the prayer of a Cheyenne Christian without the medium of an interpreter. What a heritage throughout the years of service!

6. For hot and cold water "coming out of the wall" at the sink at last, eliminating many steps during a rigorous Montana winter to the outdoor well on the premises.

7. For the helpful service in the home of a dear young Cheyenne woman living on the premises. Her life as a Christian is a continual joy to us.

8. For the rich experience of a weekly Bible class with the native evangelistic throughout many years.

9. For storm windows and storm doors when the thermometer drops to 40 and 50 degrees below zero at some time each winter.

10. For the privilege this summer of seeing my home people in Butler County, Ohio, after an absence of **seven years.** (How often do the India and China missionaries see their relatives in the homeland?) Also for the joy of attending both the Middle District and the General Conference . . . . also the World's Fair enroute.

11. For the pleasure and diversion I have had in being able to drive a car.

12. For a field in the midst of beautiful scenery that never loses in interest.

13. For a better insight into the work of the sisters of our General Conference churches in fostering mission interest and handling a growing organization of far-reaching possibilities.

14. For a semester's work at the Summer School of Theology at Winona Lake, with its privilege of studying under Dr. Robinson of McCormick Theological Seminary, Dr. Sloan from New Jersey, Dr. Sampey, president of the Southern Baptist Theological Seminary, the largest in America, and Dr. Leander S. Keyser, life-long theologian and professor of the Lutheran church.

15. For the privilege of witnessing over and over again the power of God through His Word among a stubborn heathen people.

16. For the promise that our Captain goeth forth conquering and to conquer.

17. For the extension of the Montana Power Line from Colestrip to the Lame Deer Agency, which passes our well and permits us to enjoy electricity as a servant in the home, after many years of living under primitive conditions.

18. For the oft-repeated experience that after each storm when the "heathen rage and imagine a vain thing" God gives a calm.

19. For Bible translations into a difficult, but rich Indian language, which for faithfulness and scholarship have few parallels.

20. For the hopeful outlook of a completed New Testament in the not distant future.

21. For the admonition at this season (Thanksgiving) that in spite of the depression, which hits our work hard, "it is a good thing to give thanks to Jehovah and to sing praise unto the name of the Most High."

22. For such witnesses as the chief of police, who holds the highest position of trust and responsibility given to an Indian on this reservation, when he says, "I had the opportunity to testify for my Lord at an Indian wedding feast the other day," or, "I took occasion to speak for my Savior," or, "I told the white clerks at the office, "If you know more than the Bible, there is no use speaking to you," etc., etc.

(Translated.)

THE CONFERENCE AT BASNA, C. P. INDIA.

(By P. A. Penner, Champa.)

I am convinced that our annual conference is as important to us here on the field, as the General Conference is for the churches at home. We always look forward to this event with expectancy, because:

1. It is the only time during the year when all workers can be together.

2. It is the only time where we can encourage one another in the work that is dear to the Master and meet common, as well as such problems that are peculiar to each station.

3. It is the only time when we are permitted unitedly to meditate upon God's Word and wait on Him for definite blessing and guidance.

We came to this conference, — just convened, — expecting great things from God, and we are not put to shame. Usually, our conferences are held in Champa, because of its more central location, but this year it convened in Basna, beautiful Basna in the jungle. All of the missionaries from Korba, Janjgir, Birra and Champa together with the children, except those that are studying in the hill station schools, were present. Some of the missionaries went to Basna by train and lorry; others went overland preaching the gospel in the villages through which their road passed. The Basna missionaries had made most excellent preparations for our entertainment. They went out of their way to make us comfortable. Our refugee friends from Russia were our conference guests, who took a keen interest in all the proceedings, though of course, the language was somewhat of a hindrance. Two days of business were preceded by two days of special waiting upon God. This is not too much time allotted for this purpose. It is not within the scope of this article to go into particulars, nor to broadcast the results of the business meeting. I simply wish to share with my readers some of the thoughts expressed during the first two days preceding those of conference.

We never forget the children, indeed, they are very prominent during these happy conference days. In the morning a short devotional service is held especially for the children. They feel very important because they are told that this is their service. This happy bunch of youngsters consisted of Teddy Moyer, Joseph John Duerksen, Christine Marie Duerksen, Willis Orie Unruh and Helga Dick, daughter of Mr. and Mrs. Dick from Russia.

Bro. Isaac was in charge of the first devotional meeting. He based his remarks on Psalm 145, stressing especially that God is great and God is just; but also good, gracious, merciful and slow to anger. Therefore I praise Him, let US praise Him. He hears all who call upon Him, He saved us, He is near, He fulfills the expectations of the heart. His remarks at once brought us into the attitude of waiting and expectancy because of what God is. We were asked to make this an hour of thanksgiving for what God has done for, through and with us during the year. Acts 14:27 and 15:4. For full two hours testimony, praise, prayer and song occupied our time and it did not drag on us. Here are some of the nuggets that I wish to pass on. "When I was isolated in the hospital, separated from all Christian fellowship, I feasted from past spiritual blessings and wealth." "Never have I experienced such definite guidance step by step as during the last months. We could not consult others, being cut off from them by almost impassable roads and weather. So God was our Councelor and Guide." "My experiences have been mostly those of comparison. Looking to what we are and have and comparing this with those round about us, we have great reason to praise and thank God." "My preaching during the past year has more than before had the aim to bring men into vital contact with God through Jesus Christ." "I have learned to lie on my face during the last year. To the questian 'can these dead bones live?' my emphatic reply is **Yes.** The Holy Spirit can and does make dead bones live." "Call on me in the day of trouble, and I will deliver thee. This I have experienced." "When the work does not go quite as it should there is generally sin at the bottom of it." "I praise God that in our school, sins have been confessed and wrongs made right. There is a wonderful spirit manifest this year." "The Spirit of God has revealed to me that He is at work. I am praying that I may be so used that all of my work may have one aim, bringing men to God." "Does God care? Does God care when difficult problems loom up that baffle solution? Does God care when the mother of Mrs. Dick is crying for bread? Yes, He cares, after the clouds comes the sunshine, and the brightness of God." "I praise God for the victory to leave work among women to those of our Indian sisters who are so willing to help in bringing the non-Christian women to Christ." "I have come to the conclusion that when there are 'downs' in the work, that usually sin was at the bottom of it." "We have been on hill tops and God has been doing wonders." " God insists on prayer. I thank Him for His 'super superlatives,' **'more than conquerors.'** " "God's Word is a hammer. During the last year, I have been more than ever convinced that men are saved by the preaching of the **WORD** accompanied by the convicting power of the Holy Spirit." "In my meditations, I have learned afresh that God is great and God is good." "I am determined to live a life that is pleasing to God, not merely to obey His will. Never, perhaps, as in this year have I realized the blessings and the privileges of a Christian life such as joy and hope which are absent in the non-Christian. All this, because we are children of God." "I want to praise God that He is a constant companion and a refuge." "I am praising God for using me in His service." Mr. and Mrs. Dick's testimony freely given is about as follows: "We thank God that it is different now than it was one year ago. We have realized God afresh as an almighty God, but also as a God of the individual in His care for us when we escaped from that awful country, Russia. We came from a country where the communists say 'there is no God.' **There is a God,** and we praise Him that He has brought us to a place where there are children of God. We have experienced that 'as thy days so shall thy strength be.' " I have put the thoughts down only briefly and fragmentary. These were elaborated on much more and new courage was the result of these and similar testimonies. This ended the forenoon of the first day.

In the afternoon, Miss Nickel led the devotional meeting and she very correctly said that "we must **have** before we can **give.** Three passages of Scripture led us into deeper thinking. These were Ephesians 6:12-18, **Put on the whole armor of God.** John 15:4, **Abide.** 2 Peter 1:8-11, **Abound.** She emphasized that for all workers for the Lord points one and two are essential. There can be no abounding without the armor of God and without abiding. All prayers centered around these words and the thoughts expressed by the leader.

Thus the first day of our stay in Basna was one with God and we are confident that new strength has been vouchsafed to us because of this day.

The second day was as rich as the first had been. Bro. Unruh led the meeting. He began by saying that if he were to preach to us today he would base his words on John 20:21 and then ask the question, "What were Christ's motives for coming into this world and what was His attitude toward the problems of His day?" Next he would ask, what were our motives in coming to India and what attitude do we take toward our present-day problems? Bro. Unruh brought before us precious thoughts, but before he was through with us, he put some very heart-searching questions when he asked us: What attitude do we take to the various problems confronting us? It does us good to take an inventory of ourselves occasionally.

The afternoon service was in charge of Sister Moyer. She stressed the all-sufficiency of

God. Perhaps no other thought could have been more appropriate as we see and note, to our great sorrow, that so many are indifferent to the message of Christ's love. Is there anything too hard for God? By the life of Gideon and Paul the thought was forcibly brought home that God is all-sufficient. Referring to ourselves, she stated that God cannot compel our surrender, this is for us to do. The measure of our devotion is the measure of our surrender to God. With full surrender, nothing is too hard for God. The prayers centered about a full surrender to God and the sending of a revival into our churches and an awakening among the non-Christians.

The Sunday following our conference was full of good things also. Mr. Dick spoke about Russia and their escape from that country. This was much appreciated by the Indian Christians who listened to the address because our churches have given for the sufferers in Russia more than once. After his address, four children were brought forward for consecration, Lois Augusta Duerksen, Wesley Paul Unruh, Helena Dick, and Helga Dick. This service was entirely in German, although all the Indian Christians were present. Helga is seven years old, but she had never been consecrated, and so at her and the parents' request she, too, was consecrated.

INDIA

Champa, C. P.,
January 22, 1934.

Dear Brother Richert:

As we again start a new year we cannot help but look over the past one and say, "Hitherto has the Lord helped us and the work in a marvelous way. As we think of all the blessings that we have received we cannot help but feel confident that He who has led us through the past year will continue to lead us through the new.

In our hospital work the Lord has also helped us. Patients have come and gone. Sometimes our work was quite heavy, then again it was very slack. During the Christmas week we were very busy. It might interest you to get a short medical report for the last year's work in the hospital.

Number of new patients treated in the dispensary	4011
Number of treatments repeated in dispensary	4100
Number of inpatients in hospital	332
Deliveries in homes and hospital	35
Deliveries in hospital	24
Deaths	12
Number of operations, minor and major	1991

Because of no competent surgeon we had to send quite a few of our patients to other places for surgical care. We are anxiously awaiting the return of Drs. Bauman so that we need not send so many patients to other places. Patients that were very poor have received free treatments, but those who were able, paid fees.

We wish to thank you all for the support you are giving us in this work and for your prayers. Will you, please, also help us pray that our patients will be healed, not only in body, but in soul as well.

The last week we have been working under great difficulty. Dr. Theodore had a fall and sprained her ankle badly. She was bedfast for a few days, but is improving and is again able to be on duty part of the time.

Last week we had to call Dr. Whitcomb from the Evangelical Mission to see a patient. Mr. Parkinson, a European, has been here for some time and he had a bad streptococcus infection. He is responding nicely to Dr. Whitcomb's treatment and we also praise the Lord for answering prayers in his behalf.

Wishing you all a blessed and happy New Year, I am,

Sincerely yours,
Loretta Lehman.

HOSPITAL REPORT, BASNA, INDIA

(By H. E. Dester, M. D.)

As in America, there is also talk in India of medical graduates being without work or a position. Yet the great bulk of India's rural population is without proper medical aid. The nearest hospitals to Basna are located as follows: Champa sixty-five miles to the north, government and mission hospitals some ninety miles to the west, and Sambalpur some eighty-five miles to the east, offers good medical service. There are government dispensaries, one twenty-two miles to the southwest and another eighteen miles to the southeast. There is a medical practitioner thirty miles to the northeast and the mission dispensary at Birna thirty-four miles to the north, where Rev. Wiens is doing credible work.

The great need in India is doctors who are not afraid to work and who have the spirit of service, men who will not need the stimulus of a bribe in order to do good work. The patient in an Indian government hospital is immediately confronted with a solid front of attendants and servants who are right there to receive the tip, but otherwise not so conspicuous. Patients in the mission hospitals often tempt the workers with bribes and tips.

The thing the patients appreciate and comment upon when coming to the mission hospital is that the giving of drugs and dressing of wounds is not relegated to the most menial servants, and that even the doctor and nurse will lay their hands to any necessary task of this kind.

Ninety percent of India's population is rural and the great bulk of this is without adequate medical aid. Much has been done for the leper. Tuberculosis is a worse scourge than leprosy, but constructive work to relieve the tubercular patient has hardly been started. Proper anti-malarial treatment among the rural population is available in theory but not in practice.

Our work in the hospitals is to serve these neglected masses, and to present Christ the Savior and Great Physician. The name of our hospital is Sewa Bhawan, meaning a place of help. We are trying to make it such by serving and helping to uplift body, mind, and soul. The following summary will give some idea of the past year's work:

	1933	Increase over 1931
In-patients	500	284%
Maximum in-patients	39	
Av. daily in-patients	15	
Out-patients	3800	11%
Return visits	3200	
Major operations	114	375%
Minor operations	320	285%
Cataract, included under major	46	400%
Income in rupees	1354	22%

The comparison is made with 1931 because this was the first year spent in the new hospital.

Of course our work is limited in many ways. The Appraisal Commission would no doubt include our hospital among those which should be closed immediately, but that need not hinder us. One of our limitations is insufficient ward accommodations. The total cost of our present wards is less than $200.00. Suppose that we have thirty-five hospital patients it means that the total cost of ward and ward equipment is about six dollars per patient. Possibly this is the reason we do not have more wealthy pay patients in the hospital, since the ward we offer him costs only six dollars and his own home may cost fifty to one hundred times that much.

Our staff is also limited. Under Miss Kuehny's supervision the hospital patients are well taken care of. But another doctor is needed. Every time I leave the hospital the entire burden rests with Miss Kuehny, or if we are both absent, as is sometimes necessary, this responsibility falls on the compounder. Most of the time I find it impossible to give sufficient time to the work at the hospital. I have been unable to do any district work to speak of the past year. More district work ought to be done, but due to lack of time and lack of roads it is difficult to do so. We are now corresponding with a young man from Janjgir who is to graduate from Robertson Medical School in March, in view of giving him an appointment in the hospital.

Some funds for a sterilizer have been received. We are grateful for these and trust that more funds will be available for this purpose in due time.

We cannot as yet report any conversions at the hospital, but there are those who, we feel, are and have been very near the kingdom. Rev. Moyer reports that in the evangelistic work they frequently find those whose stay in the hospital has made them better seekers, more sympathetic to the evangelistic work.

Pray that the bonds of caste may break and that it may become less difficult for the seeking soul of India to openly confess allegiance to our Lord and Master.

Basna via Raipur, C. P. India, January 16, 1934.

"COME AND TEACH US"

No doubt some of the readers of this article will recall having read the chapter "Christ and Ram Bidding for the Chamar," in the book called "Twenty-Five Years With God In India." With this little report of our experience only a few weeks ago, I wish to tell you that Christ is still bidding for the heart and allegiance of a very large caste or tribe in India, called the Ramramiyas. This is an untouchable caste according to the Hindu way of looking at life and human beings. For years this outcaste group has been restless, and in their search for more light and freedom they adopted the name "Ram," one of the many incarnations of the Hindu Pantheon, as their special god. One of their leaders once had a dream in which an angel told him that if he and his followers would take the name of Ram in their whole life then they would find temporary freedom and eternal salvation. So that leader went ahead and wrote the name "Ram" all over his clothes, and tattooed it all over his body, every inch. Further, he would not open his mouth in speaking, lest he would also utter the name Ram. His followers followed him in this, and now we see these painted-up people by the thousands all around.

Every year they have a reunion, called Mela. These melas are at different places, because different villages invite. But usually they are not over twenty miles away from our mission station. Almost every year we go to see these melas to represent Christ there. This year something new happened. Individuals have in past years always invited us when we chanced to speak to them about the Mela. Usually the invitations came out of sheer politeness, not being backed by much consideration. But this year, already two weeks before the mela took place, a runner came with a letter to us. We read the letter and found that it was a formal invitation from the leaders of those Ramramiyas, asking us to come to their mela "to teach." Needless to say that we were surprised beyond expression. Here were people who knew beyond all doubt what we stand for and what we would "teach" if we would come to their mela. They also know and knew that if that is accepted what we teach then Ram is done for. Yet they invited us. The mela was to take place during Christmas week, beginning with December 27. Yet, could we be too busy in the Christian church with making holiday and not accept such an invitation? No, we felt the challenge. We had to go. We shared this invitation and challenge with the coworkers at our other stations. Everybody had his hands more than full during the Christmas season. But Rev. P. A. Penner from Champa and Rev. S. T. Moyer from Basna, with several Indian brethren, found it possible to break away from their station duties and come to follow the invitation "to teach." Rev. Wiens with a number of men from this station, and the brethren from Champa and Basna arrived at the mela place on the 27th and started their work. Because of sickness in the family I was delayed one day. On the 28th Mr. Walters, one of our teachers, and I also arrived at the place.

The Ramramiyas have two chief leaders. One is Dhaniram, who has more of a political bend of mind and handles the political interests of the sect before the government. He wants me to help him persuade government to register them as "Ramnamis," i. e., people who carry the name "Ram," instead of as Chamars. The Chamars are a very large caste, or rather outcaste in India, and they are divided into quite a large number of reformed sects. They want to get rid of the name "Chamar," which simply means "leather" or "leather worker," which is looked down upon in India. The other leader of theirs is Ratiram. He is much more of a religious leader. I have known both of these men for some years. Before I arrived at the mela, Ratiram had heard that the missionaries had come, and he had inquired whether I, too, had come. As soon as I arrived I went to his tent, which was centrally located, to greet him. He received me very friendly and asked me to sit down with him. Of course I gladly followed the invitation. He himself sat on straw, but for me as his guest he quickly produced an old gunny sack. We had not talked five minutes to each other when he asked me whether I would not sing a song of praise for my "guru" (great teacher). Of course, that was exactly what I had come for. So I said if he wished it, then I gladly would. He said: "Please do it." Mr. Walters and I sang. After we had sung then they sang the praises of Ram. Some more than a hundred people were in and around the tent. When they were through with one of their praises they asked us again to sing. And so we changed off for quite a while; truly Christ and Ram again bidding for the heart of those simple minded people.

When I sat there with Ratiram in his own tent and sang the praises of Christ I could not help but whisper a prayer that the Spirit of Jesus might carry away the victory here at headquarters. That these people, many of them, are wistfully glancing around for a greater leader than Ram, is absolutely certain. Have we as Christians all over the world enough spiritual acumen to lead them to the light?

—John Thiessen.

RAM RAMIYA MELA

(By P. J. Wiens, Basna, India)

Our meetings during the Christmas vacation we set out for three days and went to the Ram-Ramiya mela, to which we had been invited by letter of one of their leaders. He stated in the letter to come and teach them, and so we invited the missionaries from the other stations too, but not all could come, but Bro. P. A. Penner of Champa and Br. Moyer of Basna came. Bro. Moyer had a number of his young workers along and from Birra we had six helpers with us, and so we had meetings in four groups twice a day and some during the evening. We had the meetings outside the mela enclosure which the leaders told us when we met them to make arrangements for our work, that in the enclosure they would like to have for themselves, and only Ram's praise should be sung there. They did it, too. The first night I timed them. They began before dark and continued until two o'clock in the morning. We were half a mile off with our tents, but the noise came well that far. Dancing and jumping accompanied their Ram songs and shouting. There certainly is vain repetition in the RamRamiyas' singsong and worship. These people do not worship idols but believe that by continuously repeating the name "Ram" all is accomplished that man has to do to gain salvation. One would think that a night's shouting would accomplish this, but at six A. M. the tumult and shouting and dancing started again. Not all of them are equally enthusiastic in that and some see the emptiness of it, and the man who sent us the invitation is one of them, because he came daily to the tent to hear of the Christian God. These people have the word Ram tatooed all over their bodies and also on their clothing and on the walls of their houses, everywhere, but some have only RamRam on the forehead. A good many overdo the tatooing and look ugly because of that. How long will they go on like that? When will India leave off seeking for redemption and a redeemer when Christ is waiting for them to come and accept Him?

Before our conferences and afterwards again till near Christmas our two evangelists have been on tour and are out again since the 8th. The people gladly hear the gospel news, but they do not go any further and make it their own. The sale of Gospels etc. is very slow and the cause is the same as before, there is so little cash among the people. That same condition is also the cause of the reduced income for medicine, and a very large percentage of our Christians and poor Hindoos have to be treated almost free.

In 178 villages the Gospel has been preached in 1933. The work of the village supported teachers does not go on as well as it should, and the fault of it can be found in both the teachers and the villagers who do not give the teachers the promised grain or cash as needed during the year. Some teachers have given up and have to look for another place. Our thanksgiving collection this year has been assigned to help these teachers during the first three months of 1934, and after that they may fall to the care of the church for most of their support. It is becoming a problem with those out of employ. Some may be provided with a little land and can, perhaps, earn part of their living that way, but most of them do know so little of cultivation and farming and will have to learn to take hold of work and do it. Some of our church members this year have left and are being helped to earn part of their living somehow. One young man has left for a village where he hopes to make his living with his trade, tailoring. Two others are in their wives' village trying to farm, but come ever so often to look for some work at the station. Both have been in the carpenter shop for several years, but it has not made them carpenters who can go and do something all alone. It is a shame, but it is true nevertheless. It will take some time to readjust in this matter for most of the people.

We in our family have been fairly well all through the year, but in July Mrs. Wiens had her operation for gallstones, as has been reported in due time. The effects of that operation have not yet been fully overcome, but by and by full strength will also return.

Mieka has had her first year of teaching and has that place also for 1934, but what will be after that has to be seen. In the conference report you will have found reference to that.

Martha and Frieda have finished first year high school. Since December 9th the girls are at home with us. P. J. and Agnes Wiens.

STATISTICAL INFORMATION FROM INDIA

By P. W. Penner.

We have a field here of some 5000 square miles, with over 2500 villages, and 550,000 inhabitants. In 65 villages there are Christians, a total Christian community, including children, of 2209, less than one-half percent of the total population.

The purpose is to build up a healthy, self-supporting Christian community. 9 male and 14 female missionaries are at work, assisted by 29 evangelists and 22 Bible women. The latter made calls in about 2710 homes, preaching Christ. Besides these there are a number of volunteers.

The schools have an enrollment of 460 pupils, in eleven primary and two middle schools, taught by 21 male and 16 female teachers, giving daily Bible instruction. Besides these quite a number of private schools were opened with no expense to the mission.

Three dispensaries and two hospitals are operated, besides the dispensary in the Leper Asylum. 11 male and 6 female workers from the medical staff. In all 12,662 patients were registered, and several hundred minor cases not registered. There were 892 patients, and 2491 operations performed.

9 male and 4 female helpers do industrial and institutional work. In all there are 70 male and 48 female native helpers employed, not a single one, so to say, on full pay, and a number receive just a trivial pay for partial support.

The native churches assume more and more the responsibility for higher education, supporting 25 students in high school and college, and the mission only six, outside the primary and middle schools.

The Leper Home has 514 inmates, of whom 347 took special treatments, and 13 could be dismissed this year as relatively cured, which makes in all 57 cured since the treatments began years ago. During the year 49 asked for baptism and joined the church in the asylum, which has now 283 members. This church contributes to the home mission work and relief work besides paying the expenses for its own school.

On the India field there are now 6 fully and 5 partially organized churches, in which during this year 83 could be baptized. The total number of baptized is 1186 with 940 children not yet baptized.

There are 10 outstations only for evangelistic work, 24 schools with 120 teachers and officers, and 1121 pupils.

22 Bibles were sold, 3 given gratis, 51 New Testaments sold or given, 1072 Bible portions, mostly gospels, 2036 tracts of good Christian literature. The total sale returned Rs. 226.

The home mission by the native churches lost one worker through death, and two became self-supporting. With the new workers they now have five. Three baptisms took place in the home mission field, and as many others are ready for baptism.

From all income the members are to pay a certain percent into the treasury besides the regular collections on Sundays. From this treasury 12½ percent goes to the Home Mission fund. The total collections during the year were Rs. 3,827-7-4.

OKLAHOMA

Bro. Linsheid writes: Religious services were conducted regularly at the Longdale church in the forenoon, and at the Fonda church in the afternoon. Twice a month, also on Sunday evenings, we had services for white people in the Fonda community. Several trips were made to Concho to speak to the school children on Thursday evenings, and one evening also at the CCC Camp.

Mrs. Linsheid conducted classes with the children every Sunday, played the organ, kept exact record of attendance and historical data relating to our field, besides preparing and drilling for Christmas programs and planning the gifts. All this in addition to the housework and visiting the homes of the Indians.

Members received during the year	9
Members dismissed	4
Net gain membership	5
Living members	100
Total members received	217
Collections	$34.79

Whiteshield has been faithful in assisting in the Sunday services and making his influence felt otherwise as opportunity offers during the week in conversation.

Bro. Ediger writes: We still consider preaching Christ by word and deed our first and most important, and training native helpers next.

Kias is a man 67 years old. He is our old "wheel horse," always willing to help. While he cannot read nor write, he knows the Bible well for his age. His strong side is visiting the sick and the old and witness for his Savior there. While he can never have charge of any church, he is valuable; Christians and non-Christians look up to him with respect. He gets no salary.

Homer Hart is 36 years old. He has helped Bro. Kliewer for years, and since we have charge here, he has helped me. While not a natural leader, he has developed leadership. The Sundays and two other days of the week belong to the Mission. On Sunday he is in church, rain or shine, is Sunday school superintendent, and teaches a class. Then he interprets for me when the roads are too muddy for me to go there the 35 miles, and for two Sundays out of three he has complete charge of the services. He has a family of six children. His salary was cut almost half, and since January first he has received no pay, but has taken up work with the CCC. Still he serves as helper.

Members added during the year	5
Died or transferred	4
Living members	93

Bro. H. J. Kliewer reports: May we all submissively say: "Where He leads me, I will follow." The health of Mrs. Kliewer has not been quite so good the last few months. We were hoping that as the weather got cooler her appetite, strength, and weight would increase, but instead it kept on slowly decreasing. The doctor advised two hours' rest in bed every forenoon and afternoon, except on Sundays and in other rare cases. She is in the hands of the Great Physician, and we pray that our will may be submitted to His.

Willie took up the work again in October on part time. He is supposed to have charge of the services every other week at Canton, when we are not there, and do some work during the week, visiting the Indians.

The CCC Camp, discords, etc., have lessened the attendance, but the day of grace is not yet ended, and the Sun of Righteousness may still shine into their hearts. Thank God!

Members added during the year	6
Living members	107
Collections	$22.61

CHINA

Part of Evangelistic Committee Report, China

(By W. C. Voth, Chairman)

"His right hand and his holy arm hath gotten him the victory." Ps. 93. While drastic cuts had to be made , and even some workers dismissed, we believe that certain spiritual gains have been attained by the Chinese church, causing it to look more earnestly up to the Lord for spiritual victories, and to be more grounded in faith in Christ. Praise the Lord for His victories! On the other hand we see the great task still ahead of us and regret that the missionary staff has been reduced by the leaving for home of the Boehrs and Miss Regier, while none could return to this field.

Bro. Ewert writes from Chang Yuan: We have been here about a month and feel that the Lord has given us a great field with open doors. The people seem very open to the gospel. We feel that, after the church has been without a preacher for some time at this place, the coming of Mr. Cheo from Kai Chow will mean a step forward and revive the church. May we ask an interest in your prayers?

Bro. Brown writes from Kai Chow: For longer distances Mrs. Brown often went along with me on the car. Notwithstanding the fact that we have for more than twenty years been selling Bibles and portions on our trips, the sales were so rapid that our supply became exhausted far too early. We never once met with opposition.—Besides the regular services there have been catechism classes and baptisms. 76 persons took Bible instructions and 15 of these were baptized. The city churches all have preachers again, but the country churches are helpless and for the greater part drifting, because we cannot often visit them. During the flood we helped many of the refugees out of the water and helped many otherwise.

From the hospital report: Evangelistic work in the hospital continues, and the patients are open to the gospel. We do not find this a hindrance as one might infer from the "Laymen's Report." Recently a man expressed his appreciation for physical help at the outstation clinic, but valued even more the acquaintance he had made with the gospel. He asked for evangelists to come to their village and teach them more, and he himself told his people what he knew.

Bro. Goering writes from Taming: We have had some very good meetings and feel there is a growing interest in the services, including the children's services in the basement of the church, conducted by Mrs. Goering. There are about thirty children.

Instruction classes were held with 65, of whom 9 were baptized. More voluntary workers have enlisted who give some time each week to help in the work.

Trying to get the non-Christian people more interested in our church services, we distribute every Saturday tracts to hundreds of homes and shops. Stamped on them are invitations to come and worship with us. We also mail out Christian literature to those not easily reached otherwise. After difficulty for some years to get in close touch with the government students, Bro. Goering could now organize a group of 19 young men into a Bible class every Sunday morning.

In the village church work 18 instruction classes were held besides short term Bible classes. The total enrollment was 523. In each of the seven organized congregations baptismal services were held, and a total of forty new members were accepted.

Voluntary Work. Last spring the first graduating class of the Bible school went out as an evangelistic group to quite a number of churches to hold meetings. They felt the urge to witness for the Lord and did it with no assurance of financial aid. It was a great inspiration to the churches to receive such stirring messages.

From the above it can be seen that 64 were baptized during the year.

Bro. Voth sums up this report by mentioning some encouraging signs: We can truthfully and with joy say that one of the outstanding advancements made is in respect to the visible increase of individual voluntary workers. Let us pray much for more such folks, it strengthens the church mightily. Then there is the shifting of workers. Instead of evangelists from outside of our field, our local Christian people are doing the work.

FROM THE REPORT OF THE MEDICAL COMMITTEE

The medical and surgical work in general has kept us busy, the staff working willingly and efficiently. While outpatient visits have decreased, surgical work has increased. We have had more operations, some of which we had never attempted before, and have had a good degree of success. While two good workers have left us, the advanced students largely take their place. We are especially glad that our Chinese doctor remains with us, who is well liked by all.

Evangelistic work in the hospital has been helped along by the Bible students and teachers. We believe that an earnest Christian spirit among the staff, a desire to do loving, helpful service in the name of Christ among those who come in daily contact with the patients, dressing their wounds day by day, is one of the most important factors in winning them for Christ.

Statistical Summary of Medical Work

Total new cases	2828
Total return visits	49996
Total all visits	7842
Total patient days	7674
Total inpatients	400
Total local income	$7835.65 about one-half of the expenses
Total operations	191

Comparing our reserve bed capacity with the average need, we should have more beds. We have had to turn patients away for lack of room. We hope that some measure can be taken soon to provide us with more space and equipment.

School of Nursing

The number of students is the same as last year, namely 16. The class of advanced students, who are in their fourth year, numbers 6. They are giving heavier responsibility right along, and do quite good work.

Our school has been accepted for registration by the Nurses Association of China.

Outstation Clinic

This work has been carried on by the hospital staff with Miss Sprunger and Miss Goertz taking turns going out a month at a time. We believe it is profitable because of the evangelistic opportunities offered, and otherwise. We believe it helps to increase hospital attendance.

Total places visited	19
Days out	74
Number of patients seen	2102

At present this work is especially important in relation to our medical relief work, which will be one of our biggest problems during the coming year.

Sister Sprunger writes about her clinic work: As I go about in different parts of the field in connection with the Out-station Clinic Work, I am impressed more and more with the greatness of the task before us. This field of work presents great opportunities, and we hope to be able to carry on more efficiently as time goes on, so that the work will mean more by way of meeting both spiritual and physical needs of the people in the country places, arranging, if possible, by means of the hospital car to visit certain given places more frequently.

One phase of responsibility that fell to me this year was in connection with two dear girls who were for a while mentally ill, one a year ago, and the other only recently. They are girls of keen intellect. Heredity seems to have played a part in each of them, but the trouble in both of them seemed to have a strange relation to their spiritual "make up." One was taking nurses' training when the trouble came up, but she is now again in the school for nursing. The other had a setback recently, and is just recovering. She was formerly a bit distant and unexpressive, but is now of an affectionate, clingy nature, and simple trustfulness, meekness, and gentleness. It almost seems that the trouble, unpleasant as it was, must have been permitted in both cases in order to help shape, mold, and mallow their makeup. May the Lord make them to be vessels "meet for the Master's use."

The Educational Committee reports that there are 9 schools, 26 teachers, 415 pupils.

ARIZONA

(A copy of this letter has gone to 63 people, most of whom are praying for these people.)

By J. P. Suderman

"Fear not: For behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10-11.

One of the greatest hindrances for the Hopis to accept the Lord Jesus Christ as their Saviour, is fear. "What will my father or mother say if I become a Christian? What will the children or the neighbors or my friends say if I become a believer?" Such are the words which often come from the lips of the unbelievers. The message of the angel from heaven was, "Fear not!" So often we find these words in Scripture when fear came to man in the presence of the Lord.

The year which is just passing out, has been a year full of perplexing and vexing problems as well as full of blessings. In the work here in Arizona, we found it rather trying at times during the first part of the year. However, during the last few months everything looks more encouraging, especially now that five souls have found the Saviour.

We were privileged to spend the month of May with our relatives and friends in Kansas and especially to enlist people to pray for many individuals. We believe that the blessings of that trip are still going on now, for the prayers which are going up to the Father are being answered even at this time and we are confident that more prayers will go to the Father's throne in behalf of the mission work in Arizona. Not until we are in eternity will we realize what a power God has entrusted to us when He privileged us to pray and to intercede for one another.

The workers on the field are all well as far as we know. Fred and Minnie Johnson at Moencopi are still continuing faithfully in preaching the Word. During the week when we had special services Emelia, a daughter of Tom and Alice Mootska of Oraibi, accepted the Lord. Rachel Frey, formerly from Kansas, is there too. The younger Hopis at that station are becoming more friendly right along.

Miss Mary Schirmer, stationed at Hotelvilla, has had more help this year, for her Hopi boy, Daniel, was at home during the summer months but now is continuing his studies in the Los Angeles Bible Institute. Andrew Derchar, a native from Jugoslavia, and a friend of Daniel, has chosen to stay at the Hotevilla mission depending entirely upon God for his support. Friends who want to help along in the mission, send him clothing and food as they feel led. He loves the Hopis and loves to work with them. However, he feels that his life work is among his own people in Jugoslavia. They are all Catholic and so was Mr. Derchar until he became a Protestant two years ago. As soon as the way for him is open he will leave.

Most of you are perhaps acquainted with Miss Elizabeth Schmidt's work here at Oraibi. Years ago she adopted several orphan children. Cecelia is married; Karl and Floyd are in the Ganada Mission School and Samuel is at home with her. She supports them by doing laundry work for the government people. 'Twas a joy for her and the Oraibi Christians to have baptismal services for Karl on September 3.

In October, Hilda Frederick Leis, whose age was about 24, died at the Phoenix Indian Sanatorium. She was the daughter of Charles and Anna Frederick, who are Christians here. At Phoenix she was married to Arthur Lewis, a Choc-Taw Indian, who is now making his home here at Oraibi. At the request of her mother, her body was sent here for burial. Then in the last week of October, little Bruce, one year old, baby of Sam and Lavina Jenkins, died. Although they were not Christians, they asked for a Christian burial which was granted. (The Hopi custom of burying little children is to carry them onto a mesa as soon as they die and throw the little bodies between cracks in the rocks.) After the funeral service, Lavina, the mother, made an open confession of Jesus Christ as her Savior and her desire to unite with Christ.

From December 10—15 we had special meetings here at Oraibi. Rev. J. H. Epp from Hillsboro, Kansas, was here to help us. The attendance at these meetings was very good. Then on Sunday, December 17, after Mr. Suderman was through preaching, Laura Q., about 40 years old, and Susie, a twenty-year-old girl, confessed Jesus as their Savior. In the afternoon Mr. Suderman gave a Christmas Vesper Program on the organ. This program was repeated in the evening when an old missionary (Rev. Fred Mitchell) gave a short talk. Norma Mootska, a fourteen-year-old girl, signified her intentions to become a Christian at this time.

On Saturday, December 23, we had our regular Christmas program in the church. About 200 people had crowded into the church that evening, everyone expecting a gift. On Sunday evening the seventh and eighth grade girls together with the returned student girls, sang the cantata "Chimes of the Holy Night," by Holton. Again the church was filled to capacity. This cantata was appreciated very much, for the Hopis love music. On Christmas morning we had our regular Christmas service, after which everybody placed their lunch which they had brought along, onto the oilcloth on the floor and we all joined in on the eats. The meal consisted of bread, hominy, stew, macaroni, and doughnuts. One family had even brought a roast chicken. After dinner was over and the dishes washed, we gathered for another service. This service was intended especially for the Christians, but since there were unbelievers at the service, a sermon on the words of the angels "Fear not" was preached. Opportunity for a decision for Christ was given. Tom Mootska, Norma's father, stood up and received Christ. After a few testimonies from the Christians, Tom's wife, Alice, also received Christ. What a blessed Christmas day it made for all of us! Everybody went home happy.

You can be sure that after all these exercises we were ready for a little change. For the evening we were invited to the Baptist Mission at Polacca, 16 miles east of here. At five o'clock we, together with our interpreter, Brother Johnson, and Tom Mootska, left for the appointed place. The two Hopi men had a blessed time of fellowship at the home of one of the Baptist Christian families, while we enjoyed the fellowship of all the Baptist missionaries.

Rejoice with us for the twelve new babes in Christ. Every one of them need your prayers. Pray that the command of Jesus, "Feed my Lambs," may be carried out according to His plan, that these souls may grow from day to day in favor with God as well as with man. We would also request special prayer for Sam Jenkins, the husband of Lavina, mentioned in this letter, for he knows that he should become a Christian, but is afraid. Pray for Susie's parents who are hostile to Christianity. Seba James desires to hear more of the gospel. Pray for his wife who said that she wants to come back to the Lord whom she had begun to serve when she was a student at school. You may not know these people, but God knows them and is able to bring them into the light. We, too, need your prayers, for the whole work we are called upon to do.

In closing we greet you in the name of Jesus and wish all of you a happy New Year.

P. S.—As a result of this revival, Satan's agents among the Hopis have staged a Hopi dance, that the revival should stop. Let us pray that Satan's force might be brought to naught, so that God's power shall be so much more manifested. J, P. S.

Young People's Department

EDITORS

Junior Department
MRS. PEARL ANDERSON
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

MY REDEEMER LIVETH

"I know that my Redeemer liveth
And on the earth again shall stand;
I know eternal life He giveth,
That grace and power are in His hand.

"I know His promise never faileth,
The word He speaks it cannot die;
Though cruel flesh my soul assaileth,
Yet I shall see Him by and by.

"I know my mansion He prepareth,
That where He is there I may be
O wondrous thought, for me He careth,
And He at last will come for me."
—Jessie H. Brown.

Joel 2:28 and Acts 2:17

In the first passage cited the prophet makes a promise as to what the Lord will do. In the New Testament we find that promise fulfilled as a result of the great Pentecostal Experience.

Many references might be made in the verses indicated, but we desire to limit the application to the young people. The promise is made that the Lord is ready and anxious to pour out His Holy Spirit on the youth of Israel and give vision to young men. This promise is still effective even until today. We need a renewed conviction that the Holy Spirit is to be the constant companion and guide of our sons and daughters. More than this, if the church leaders direct youth aright, youth will respond and be willing to assume even greater tasks than their elders were willing to assume.

The writer has visited the Middle District Churches in the last two months, and he has found almost every Sunday School led by a young man. The schools are growing and splendid young men and women fill many of the teaching positions. Older persons are also definitely in evidence. This is as it ought to be. The enthusiasm of youth needs to be tempered by the wisdom and experience of old age.

In addition to doing young people's work, we have the task of presenting the needs of our publication work. We find that in order to have our church papers pay for themselves, we need at least 1500 new subscribers to "The Mennonite and the Christian Evangel." The appeal to subscribe is made to fathers and mothers, but the appeal to go and secure these new subscribers is made to the young men and young women of vision. We have yet to come to a church where we had a fair chance to challenge the young people to undertake this task, to find that they are not willing and ready to do this work. The visions and hopefulness of young people enables them to undertake tasks from which older ones would shrink.

In future paragraphs we plan to make mention of other things what the readiness and vision of youth accomplished for Christ and the church.

May the opportunities of the new year find us ready and equipped with the Holy Spirit for the tasks that await us in our homes, our churches, our nation and in the world.

A. J. Neuenschwander,
Y. P. Field Secretary.

The executive committee and society presidents of the Eastern District Young Peoples' Union held a business meeting in the Grace Church, Lansdale, Pa., recently and made some definite plans to "carry out" during the last half of the C. E. year.

A lengthy discussion took place regarding a wider circulation of The Mennonite among our church members. It is the hope of the Union that we will be able to place this paper in 75 percent of our homes by May 30, 1934. Young people, let's get to work and not only reach our goal but go "over the top."

The Souderton Society had a very impressive service, December 3, when they conducted their consecration service in the form of a candle light service. The leader was Miss Jean Swartly. This same society will hold a special service on Christmas eve and will have as their guest Mrs. Russell A. Lanz of Bluffton College, who will favor the group with several readings. The society will then go Christmas caroling.

The Hereford society will be host to the Perkiomen Valley Christian Endeavor Branch on New Year's eve when a sacred musicale will be held at 10 o'clock and a candle light communion service will be held from 11 to 12 midnight, thus giving the young folks of the Branch an opportunity to meet as one large church and partake of the Lord's supper as a fitting climax to the year's activities.

The Eastern District Young Peoples Union wishes to extend to Christian Endeavors and young people everywhere its best wishes for a fine and successful year in 1934.

—May Markley.

An ACTIVE SOCIETY

The Mennonite Christian Endeavors of Aberdeen, Idaho, observed C. E. week by having a business meeting and a social gathering of each society.

The Young People C. E. met at the parsonage and held their business meeting. We settled some points on our contest and gave the different committees definite work to do. Our contest is progressing rapidly and with increasing interest.

We have continued to have interesting discussions in our regular Sunday evening meetings. At least once a month the Young People and Adult Societies have a joint meeting at the church, which are very inspiring.

Elva Lehman.

LITTLE THINGS

Some things most dangerous to our life
Are very, very small;
The little germs that float around
We cannot see at all.

Yet who escape the deadly harm
These little microbes bring?
They come upon us unawares
And to us they will cling.

They threaten health and life itself
And bring us much unrest;
They weaken all our powers that
We cannot do our best.

And so with our immortal souls,
The dangers that betide;
Not always are the flagrant sins,
But little thoughts of pride,

Of hatred and of selfishness,
That come upon us here
So quietly we scarce detect,
And cause our heart no fear.

And yet they will destroy for us
Our joy and peace and rest;
And mar each deed we try to do,
And make us fail life's test.

—Hopeful.

CHRISTIAN ENDEAVOR

April 1

EASTER

Does The Resurrection Make Any Difference In Our Lives?

Col. 3:1-4

The nature of this topic strongly suggests the trend this discussion should take. Often times we are led far afield from any biblical meditation, but this week let us keep ourselves close to the topic in hand. A lawyer once occosted his pastor, and among other things, he said, "The trouble with you preachers is that you busy yourselves with the 'tiddledy-winks' when you might be leading us into the deep things of God. When I am told in no uncertain terms that in Jesus Christ I can see God, it gives me new strength for the work of the coming week."

In our Scripture portion, we are told "If ye then be risen with Christ," meaning if we live in mystical fellowship with Him we will seek those things which are heavenly and spiritual. Here is a rich field for us to explore. What are some of these heavenly blessings, and how may the individual enjoy them. We will do well to contrast the satisfaction of these spiritual blessings with the material and worldly things. Money, fame, and power do not satisfy the cravings of the human soul. We cannot imagine an angel happy by coming into possession of diamonds, crowns, and marble palaces. No more can man be satisfied with these earthly things. They may gratify for a time, but will leave the spiritual man only so much the more dissatisfied.

When a man is dead to things earthy, when they do not hold any attractions for us, that is when we do not idolize them, then our lives may be hid with Christ. Oh, the joy when a life can find its sole satisfaction in being in the will of Jesus Christ, trusting in His shed blood on Calvary for forgiveness of sin and newness of life and thus be raised with Christ into the spiritual kingdom. This will result in the life abundant here and as we move toward our setting sun, we may be assured that we also shall be resurrected.

I Love Him Because He First Loved Me

"Christ Jesus, my Lord, from heaven came,
To save me from guilt and sin and shame;
His death on the cross of Calvary,
Brought pardon and gave me liberty.

"My Lord who was slain by sinful man,
A wonderful Friend to me has been;
He rose from the tomb with victory,
And now I love Him as He loves me."

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is in the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Questions

1. What does it mean to be "risen with Christ" (Col. 3:1)?
2. How may the Christian life be "hid with Christ" (Col. 3:3)?
3. How can Jesus' Resurrection assure us of everlasting life?
4. In what ways does Easter give us Christian confidence?
5. How may we think of Calvary and Easter as a picture of life at its very best?
6. What does Easter mean to you?

March 25

What Does Jesus Require Of Us?

Matthew 16:24-28

The world expects the Christian to be different. The religion we profess should transform a man. Whereas, heretofore he has been of a selfish, grasping nature he now will be unselfish, eagerly seeking to serve because the spirit of love dominates his life. No sacrifice will be too great, for he ever remembers what Jesus did for him. The Christian will be active, for there is so much to do. Since Jesus Christ has come into his life, he is fired with a new enthusiasm and his fellowship with the Father assures him of almost unlimited strength and endurance. Dr. E. Stanley Jones tells how while a missionary in India, after his health seemed to be gone, he agonized in prayer and was assured that if he would fully consecrate himself to Christ and His service he would be given sufficient strength for all his tasks. Dr. Jones testifies that since that day he has not known what it is to be physically exhausted.

A secret of this abundant Christian life is a life of daily fellowship and prayer. We must come to the place where we hunger and thirst for fellowship with Him. We will find time for many happy, quiet hours studying His word and permit the Spirit to search out our lives, we will evaluate our lives with that of the Master.

Our topic says, "What does Jesus require of us?" We do not like that word "require?" Christianity is not a system of law, but it is a way of life, it comes through the gift of grace. When a person has become a Christian, he will **desire** to do those things which are well-pleasing to Jesus Christ. So in reality we are considering in this topic the manner of life which is acceptable to our Master.

Jesus did not teach by means of giving detailed legislation as to man's conduct and his manner of living in the everyday walk of life. Instead He gave us life principles which hold true for all men and for all ages. In our Scripture lesson we find a number of principles enunciated. Discipleship calls for humility and a willingness to accept cross-bearing. The Christian life at its best, and in its mellowed, sweetened form comes as a result of choosing the path of being willing to lose life in the desire to do loving service rather than to grasp selfishly for that which he may deem to be his right.

Daily Readings

March 19 Jesus requires faith. John 5:24.
March 20 Confidence in Jesus. Mark 4:36-41.
March 21 Obedience. Matthew 7:24-29.
March 22 Love. John 13:34-35.
March 23 Loyalty. Matthew 25:21.
March 24 Goodness. Matthew 5:13-16.
March 25 What does Jesus require of us? Matt. 16:24-28.

Questions

1. What does Christ expect us to believe?
2. What methods of prayer and fellowship have you found most helpful?
3. What does Christ expect of us in our home?
4. What does Christ expect of us as workers?
5. In case of another war what would Christ expect us to do?
6. What does Christ expect of us as soul-winners?
7. What does Christ expect of us in the church?
8. Give some everyday-life situations which depict what Christ expects of us.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

Topics

March 25, 1934

Loyalty At Any Cost

Matt. 10:24-39

"Seek ye **first** the kindom of God and His righteousness, and **all those things** shall be added unto you."

Pre-Prayer

Be loyal to God in united prayer!

The Cost of Loyalty

Verse 25. Jesus wants us to be prepared for conditions that undermine our loyalty. He holds up to us **His** loyalty to God.

Verse 26. Disloyalty is usually the result of fear. People are not always traitors; they shrink from confession of Christ because of Satanic fear.

Verse 27. There is no "secret doctrine" in Christianity. The teachings of Jesus may be shouted aloud all over the world. They are for all, high, low, rich and poor.

Verses 35, 36. Jesus lays first claim to our loyalty and to our service. No matter what others may say; he who obeys Christ **first**, will be happier and most fully blessed!

Leader

Tonight our topic deals with our loyalty to Christ at any cost. Primarily let us first discuss what is included in being "Loyal to Christ."

1. Explain Ruth 1:6-18. What is the cost of loyalty?
2. Just what place does conscience have in deciding our loyalty to Christ? Dan. 3:13-18.
3. How examplary is Jesus in His loyalty to God? Jno. 19:8-11. What is the cost?
4. Can a man be loyal to God and not to his family? Gen. 45:21-28. Can a man be loyal to his family and still not be loyal to God?
5. Where does loyalty to the laws and to the state and country enter into our loyalty to God? Matt. 22:15-21. What does it cost?
6. What is the endurance of loyalty? II Tim. 4:6-8. What does it cost?
7. What would you name as besetting sins which hinder our loyalty to Christ? What do they cost?
8. Find out what you can about the cost of loyalty to Christ—to a Jew who accepted and confesses Christ as his personal Savior. Discuss it.

"Think On These Things"

In the Derbies only thoroughbred horses are entered to run in the race. When the horses are yet very young a sum of $500 must be paid before they begin to train them for the Derby. Then when the requirements in training and weight and the entrance is applied for, there must be another fee of at least $500 paid. Just think of it, at least $1000 paid before entering in upon the race for such a short time (perhaps around the track once). Many Christians are not willing to claim Christ as their Savior because they "Will not pay the price" of

Letting Go and Letting God!

Topic

April 1

What Does the Resurrection of Jesus Mean?

1 Cor. 15:12-23, 54-57 (Easter)

(Consecration Service)

The resurrection means that Jesus is preparing a place for His own (Jno. 14:2, 3).

Pre-Prayer

Matthew 18:19

"That if two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Easter

For the Leader: When we think of Easter our minds usually call forth from memory the chain of events that lead up to the resurrection. Unless we do think of the things that happened during "Holy Week" we cannot understand the full meaning of Easter. Let us, then, consider some of these events and try to decide just what they mean in our lives today.

1. What meaning does Christ's entry into Jerusalem hold for us? As Jesus entered the city, everyone welcomed Him, claiming Him as their king. Jesus did not set Himself up as king, but merely asked that the temple be restored to its rightful use and that men live their lives as citizens of the Kingdom of God. These same folks, just a few days later cried, "Crucify Him!"

2. What does it mean to accept Christ? Did the city of Jerusalem accept Him?

3. What does the Last Supper mean to us? The disciples were gathered all together with Jesus for the last supper. Jesus told them that one of them should betray Him. All said, one after another, "Is it I?" and within their hearts they must have said as Peter did later, "Not I," "I'll not deny Him." Not many hours later Judas had betrayed Him and Peter had denied Him three times.

4. Does the Betrayal have any meaning to us? Judas was disappointed. He had given up his work to follow Jesus for three years. He thought that some day Jesus would be king and he now realized his false hopes, as he termed them. To Judas to follow Jesus meant "personal gain." What does it mean to you?

5. The crucifixion: What does the Cross mean to us? "Into thy hands I commend my spirit." "Father, forgive them, for they know not what they do."

6. The resurrection: What is the richness of the resurrection to us? If the disciples and friends of Jesus would have understood what He meant when He spoke of His return in three days, they had forgotten it in these days of sorrow and seeming defeat in that awful crucifixion-hour. Then came the resurrection bringing hope and joy without measure with understanding hearts of His previous words.

7. What did the resurrection of Jesus mean to a) The disciples? b) To the mother of Jesus? c) to Mary Magdalene? d) To those who had crucified Him? e) To you?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Illinois

Junior Topics

March 25

Telling Our Friends About Jesus

John 1:29, 30, 35-37

No doubt many of you boys and girls are looking forward to the time when you can do something big for Jesus. You hope to be missionaries, preachers, Sunday School teachers, or church workers when you grow up. It is well that you should be thinking of these things but do you know that if you love Jesus you need not wait until you are grown to tell others of Him? Sometimes folks listen better to a boy or girl than to a grown person. Dr. John Timothy Stone, long a pastor in Chicago, tells how, when only a boy, he won another boy to Christ. "We were trading stamps together in the little hall bedroom which I occupied in my father's home. In the Albany Y. M. C. A. rooms a few of us boys listened to older ones talk of the blessing of personal work, and had resolved we would try to win some of our boy friends to Christ.

"How well I remember that night. My sisters and some of our friends were having a good time downstairs, and once or twice called for us to come down. We kept on trading stamps until, at last, I plucked up enough courage to say to my friend, 'Jim, why don't you become a Christian?' If I had hurled his stamp album out of the window he would not have been more surprised. I know my voice trembled and that what I said did not amount to anything. The verses which I quoted were not, in my embarrassment, exactly right, but he saw my heart, and God honored the effort, and there in that little room two of us boys in knee trousers asked the Lord Jesus to help us to live right, and he gave his heart to Christ. Later he became an honored worker in one of the city churches."

Try telling your friends about Jesus, too. Nothing will make you more happy than leading them to Him.

Plans for the Meeting

You may print the name "Jesus" on the blackboard with the letters below each other and work out an acrostic something like the following showing some of the benefits that come to those who accept Him.

J—oy
E—ternal Life
S—alvation
U—ndying Love
S—atisfaction

Questions

1. Why is it necessary that we know Jesus before telling others about Him?
2. Why should we tell our friends about Jesus?
3. Why may they listen to us rather than to a stranger?
4. Tell how some Bible folks brought others to Jesus.
5. What does Solomon say about those who win others? Prov. 11:30.

Daily Readings

Telling good news. 2 Kings 5:1-6.
Bringing a friend to Jesus. Mark. 2:1-5.
Recommending Jesus. John 1:45-49.
Telling her experience. John 4:27-30.
Peter tells the story. Acts 2:36.
People want to know Jesus. John 12:20-22.

April 1

The First Glad Easter

Mark 16:1-14 (Consecration Meeting)

Let us try to imagine we are living with Jesus' friends that first Easter time. They were so sad! They thought He had come to be their king and now He had died. They forgot that He said He would live again. Then how happy they were when they knew He had risen!

Easter is one of the happiest days of the year for it reminds us that Jesus still lives and the Bible says, "because He lives, ye shall live also." Of course we are happy at Christmas, we rejoice because Jesus was born, but if He had not died for us and risen again He would have been only an example and not a Savior. He came to earth that He might die on the cross to save us from sin, then He rose again that we might live. Now we know that when we who love Him die, it is just God's way of taking us to that happy home that He has for us and we shall always live.

Plans for the Meeting

Have the Juniors tell leading events of the week preceding the first Easter. The superintendent in her talk should emphasize the importance of Jesus' death and resurrection. Help the Juniors to see that Christ willingly gave up His life because He knew there was no other way for us to be saved. "Without shedding of blood is no remission." Heb. 9:22. Then His resurrection brings the hope spoken of in 1 Peter 1:3-5 and other places. Complete the study with the thought of His coming again.

Questions

1. Why did Jesus die?
2. Why did He rise again?
3. What was the angels' message to the women?
4. What hope does Jesus' resurrection give us?
5. Where is Jesus now and what is He doing?

Daily Readings

All hope gone. Luke 24:21.
Angels in the tomb. John 20:11-16.
Christ is risen. John 20:19-23.
We, too, shall rise. 1 Cor. 15:22.
"There is no death." John 11:25, 26.
The Christian hope. 1 Peter 1:3-5.

Your Niche

There's a niche for you in the world, my boy,
A corner for you to fill;
And it waits today
Along life's way,
For the boy with a frank "I will!"
So, lad, be true;
The world wants you
In God's great plan to fill.

There's a niche for you in the world, my girl,
A corner for you to fill.
And a work to do
Which no one but you
In God's great plan can fill;
So, dear, be true;
The world wants you,
And your place is waiting still.

—Selected.

There is no sham in real goodness. Men may pretend it without possessing it, but no righteousness needs pretense. Real goodness needs no veneer. On the other hand, you can not counterfeit a counterfeit. —M. K.

Christ has said, that through His poverty we may be made rich. Can we understand how it is, that when we are weak, we are strong? That when we are foolish, we are wise? That when we suffer, we shall sing?—R. E. N., D. D.

THE SUNDAY SCHOOL LESSONS

March 25, 1934

Confessing and Following Christ

Lesson Text—Matthew 16:13-26

Golden Text—Thou art the Christ, the Son of the living God. Matt. 16:16.

This lesson is a very fitting one to study on Palm Sunday. It marks the beginning of the third year of His ministry which is the year of opposition. As we trace the life and ministry of our Lord we notice that the first year was spent in the meeting of individuals and becoming acquainted with His disciples. The second year of His ministry was the year of Public Favor in which He did His preaching, teaching and healing. He has now come to the crisis of His life where unbelief has developed and the opposition is very strong. Another incident which affected Him very much was the death of John the Baptist.

He now takes His twelve disciples and goes to retirement in the extreme north part of Palestine at a place called Caeserea Philippi. Jesus became rather anxious to know whether the disciples were grasping the real meaning of His life and mission. He asked them the question, "Who do men say that the Son of Man is?" The answer given by the disciples is extremely illuminating. It reveals the fact that His people did not understand Him nor His mission. Some people said He was the forerunner John the Baptist. Some said He was Elijah, the great fiery prophet, and other said that He was Jeremiah, the prophet of sympathy and helpfulness. These answers revealed that they placed Jesus in the line of the prophets, but did not look upon Him as the promised Messiah.

Jesus is, however, more anxious to know that the inner group thought of Him than the opinions of the people, so He said, "Who do ye say that I am?" Simon Peter answered with a flash of insight, "Thou art the Christ, the Son of the living God." Jesus then revealed to them that this statement did not come from his intellectual ability, but was rather the expression of his personal experience with the Father. Jesus said it is upon such an experience and testimony upon which He will build His church. One of the largest religious bodies in America believes that Jesus was speaking to Peter as a man and that He gave them authority of which the keys were an evidence. in fact it is to be admitted according to the literal interpretation of the Bible that is the meaning, but Jesus was speaking of spiritual realities. It was rather God speaking through Him that brought this experience to Peter. This is shown by the fact that following this conversation Jesus began to teach the disciples that He must go to Jerusalem and be killed and the third day rise again. Peter could not harmonize this with the Jewish conception of a kingdom as it was not the custom for kings to be killed, but they had rather the authority to kill others, so Peter rebuked Him, but Jesus turned to Him and revealed to Him the fact that in the spiritual kingdom the life principle is sacrifice, unselfishness, and service. It seems to me it would be fitting to close this discussion with the appeal of Dr. Daniel Poling at the C. E. Convention, that a Christian is one who witnesses and that we might go forth with the slogan, "I will be Christian!"

April 1

The Risen Christ

Lesson Text—John 20:1-16

Golden Text—If then ye were raised together with Christ, seek the things that are above where Christ is seated at the right hand of God. Col. 3:1.

This Easter morning we again come with the disciples and the women and gaze into the empty tomb and wonder with them at the event that has taken place and then go away to adjust ourselves to the new truth which is discovered.

As we noticed in the above lesson, Jesus had told the disciples that He would be killed and buried and the third day rise again, but they had their minds filled so much with the glories of an earthly kingdom that they were not able to comprehend spiritual truths. How true that is even today that men are so set on how Jesus' future plans will be as far as a material kingdom is concerned that they miss the great spiritual truths concerning the kingdom. The empty tomb simply reveals the fact that life is eternal, death is only a stepping stone into a larger life.

There are some very definite lessons which we need to learn on Easter Day concerning Jesus and life. He said, "I came that they might have life and that they might have it more abundantly." In the first place Jesus' Resurrection teaches immortality. We live beyond the grave and that hope becomes the anchor of the soul and the incentive of life. In the second place there is a difference between the Jesus of history and the Christ of experience. We may know all about Jesus' earthly life and be able to quote all His teachings and believe that He died for our sins and yet not be a Christian. Jesus must not only be known but also experienced. He is the Lord of life. We need to say with Paul, "I live, yet not I but Christ liveth in me."

THE CONGO INLAND MISSION

By A. M. Eash

Beginnings in The Congo Inland Mission

Since the writer of these sketches only came into close contact with the work of the Congo Inland Mission about six years ago, it is with considerable trepidation that even this brief historical statement of the "Beginnings" of the mission is made. For some reason or other there has been a large "turn over" of missionaries so that today none of the earliest workers have any active connection with the work of the mission. What is being written here must very properly be designated as "gleanings," for it can be no better.

Rev. and Mrs. L. B. Haigh and Rev. A. J. Stevenson were the first three workers of the mission. Rev. and Mrs. Haigh had seen service with the Africa Inland Mission in British East Africa and Rev. Stevenson had earlier served in a Baptist mission on the west coast of the continent. These three workers arrived on the field early in the year 1911 and laid the foundations of what has grown into the present large work.

The missionaries of the Southern Presbyterian Mission, with headquarters located at Luebo, rendered invaluable aid to these new workers in finding a suitable territory and starting the work. Their own mission had been started a number of years earlier and a limited literature had been developed and native Christians trained as workers. Very unselfishly these Presbyterian Missionaries shared both native workers and literature with the new mission. After some investigation it was decided to make Djoko Punda, a native village located at the head of navigation on the Kasai River, the starting place for the work. This had already become a place of considerable prominence through the activities of the Kasai Rubber Company. That the missionaries chose wisely is attested to by the fact that Djoko Punda—now called Charlesville—is still the headquarters of the mission and is in the location of the office and transportation center for the work of the entire territory. The ravages of disease soon made themselves felt and before the end of the second year the body of Mr. Stevenson was laid to rest on the Djoko Punda station grounds.

Before the close of the first year of work the pioneering spirit of Rev. Haigh prompted him to investigate for a second center of work. Those early workers were true pioneers and were laying a foundation for a great work for their Lord. Rev. Haigh's investigations took him south through jungle and forest and across plain until finally he reached the territory of the powerful native chief, Kalamba Mukenge. Chief Kalamba welcomed them into his territory and encouraged them to start a work at what is now the site of Kalamba station. The work at these two first stations was conducted largely in the Baluba-Bulua tribes. Since these tribes had much in common, used practically the same language and were the same tribe as was occupied by the Presbyterian neighbors, the serious problem of reducing a language to writing and producing all the literature necessary for the work, was removed by the simple expedient of taking advantage of the earlier work done by the Presbyterian neighbors. In some respects this was fortunate for these pioneer workers in that it reduced their initial problems. It had, however, the disadvantageous effect of making them hesitate about entering the large tribes to their west for whom they had been made responsible and who had not been touched in any manner by the work of missionaries.

Not until about ten years later did the mission venture into the second tribe, the Bampende. This is by far the largest tribe lying entirely in the Congo Inland Mission territory and at that time had the reputation of being very wild and cannibalistic. While later experiences proved them as being entirely uncivilized cannibals, only on rare occasions in recent times have any of their attitudes been seriously antagonistic toward the white missionaries.

After some investigation, the village of Nyanga was selected as the site for the first missionary work in the Bampende Tribe. Work was started here about ten years after the opening at Djoko Punda with Rev. and Mrs. Aaron A. Jansen as the first workers. Several years later another station was opened near the village of Mukedi so that by 1923 missionary work was being conducted in these four well selected centers and extending its influence into the surrounding territories.

Today the mails regularly bring heartening reports of victories being won for the Lord. A letter from Charlesville (formerly Djoko Punda) reports 62 baptisms in November of last year, and another letter, just received from Nyanga, brings the heartening word of 88 baptized at that place in the same month. These, with the many others who have come into the Christian church during these years, came out of darkest paganism and have experienced the cleansing and redeeming power of the blood of our Lord and Savior, Jesus Christ.

DEATHS

Wiebe.—Waldo Martin Wiebe, son of Rev. and Mrs. Alfred Wiebe, Upland, Calif., was born September 27, 1923. He died at San Antonio Community Hospital in Upland, February 19, 1934. Age 10 years, 4 months, and 23 days. His parents were formerly missionaries to the Indians in Arizona, but have lived in Upland for a number of years on account of Mr. Wiebe's health. Cause of Waldo's death was influenza, which developed into mastoid trouble and later to spinal meningitis. Funeral services were held at San Antonio Community Church, February 22, at 3 P. M. Rev. Lester Hostetler officiating, assisted by Rev. Stone of the Presbyterian Church. A brief service was held at the house conducted by Rev. J. K. Lichti. Interment was made at Bellevue Cemetery in Ontario.

Overholt. — Mary Ann Shelly Overholt was the daughter of David and Susanna Shelly and was born November 3, 1849, in Lower Saucon Township, Lehigh County, Pa. Most of her girlhood years were spent in the city of Philadelphia where the family moved when Mrs. Overholt was six years of age. She lived in that city till the time of her marriage to William B. Overholt, July 14, 1868. In November of the same year the newly married couple migrated to Wadsworth, Ohio. To this union six daughters and five sons were born all of whom lived to manhood and womanhood and eight of whom live to mourn the passing of their mother. Mr. Overholt died May 17, 1921, and three of her children, Harry, Cora, and Emma, also preceded her in death.

At the age of seventeen Mrs. Overholt became a member of the First Mennonite Church of Philadelphia which church she always held in high esteem, it being the church of her ancestors. After moving to Wadsworth the family affiliated with the First Mennonite Church in 1869, to which church Mrs. Overholt gave her faithful adherence, being especially active in the work of the Ladies Aid of the church. She was a member of the church for 66 years.

Being totally blind the last four years of her life, her other faculties were unusually keen and she enjoyed the companionship of her loved ones and acquaintances until the last few weeks of her life.

Death occurred February 19, at the age of 84 years, 3 months, and 16 days. Eight children survive, all of whom live in Wadsworth. There are also 21 grandchildren and 8 greatgrandchildren.

Mrs. Overholt's sister-in-law, Mrs. Henry Shelly, died but a few hours before Mrs. Overholt, and since these two enjoyed a very intimate friendship and were the last of their generation, a double funeral was conducted on February 21.

Mrs. Overholt was the oldest member of the church, both in point of age and also in the number of years as a member of the church. She was the last one of the early pioneers who migrated to Wadsworth from Pennsylvania and assisted in establishing the church here in Wadsworth.

Kinsinger, Hugo J.—Was born at Collinsville, Ohio, September 22, 1889, and departed this life November 25, 1933, after a lingering illness. He united with the Mennonite Church of Trenton, Ohio, in early youth, in which church he retained his membership until the time of his death. He united in marriage with Alma May Jacoby, Seven Mile, Ohio, September 22, 1932. He leaves to mourn his loss, the bereaved widow, his mother, Mrs. Emma B. Kinsinger, and one sister, Edna M. Kinsinger, of Collinsville, Ohio.

Rev. J. E. Amstutz, pastor of the Trenton Mennonite Church, spoke words of comfort to the bereaved, basing his remarks on Romans 8:38,39.

Augspurger, Salena.—Departed this life at Trenton, Ohio, December 17, 1933, after a lingering illness. She united with the Mennonite Church in early youth, and remained a loyal and faithful member until her death. She left to mourn her loss, her sister Clara with whom she made her home, also a brother, Theodore, of Trenton, Ohio, and a sister, Mrs. Wm. Iutzi, of Bluffton, Ohio.

Rev. J. E. Amstutz, pastor of the Mennonite Church of Trenton, Ohio, spoke words of comfort to the bereaved, basing his remarks on Psalm 23.

Ummel, Christian—Departed this life December 26, 1933, at the home of his daughter, Mrs. Clarence Zoller, on the Middleton Pike, south of the City, having reached the age of 83 years. Mr. Ummel was born in Switzerland and came to the United States at the age of 18 years. He was a faithful member of the Mennonite Church at Trenton, and services were conducted by his pastor, Rev. J. E. Ammstutz, who based his remarks on Psalm 121.

Elliot, Anna S., daughter of Mr. and Mrs. William C. Elliot, was born in Elkhart County, near Goshen, Indiana, March 14, 1864, and died near Topeka, Indiana, February 9, 1934. Age 69 years, 10 months and 25 days.

On January 29, 1882, she was married to Rev. John C. Lehman, and two years ago they celebrated their golden wedding anniversary. To this union were born four children, Harry and Charley, Noble and Florence, Harvey having preceded her in death about sixteen years ago.

While a young woman she accepted Christ and with her husband united with the Mennonite Church. About ten years ago the dreadful disease of arthritis overtook her and for the last eight years she had been unable to walk. During these years she endured unusual suffering, but through it all endured her pain with profound patience.

She leaves to mourn her departure, her husband, three children, two brothers, two sisters, five grandchildren, one greatgrandchild, and a host of relatives and friends.

The funeral will be held at the home on Monday afternoon at 1:30 and at the Topeka Mennonite Church at 2:00 o'clock. The services will be in charge of Rev. Salzman and Rev. Allen Yoder.

Susanna (Erb) Miller, daughter of Samuel and Catherine Erb, was born September 25, 1857. She departed this life February 26, 1934. Age 76 years, 5 months and 1 day. She was united in marriage to Daniel J. Miller on August 10, 1879. There were eight children born to this union: Warren, Grover C., Walter, Una, and Mrs. Ed. Leslie, all of this or nearby communties, and Harvey, of Des Moines, Iowa. Her husband and son Earl preceded her in death approximately five and ten years ago, respectively. One son died in infancy. She is also survived by two brothers, John and Samuel Erb, of Wellman, Iowa, and one sister, Mrs. Henry Coffman, of South English, Iowa. Besides these there also remains a large group of more distant relatives as well as friends who pay tribute and respect to the life of the departed one. She was a faithful member of the Silver St. Church, being regularly in her place of worship until illness prevented her attending. Funeral services were conducted for her in the home church by her pastor, Rev. Allen Yoder, at 10:30 o'clock, March 1.

Baughman.—J. H. Baughman, son of John and Katherine Nafsinger Baughman, deceased, was born in McClean Co., Ill., near Oak Grove, October 31, 1859. He died February 15, 1934, at Pontiac, Ill., at the age of 74 years, 8 months and 16 days. He was united in marriage to Miss Mary S. Rhodova at Stanford, Ill., December 25, 1890. She preceded him in death almost four years ago. They were the parents of two sons, Merton and Chester, both of Pontiac, Ill., and three daughters, Leta and Inas, who preceded them in death, and Gladys, of Chicago. He also leaves five grandchildren, eight brothers and two sisters, Jacob N., of Bloomington, Ill., Joseph W., of Zion, Ill., Dr. Daniel E., of Fort Dodge, Ia., Mrs. Anna McMickin, of Manson, Iowa, Alf. W., of near Fonda, Iowa, Mrs. Lydia Barr, of Belosdere, So. Dak., Frank B., of New-Berg, Oregon, Peter W., of Hollywood, Calif., and Lewis E., of Judd, Iowa. One sister, Lena, preceded him in death at the age of six years. He also leaves a large host of relatives and friends.

Mr. Baughman spent eight or ten years of his early life in Kansas, taking up a claim at that place; he also spent nine years on a farm near Manson, Iowa, after which he moved back to Illinois, where he spent most of his latter years in the restaurant and hotel business in Pontiac, Ill. He was sick six weeks, the last two weeks he was confined to his bed with much pain and suffering, but was very patient in his sickness. All was done that was possible for his comfort. He was a member of the Mennonite Church. He was a man that did very little complaining.

The funeral services were held at 2:30 P. M. Sunday from the chapel of the Raleigh J. Harris mortuary in Pontiac. Rev. G. I. Gundy, pastor of the Mennonite church at Meadows, conducting, assisted by Rev. Crabtree of Pontiac. Burial in the Southside Cemetery, Pontiac.

Elizabeth Schrock, daughter of Rev. Benjamin and Maria Schrock, was born near Kokomo, Ind., October 6, 1853. Her spirit returning to God February 19, 1934, at the age of 80 years, 4 months, and 13 days. She had been confined to her home most of the time for the past three years. Her going home relieved her of much pain and distress which she bore patiently. In her early years she came with her parents to Elkhart, County and resided on the home farm near Middlebury for more than sixty years before her decease. She was one of a family of eleven children, all having preceded her with the exception of one brother, Benjamin, residing in Goshen, Ind. She is also survived by two nieces and one nephew, Mrs. Irvin Steele, Wilma F., and Olen Schrock, whom she helped to care for and rear after the death of their mother, twenty-nine years ago. The latter two were living on the home farm with her at the time of her departure. She is also survived by a number of other nieces and nephews, scattered into various parts of our country, besides the many friends of the local community and church who remember her by "what she hath done." She united with the Mennonite Church in her youth, her father being a minister in this denomination. She was a charter member of the Silver St. Church from which funeral services were conducted, February 22, at two o'clock, with Rev. Allen Yoder in charge. Burial was made in the Forest Grove cemetery.

CALVARY CHURCH NOTES, **Washington, Illinois.** The Senior C. E. sponsored a musical service February 11. It consisted of old familiar hymns with their origin and authors.

The Peoria Mission is planning to give a missionary program at our church, February 18. It will be in the form of a pageant.

The Adelphian Choir is planning to give their musical program at our church February 25.

The Kum-Joy-Nus S. S. Class were entertained by Mrs. Bryson Roth on February 14 in the form of a Valentine Social.

A good many from here attended the conference basketball games at Danvers.

JOTTINGS

The Management of the Mennonite Hospital Society Concordia, Winnipeg, Canada, announces that a long felt need has been realized. "A growing necessity regarding the service and care of our people in sickness and distress has been met. At a special meeting of the members of our society on the 16th of February of this year the Sanatorium in Elmwood was bought. Regardless of the most favorable conditions of purchase the responsibility of the Society remains beyond its present strength. In view of this fact the management of our Society feels the urgent need to appeal to our Mennonite congregations of all various branches to support the Concordia Hospital in every possible way of which they are capable. It is for the cause of our suffering brethren. That much needed parents be restored to their children, and children whose vitality seemed nipped in the bud be restored in youthful vigor to their rejoicing parents. It is worth every effort. Not a single gift is too great or too small. Each donator may feel the joyful satisfaction as he looks upon the recovered and restored: "It has been my privilege to aid in this great work of Christian love."

Rev. Albert Penner, a graduate of Bethel College, pastor of the Jonathan Edwards Congregationlist Church, Northampton, Mass., of which the late Ex-President Calvin Coolidge was a communicant, has been engaged to deliver the Commencement Address at Bethel this year.

Several hundred (Old) Mennonites accompanied the missionaries who were to sail for their field in Africa to New York to see them off. A service of song and prayer, held in a New York eating place, was noticed in several papers of the Metropolis as something unusual. Can it be that the sincere parting in a Christian way with brethren who were about to cross the sea was so unusual in New York where thousands leave every week for the other side of the ocean?

Dr. E. G. Kaufman, of Bethel College, was engaged as the principal speaker at a series of pre-Easter services held in Grace Church, Pandora, Ohio, of which Rev. Paul E. Whitmer is pastor. The dates—March 11 to 18.

Bethel College plans the construction of several barns on the camus for the operation of a college farm similar to farms operated by several other colleges. The lumber from the old building of the Mennonite church in Newton had been donated for this purpose and it is expected that there will be other donations of material for this purpose.

At a recent poll taken by the students of Temple University, Philadelphia, on the question of a disarmament policy as a means of securing international peace, 200 voted in favor of disarmament while 55 voted for a policy of armament. 71 of these voting expressed a desire for furthering an organization which would lead in giving peace instruction. This is but one example of what has been going on along in the interest of peace in the larger institutions of learning. The movement began in Oxford, England, and has spread to Universities everywhere and wherever polls have been taken on the vote has always been strongly opposed to such a measure.

Rev. Lester Hostetler, pastor of the Upland, California, church has been conducting regular catechetical instructions to a class of young people. It is expected that the new members are to be added to the church on Easter. Rev. Hostetler has been conducting a series of sermons on the book of Jeremiah.

March 1 closed a series of meetings conducted in the First Church, Bluffton, Ohio, by Rev. A. J. Neuenschwander of Beran, Ind., who is traveling in the interest of Young Peoples' Work and Publications for the General Conference.

There has been a Mennonite colony in Central Asia for 48 years, located in three settlements and containing about 1500 people. Crops are raised by irrigation and dairy farming is carried on in parts, cheese being the product sold. The nearest point to a railroad is fifty miles from the colony. The colony is said to have prospered. Just how it is affected by the attitude of the Soviet government is not clear to those of the outside world. At the General Conference held in Beatrice, Nebraska, in 1911, there were several visitors from this section.

Olin Krehbiel, son of Rev. C. E. Krehbiel, editor of the Bundesbote, has been called by the Home Mission Committee of the Western District Conference to take charge of the mission in Wichita, Kansas.

Dr. S. K. Mosiman accompanied the A Capella Choir of Bluffton College to Findlay, Ohio, where a sacred concert was given in the First Methodist Church and gave an appropriate address. Prof. Russell Lantz directed the choir in presenting the program.

At a meeting in the interest of The Mission to Lepers held in the Mt. Airy Presbyterian Church, Philadelphia, the model of the Mennonite Leper Asylum in India, which Rev. P. A. Penner brought with him on his last furlough, was on display. The model is a correct picture of the institute in miniature and has created great interest wherever displayed. Dr. Ella Bauman was present and gave an address. The date, March 16.

When missionary interest was developing among the Mennonites, the late Dr. S. S. Haury and Rev. J. B. Baer were sent out to look for a field. They set their faces toward Alaska and the United States Government generously gave them passage on the U. S. Revenue cutter Bear. This vessel having been in the service of the Government for many years was only retired from several years ago. The Alaska field did not seem a proper one in the judgment of the brethren and the field in Indian Territory was then selected. Dr. Haury was the pioneer missionary of the American Mennonites.

Mennonite Hymn Book

No Mennonite Church can afford to be without this hymn book. Those churches which have used it for any length of time are enthusiastic about it.

The Mennonite Hymn Book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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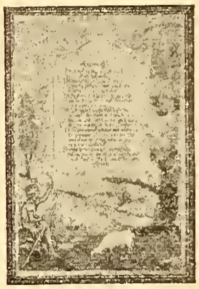

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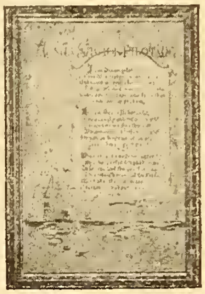

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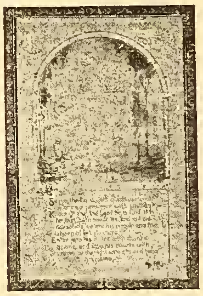

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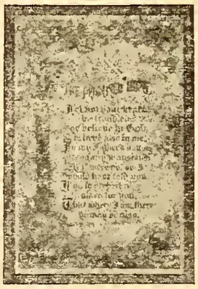

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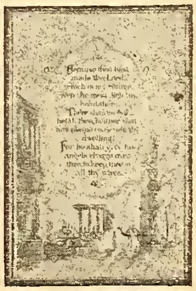

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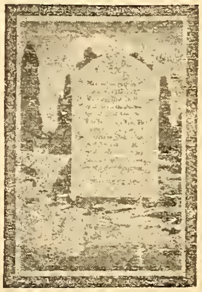

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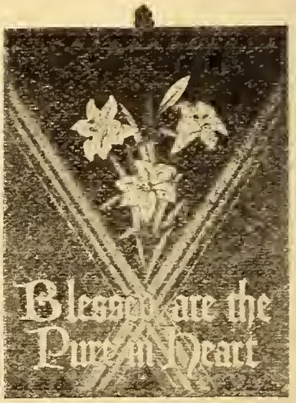

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Rev Emanuel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, APRIL 3, 1934 No. 7

EDITORIAL

THE LAST OF A MENNONITE FAMILY IN EUROPE

Jacob Gottschall, a minister from Gog, a small place near Crefelt, Germany, arrived in Germantown, Pennsylvania, in 1702. With his coming and under his leadership the little Mennonite community became active. A meeting house of logs was soon erected on the spot of the present building and congregational life began to assert itself when, under his direction baptism was administered and the Lord's Supper celebrated. Practically the only reliable source of information concerning that period is to be found in a letter sent by Gottschall to Europe, describing conditions among the Mennonites in Pennsylvania as he found them. Jacob Gottschall left many descendants. A geneology of the family, worked out several years ago, gave the names of about 2000 descendants in the Gottschall clan. A recent letter from Germany, from a descendant of this same Jacob Gottschall, brings the information that the family of that name has practically died out in that country, there being only one other survivor besides the writer of the letter. It is significant that this last word concerning the family should come from Crefelt, the city from which in 1682 the Mennonite pioneers in America came and that the father of the writer had been an official of the local church for more than fifty years. The same letter reports that the Crefelt church, which was erected in 1696, has been repaired and renovated, giving work to a number of people in dire need of employment. The Crefelt church was of Dutch origin, having been founded by Mennonites who came from Holland to find employment in the textile industries of that city. Until the year 1818 the Dutch language was the exclusive language of its public services. G.

WE HEAR FROM OUR READERS

We are grateful to a number of our readers for giving us the benefit of their reactions. It pleases us that this was done in the kindliest spirit and, we feel, for what they believe to be for the benefit of the paper. True, we cannot always look at things from the same side and there are many problems to be worked out in the editorial chair that the reader is not always in a position to appropriate, but in the last analysis, a paper must supply what its patrons expect or it will get nowhere. In order that this may be our policy we must hear from our readers—especially those whose comments and criticisms are constructive and not just trifling. Our problem that tries us most, just now, is to find room for the numerous articles that await publication. Cutting down our space to considerably less than what it was is a serious matter and makes us hope for the return of the day when the patronage of the paper and better times will make it possible either to enlarge our issues or return to weekly issues. An arrangement has been made by the Publication Board whereby an occasional supplement may be issued in order to accommodate the acknowledgements of gifts for missions, benevolences, and other contributions. It has been physically impossible for us to give these items to our readers since the first of the year and we acknowledge the injustice this has brought to the various Boards sending in notice of such contributions. We are happy to announce that the Publication Board feels as we do and is ready to make this addition to our issues. G.

GENERAL CONFERENCE DIAMOND JUBILEE

The meeting of the General Conference in Los Angeles next year will be the occasion for celebrating its Diamond Jubilee. At the time of its organization, in Iowa, only a handful of delegates representing a few small churches were present, but they were men of vision. The beginnings of this Conference were marked by an interest in Missions, Education, and Publications. The aim of the Conference was to undertake the union of the separated Mennonite churches into a body that could work along the lines indicated with greater efficiency and hope for large results. To be sure, the aim has not been fully realized, but it is surprising how much has been accomplished and what a strong and numerous organization has been effected in this time. General Conference churches are now found from Canada to the Gulf and from the Atlantic to the Pacific. It was this body in which such work among Mennonites as Higher Education, Missions, Sunday Schools, Old Folks' Homes and systematic benevolences was initiated. Twenty-five years ago, when the Golden Jubilee was celebrated at the conference held in Beatrice, Nebraska, the conference was still to a very large extent committed to the use of the German language. Today the trend is toward the disappearance of German in its general gatherings. The educational mission and benevolent programs of this body when compared with what is being done in other bodies of Protestants, is way out of proportion to its numbers and, though hindered by the depression, these lines of work continue to be steadily adhered to and supported. G.

Our people are beginning to realize the seriousness of the position in which our Publication Work finds itself and are responding to the extent of their ability, because they appreciate what it would mean to the whole work of our Conference if our publication work were forced into involuntary bankruptcy.

One brother sending his contribution to our treasurer, writes: "I believe that if we permit our publication work to suffer then every department of the work of our conference will suffer; hence I hope that your appeal will find a ready response."

Another sending a contribution writes: "Although our salary is small, we are thoroughly convinced of the strategic importance of the work of our Publication Board in the work of the Kingdom, that we gladly send our contribution. We feel that the Board of Publication is too modest in its appeal. The worthwhileness of its work warrants a more challenging claim on the hearts and purses and prayers of the constituency."

We are grateful for such expressions, and if a large number of our members will come to realizations and appreciations as expressed by these brethren, our Publication Work can be saved for future usefulness.

Send contributions to our treasurer, E. W. Baumgartner, Berne, Ind.

H. J. Krehbiel, Chairman
Board of Publication.

ANNOUNCEMENT

According to a resolution of the General Conference in session last summer, Brother A. J. Neuenschwander has been requested to visit the several congregations of the conference in the interests of the cause of Publication and Young People's work, and indirectly of any other interest of the Conference, such as Missions and Relief.

The officers of the Western District Conference have recently extended an invitation to Bro. Neuenschwander to visit the congregations of this district in order to promote this important work. With the help of Dr. J. R. Thierstein and Rev. J. M. Suderman an intinerary has been worked out which will appear in our church papers. The congregations of the Western District are herewith cordially requested to cooperate in every manner possible to make the work of Bro. Neuenschwander just as effective and successful as possible.

P. H. Richert, President.
P. E. Frantz, Vice President.
P. K. Regier, Secretary.

ARE WE WILLING TO TEACH AND PREACH PEACE?

A. J. Neuenschwander, Secretary
General Conference Peace Committee

There may be a few Mennonites in our General Conference who care nothing about our historic Peace principles, but we believe that the large majority do care and treasure this as a precious heritage.

Some years ago the writer with some friends visited a site of great activity. United States engineers had made a careful survey of one of our fertile valleys and at strategic points they directed the building of a system of dams as a means of flood control. It was summer. The men were sweating. Dust was thick. There was not the slightest indication of even a cooling shower, much less of a raging flood. Still the men worked steadily day after day. The particular dam we were inspecting was about sixty feet high at that time. They were getting ready to prevent another flood. Their work was worth while. Although long and hard rains fell in that particular valley, no flood has ever been reported since.

While we still have peace, let us work for peace. Conditions in Europe are anything but promising for continued peace. In America we have the "big army" and the "big navy" groups shouting loud for "More Preparedness." While these groups are working, should we be silent and inactive? On one thing, I am sure all or at least most Mennonites agree, that this is the time to build up our own Peace convictions. Let us follow Him whom Isaiah calls "Prince of Peace."

In order to carry on our Peace teaching more effectively, the General Conference at the last session elected a Peace Committee of six. This committee is confronted with many tasks, and from time to time we shall take you into our confidence and ask you whether you are willing to help in spreading the Biblical Peace Teaching.

Peace Lesson May 13th

One task assigned to your committee is to prepare quarterly peace lessons. These lessons are selected from the regular Sunday School lessons as arranged by the International Committee. A lesson that lends itself easily to Peace teaching is selected and the exposition and questions are written by some member of our Peace Committee. These Peace lessons are printed in our German Quarterlies and reach all German readers. Since we do not publish English Sunday School helps, another method was devised.

Each quarter the Peace Lesson is prepared and printed on a separate leaflet for those who prefer the English language. These leaflets can be secured, without cost, from **The Mennonite Book Concern, Berne, Ind.** It is the hope of our Peace Committee that this announcement will result in all Sunday School leaders ordering the number of leaflets they will need for Sunday, May 13th. The subject for that lesson is: "Christianity and Patriotism."

That Peace Sermon

The committee is respectfully asking the ministers of the various churches to consider the value and worth of planning for one or more Peace Sermons per year. Some may say, we have preached on Peace recently. Others who have thought similar thoughts, found upon investigation that months and actually years have slipped past since the last real Peace sermon was preached. The men worked during the dry hot summer to prevent the next flood. Let us create Peace sentiment and conviction now. When will you preach your next Peace sermon?

A. J. Neuenschwander.

FROM REV. AND MRS. WENGER

On Board the S. S. Montcalm, in Port at Halifax

February 24, 1934.

Dear readers of our church papers:

We wish to take this opportunity to extend our thanks to our many friends in the homeland for all the kindnesses which you have shown us; to express our deep appreciation; also to bid you farewell, as we journey on toward India.

During our two years in America it has been our happy privilege to meet many members of our constituency whom it had not been our pleasure to know personally before. Many warm and lasting friendships have been formed.

We have spent some time each of our two summers at home with our own families at Aberdeen, Idaho, and Bluffton, Ohio. During this time we have become reacquainted with and have spent many hours of happy fellowship with our own home church people. To meet with them in regular church services has brought us many blessings.

Nine months of our stay were spent in Newton, Kansas, which gave us an opportunity to visit many of our churches of the Western District Conference, and to attend somewhat regularly the Bethel College church. Here also the fine fellowship has meant much to us, and it was here that we had the special joy of seeing our son Laurence baptized and received into church fellowship.

We have also visited churches in Oklahoma, Nebraska, South Dakota, Iowa, and eastern Ohio. We praise God for the warm interest in the work of the Kingdom and for the happy fellowship enjoyed wherever we have gone. Another special privilege was that of being able to attend our General Conference. Again we praise our Heavenly Father for the spirit of cooperation, friendliness, and earnestness which characterized the entire conference.

May we also add a word of testimony and praise to God for His guidance in our own personal experiences. As many of our readers know, arrangements had been made for us to sail for India on October 14th. Then when preparations had been made, we had bidden farewell to many of our loved ones and felt that we were practically on the way, we were detained on account of a question of finances. This was a great disappointment to us and at the time it seemed to our limited vision as a mistake.

But God was leading and the disappointment was soon to turn into deep gratitude, when a month later it was discovered that Mrs. Wenger needed a serious operation, and another month later Laurence had a severe attack of appendicitis which required an operation.

We wish to extend our special thanks to the many friends who upheld us during these days of trial. God has wonderfully blessed the recovery in both cases.

And once again we have recognized that we have a Guide who is able to plan more wisely than we, with regard to our present sailing arrangements. St. John as a port of sailing in mid-winter seemed to all our imagination quite undesirable. We would have chosen to sail at this time from New York. But as it has turned out the winter storm which has struck the east coast during the past week has been more severe and has caused more trouble in ship traffic in New York than has been the case in St. John. "It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, oh Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night."

We are also deeply grateful to those who have made possible our return to India.

And now as we bid you farewell, may we not ask for your continued prayers, that we may be faithful in the work to which we feel that our Master again leads us forth? We believe that God is working in India and we are eager to be of use to Him as He may lead.

In Christian fellowship,

Paul and Adah Wenger.

CORRESPONDENCE

Aberdeen, Idaho, February 23, 1934. Dear friends of the Mennonite and Christian Evangel:— On Tuesday of this week we laid to rest a dear brother of ours, Rev. John Toevs. He had suffered much; he was ready, yes, very happy to go home. Rev. J. M. Galle, a former pastor of our church, preached a most comforting message in the German language; for his text he had chosen several Scripture passages, favorites of Rev. Toevs. Our present pastor, Rev. J. E. Kaufman, spoke in the English language. His message, too, was of hope and of assurance. His text was, "Precious in the sight of the Lord is the death of His saints," Ps. 116: 15. We will miss Rev. Toevs very much; he was an active, sincere, and faithful worker.

We are enjoying an extraordinarily beautiful winter. Although the surrounding mountains are covered with snow, we have none in our immediate vicinity. Our moisture has come in the form of rain.

When we compare the number in attendance at Sunday School for the winter of last year with the attendance this winter, we appreciate the fact that impassable roads and cold weather kept many people at home last year. Our church and our Christian Endeavor meetings, also, are well attended.

In our Sunday School we have four departments: the Adult, in which there are eight classes; the Intermediate consists of only one class at present; the Junior, to which all children between the ages of six and twelve belong, has seven classes; the Primary, composed of little children under school age, has two classes. Occasionally our attendance reaches the 200 mark, but the average would be 180 or slightly above. Mr. H. C. Wiebe is the ardent superintendent of the Adult Department, and Mrs. J. E. Toevs is the tireless worker in the corresponding position over the other departments which meet in the basement of our church. Due to God's good grace almost all of our Sunday School people stay for the church services. This crowds our building almost to its capacity every Sunday. We get much good out of our pastor's excellent sermons. We feel that our church is an excellent influence in the community. We know that there are powers and agencies that would draw our young people away. We have much cause to be thankful to God that He blesses our Christian efforts.

With good wishes,

Margaret E. Giesbrecht.

Wayland, Iowa, March 4, 1934. To the Readers of The Mennonite and Christian Evangel, Greetings! It is a long time since I wrote to our church paper. Last fall when we returned from the General Conference it was time for school to begin and we have been busy since.

September 24, Rev. Basinger began a week's meetings at Donnellsen, Iowa. During that time he was called home twice for a funeral.

At Christmas time we had a program in the form of a pageant, rendered by the young people of our church.

Recently Rev. Basinger was at Bluffton to attend the Seminary Board meeting. He also took in the Bible lectures at the college and visited his aged father and his stepmother.

Allen Meyer, our baker, and Ronald Roth, his helper, were badly burned when they had an explosion in the bakery recently.

The writer of this article, her children and her brother, Otto O. Suter, and wife from Wayland, drove to Pandora, Ohio, to attend the funeral of their father and grandfather, Mr. P. C. Suter, on January 25.

With the exception of two cold snaps we have had a nice winter. The snow that fell a week ago yesterday is all gone and the roads are bad, although we have had very little moisture this winter.

The first two Sundays of the year the churches in town were closed because of an epidemic of scarlet fever. Although there are still a few that do not seem to be over the illness, the disease was not serious. There are a good many at present who have mumps.

William Alston, a senior in high school, was taken down with pneumonia at the end of the first semester. He is much improved at this time, but will not be back in school this year.

Beginning February 6, the churches of Henry county sponsored a training school at Mt. Pleasant. They met twice a week for three weeks, on Tuesday and Thursday evenings. Four of the young people of our church, Wilma Alston, Franklin Roth, David Wittmer and Dora Sommer were in attendance.

Saturday, February 24, Mr. and Mrs. Xavier Richenberger observed their fiftieth wedding anniversary at their home in town. There were 81 people present during the course of the day. One person present at their wedding in 1884, was also present on this occasion. The day seemed to be a very happy one for the couple and we hope that God will further bestow His blessings upon them.

May God richly bless us in the humble efforts we are putting forth to further the work of the Kingdom. I remain, yours in His service,

Mrs. Selma C. Sommer,
Correspondent for the Wayland Church.

Upland, California. Dear Readers:— Among the blessings which we value highly in the Upland Mennonite church is not only the work of a large group of active young people, but the presence of a considerable number of old people, quite a few of whom have passed their eightieth milestone.

A few weeks ago sickness prevented my filling the pulpit when I called upon the Rev. J. C. Mehl, now nearly 84 years old, to take charge of the work. He taught his regular Sunday School class of young people, preached the sermon at the morning service of worship, and again was present and preached at the evening service. I believe that this is a record for one of his age, and deserves mention. At the annual business meeting, Brother Mehl was elected deacon for a term of three years, an office which he held many times before. He has been an active member of this church for twenty-five years and for a long time has regularly taught a Sunday School class. He has offered to retire from his teaching more than once, but the young people enjoy his work and insist upon his continuing. A keen interest in young people, an optimistic outlook upon life, and a practical religious faith characterize his life.

It was my duty recently to conduct a religious service at Camp Etiwanda, one of the C. C. C. Camps located in this section. In company with several of the young people from the church who assisted in the singing, I arrived at the camp at seven in the evening, the time set for the services. We found the room crowded with men listening to a "jug" orchestra from a neighboring camp. There were about a dozen men in the orchestra, half of whom, including the director, were negroes. The instruments they used included jugs, washboards, spoons, banjos and guitars, and a home made saxophone. Their music was hilarious, raucous, tinny, weird, uproarous, rhythmical, sensational, and what not! But the boys apparently liked it and applauded. The lieutenant in charge of the camp, was going to stop the program so that our service might begin on schedule time, but I insisted we were in no hurry and the concert continue to the end. I sat there "beating time" with my feet, wondering how the transition might be made from this performance to a religious service. At the close of the concert, I made my way to the "director," congratulated him upon his effective renditions, and asked if he and his colored brethren would not sing several negro spirituals. They were not prepared to do this, but to my surprise they nearly all stayed for our service and joined lustily in the singing of such songs as "When the Roll is Called Up Yonder," and "Since Jesus Came Into My Heart." I read the 121st Psalm, led in prayer, and then spoke on "Jesus and the Successful Life." I have never spoken to a more attentive crowd. Beneath a loud and rough surface, these men bore hearts that were responsive to the higher and better things. They were away from home. They needed friends, and home, and God. They treated us with every courtesy and invited us to return.

Our congregation is preparing to entertain the annual meeting of the California Mennonite Sunday School Convention during the latter part of April. There are no definite plans as yet for the exact time and place for the meeting of the General Conference in Southern California in 1935, although the people here are much interested in this coming event and delegates and friends may be sure of a most cordial welcome. Sincerely yours,

Lester Hostetler.

First Mennonite Church, Allentown, Pa. It is a long time since any correspondence was sent in from our church. This is no New Year resolution, but we will try and send some news a bit more frequently and hope this decision may not go the way of so many good resolutions.

Our annual congregational meeting was held on the evening of January 8th, preceded by a splendid church supper at 6:30 P. M., that is, those who partook said it was splendid, and their satisfied faces were added evidence.

There were 42 present. The pastor, H. G. Nyce, as chairman led in a short song service and prayer. He reported 12 new members for the year, bringing the total membership to 174. 61 of these were added during his pastorate. We have had a daily vacation Bible school for several seasons during July and August. A Bible study course was begun in the autumn meeting every Thursday evening. This class is surprisingly well attended and covers the entire Bible. We are deeply grateful for these evidences of labor well done. He again asked for a reduction of his salary which was again voted down. It was felt we had successfully passed over hard times so far and would trust God to see us through in the future.

The treasurer's report showed a deficit for the year with an added deficit carried over from 1932. This was made up by several loyal members present, enabling the treasurer to start off 1934 without a deficit hanging over.

Total contributions for the church treasury were $1964.13; for the Building Fund $223.98; for missions $316.05. Total for all causes $2504.16.

New officers elected were: Treasurer, V. C. Backensto; Trustees, Elmer Stauffer, Francis Geisinger; Financial Secretary, J. C. Solt; Organist, Thos. Glose.

The budget for regular church expenses was adopted for 1934 in the amount of $1900.00. This represents a reduction from last year's budget of $2030.00.

Rev. A. J. Neuenschwander, who is appointed Field Secretary of the General Conference, visited our church recently. He is making a canvass to promote the Publication Board and its needs as well as the Young People's work. He gave us a very forceful message on our needs and the Young People's C. E. program, emphasizing the need of a revival, and called for volunteers for prayer for such a revival.

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
Communications and contributions from Central Conference sources should be addressed to
Rev. Wm. B. Weaver, A. M., Danvers, Illinois

At a recent church council meeting the pastor was asked to work out a plan for a program of gifted Bible teachers to conduct services possibly monthly. The purpose being for the upbuilding and spiritual welfare of our church.

We expect to report about various other activities from time to time.

Gnadenberg Mennonite Church, Whitewater, Kansas. Dear Readers of the Mennonite and Christian Evangel:— As the basis of a brief summary of the past year's work in the church I shall refer to various reports given at the turn of the year.

The pastor's report at the annual meeting listed three deaths within the church community, that of Mrs. H. C. Harms, Mrs. Pete Voth, and Mr. A. S. Voth. During the year three marriages also took place. Ernest Schmidt to Zelda Harms, Clarence Harms to Alida Schmidt, Ben Schmidt to Clara Penner. Three persons were admitted to church membership by baptism and two were excused by letter.

About $400 was collected during the year for missions, schools, and other benevolences. The church school last spring had an attendance of 14 and was held six weeks. Both German and English were used in the instruction. The annual meeting passed a motion that during the ensuing year offerings should be taken twice a month, the elder and the trustees to arrange a program for the allocation of the offerings.

The election of Sunday School officers was held December 25. The elected officers were: Chairman, G. F. Harms; treasurer, Valentine Harms; secretary, Carl Nickel. At the same time the report of the choir director, Marvin Dirks, was read by Menno Nickel, assistant director. During the year the Men's Chorus gave complete concerts at the following churches: Bergtal at Pawnee Rock, Johannestal at Hillsboro, Ervin Memorial Church of Hutchinson, Friendenstal north of Tampa, and Pretty Prairie. The cantata, "The Conqueror," was given by the entire choir at Easter. The young people of the Friedenstal church gave a return program of music, September 17.

The Sunday School gave its Christmas program the evening of December 24. Church services were held December 25 and 26, Rev. A. J. Dirks delivering the sermon on the latter date.

Prayer week was observed this year the second week of January. During the same week the Teacher-Training classes were begun. The courses followed are, "Our Doctrines," taught by Rev. G. N. Harms and "Church History" with emphasis on Mennonite history, led by John F. Schmidt. Both courses will be completed March 15.

On March 4 the C. E. Society had its annual business meeting. Carl Nickel was reelected as president; Grace Unruh, secretary; and Arthur Balzer, treasurer. It was voted to assess each member 50c for the Western District C. E. Convention project. When this project was initiated in 1931 our C. E. members paid 40c each toward its realization.

The catechetical class conducted by Rev. G. N. Harms is now in progress. The Men's Octet of Bethel College will give a musical program the evening of March 22. Preparation has begun for the annual song festival to take place at Bethel College late in spring. The Bethel College Fellowship will soon be active soliciting members for the coming year.

J. F. Schmidt, Corr.

Congerville Mennonite Church, Congerville, Illinois. Those in attendance from a distance at the funeral of Mrs. J. E. Hostetler are Frank Kauffman and daughter, Mrs. Wm. Edgar of Cooperdon, Mrs. Tabitha Gengerich, and Mr. and Mrs. Wm. Rainwater of Loda, Ill.; Misses Kate and Edith Hostetler of Bloomington, Ill.,

J. Y. Sharp and daughter Nettie and Mrs. Palmer of Normal, Ill., Merle Kauffman and Jesse Mainer of Stegar, Ill., Amos Zook and Otto Nafziger of Peoria, Ill.

Mrs. Nellie Herster of Pontiac visited at the home of Frank Irens and family and attended church services.

Mr. and Mrs. Burnell of Cooper, Iowa, were visitors at the home of S. L. Lautz and family recently.

Miss Nina Detweiler spent a few days' vacation at the home of her parents, Mr. and Mrs. J. B. Detweiler.

Eden Church, Moundridge, Kansas. Looking back over the past we find many reasons to be thankful. We had a very mild winter with a proper amount of moisture for our crops which gives us hope for another harvest. To be sure not everything has been as we hoped and wished it to be, there were disappointments, but the goodness and mercy and blessings bestowed on us far outweighed these. This may be said regarding our material as well as spiritual welfare. Yet we may say in summing up everything: "Great and good is the Lord."

We are permitted to enjoy the freedom of worship without being disturbed by the enemies of religion and God, which is not possible in every country in the world. When we look at Russia today and ponder over the lot of some of the unfortunate Mennonite brethren in that country we cannot help but think that we do not cherish the privileges of worship as we ought to.

The death angel has also entered our midst. Two infants were taken, as well as a boy of five years of age. Elmer Eugene Krehbiel, the only child of Elmer and Emma Krehbiel, was called in death February 7, 1934. Seemingly without illness or suffering he left his parents. His last words were, "mamma," "daddy!" And so God leads us in ways that we do not understand.

On February 23, 1934, Mrs. Mary Flickner was called in death. She reached the ripe old age of 80 years, 8 months, and 3 days. She was the oldest sister of Rev. C. J. Goering. And so, young and old; but especially the old pass away one by one. Only very few are left with us who have come to this country from Europe.

On February 23, the Bethel College Men's Octette gave a sacred concert in our church. Likewise on Sunday evening, March 3, the Bethel College Volunteer Band gave a very inspiring program. We were also permitted to hear the Lehigh Community Men's Chorus Sunday evening, March 18. All these programs proved a great blessing to us. Sincerely,

Rev. Phil. A. Wedel.

Normal Church. Rev. Troyer left Monday, March 5, for Middlebury, Ind. From there he will go to Fairfield, Pa., where he will hold a ten-day meeting.

Our Sunday School superintendent, Louis Ramseyer, is at the Mennonite Hospital where he underwent an appendix operation.

About seventeen people from the Normal church are attending the Bible study class each Monday evening, conducted by Rev. Weaver at the Carlock church.

Rev. E. A. Somer will have charge of the services Sunday, March 11, in the absence of the pastor.

On Sunday, March 4, Mr. and Mrs. John Sharp celebrated their golden wedding anniversary with a family dinner at noon. In the afternoon friends called to extend congratulations and to wish them many more years of happiness.

The Woman's Missionary Society met at the home of Mrs. Ed. Denlar. An interesting program was given. Assisting hostesses were Mrs. McDevitt and Mrs. Bergstrom.

The Intermediate Sunday School class, of which Miss Nettie Sharp is teacher, will hold a bakery sale Saturday, March 10. The young people are raising money to help toward the missionary cause.

Jacob Baughman, who has been confined to his home because of illness for the past few months, is somewhat improved.

62nd St. Mission, Chicago, Ill. Mr. Philip Lee, a converted Chinaman, who is now attending Moody Bible Institute, in company with three other students, took charge of the evening service Sunday, January 21. These boys have recently completed an approximate 3000 mile tour in the East, giving the gospel message as the Lord opened doors before them. We considered ourselves fortunate to have them with us.

The Semper Fidelis Young Men's Club met at the home of Mr. Charles Andersohn, Thursday night, January 25. Mr. Earl Gotts brought the evening message. He spoke concerning those things that lead to a closer walk with the Lord.

Plus Attra Young Ladies Club met at the home of Mrs. Walter Guth, Thursday evening, January 25. The Club is studying the book of Romans by the instruction of Mrs. Charles Andersohn.

The Ladies Aid of the Mission met Thursday afternoon, January 25. They held their bimonthly meeting in one of the rear class rooms of the Mission.

Messrs. Taylor and King, students of the Moody Bible Institute, had charge of the Young Peoples C. E., Sunday evening, January 28. The speaker, Mr. Taylor, spoke on the subject of Prayer. The boys remained for the evening service and Mr. Taylor, a returned missionary to the Mormons of Utah, told us of some of his experiences on that field.

A group from the Mission went to the Chicago United Mission at 623 West Madison Street, and took charge of the evening service. Our pastor brought the evening message. We consider it a privilege to carry the message of life, which is wrought through Christ's shed blood to these lost souls.

Mr. and Mrs. Paul Kreft, Jr., and Miss Edith Jeffers have enrolled as students in the Moody Bible Institute. We are very glad for the step they have taken and we trust that God will eventually lead them out into full time service for Him.

Boynton Mennonite Church, Hopedale, Ill. Mr. and Mrs. Al Luke of New Lenox, Ill., spent Sunday, February 11, with the latter's sister, Mrs. John Nafziger.

David Hostetler, who has been ill with the mumps, is able to be at school again.

Rev. Hostetler, Julius Helwig, Mrs. Jacob Litwiller and son Lester, and Mrs. Barbara Nafziger, Fern and Mona, visited at the Delavan Baptist church Thursday evening, February 8. Dr. Austin of Cedar Rapids, Ia., preached on "The Tribulation Period."

Thursday afternoon, February 8, Mrs. L. B. Nafziger entertained the following ladies: Mrs. John Nafziger, Mrs. Jacob Litwiller, Mrs. Sadie Nafziger, Mrs. Verna Nafziger, Mrs. Ralph Nafziger, Mrs. Elmer Marten, Mrs. Andrew Nafziger, and Mrs. Amos Sutter. The ladies spent the afternoon doing fancy work.

Miss Bernice Nafziger has been ill with the mumps.

Mr. and Mrs. Ralph Kipfer are the proud parents of a son. He has been named Richard Lee.

Evelyn Grace and Virginia Irene, daughters of Mr. and Mrs. Alvin Unsicker, have been ill with chickenpox.

Sunday, January 21, Mrs. Barbara Nafziger entertained the following at dinner: Mr. and Mrs. Ed. Denler of Normal, Mr. and Mrs. Amos Litwiller and daughter Edna of Minier.

Miss Emma Sutter visited with her brother, Mr. Clarence Sutter, of Pekin, Ill.

Miss Marie Brenneman, who has been ill with the flu, is much improved.

Rev. Hostetler attended the ministerial meeting Wednesday, February 14.

The Ladies Aid met with Mrs. Jos. Augsburger Thursday, February 1. Fifteen ladies attended. They sewed African shirts and pieced quilts.

Mr. and Mrs. Louis Jeckel of Glasford, Ill., visited at the Geo. Jeckel home, Sunday, February 4.

Several weeks ago while chopping corn a kernel hit Mr. T. Bohn in the eye. An infection set in and it was necessary to take Mr. Bohn to the Mennonite Hospital, where the eye was removed. We are glad that Mr. Bohn is recovering rapidly.

Mr. Warren Birky has been ill with the flu.

Bennie and Carroll Nafziger and Junior Hostetler have been mumps victims.

The Ladies Aid met with Miss Helen Brenneman. The ladies did African sewing.

Mr. and Mrs. L. B. Nafziger are in Bloomington at present where Mr. Nafziger has been employed. We are sorry to lose Mr. and Mrs. Nafziger.

Mrs. Kitchen and daughter Isadore of Indiana are making an extended visit at the home of Rev. and Mrs. Hostetler, the latter being her daughter.

Mrs. Parke Hannig and son Keith visited at the Amos Roth home in Morton for several days.

Mr. and Mrs. Roy Litwiller of Peoria visited the former's parents, Mr. and Mrs. Jacob Litwiller.

Mr. and Mrs. Henry Donelson and son, who have been living with the former's grandmother, Mrs. Katie Kaufman, have moved to themselves.

Mr. and Mrs. Milo Miller and son Wayne,and Miss Mildred Brenneman, all of Pekin, were Sunday guests at the home of Mr. and Mrs. Jacob Brenneman, March 4.

Mrs. Hostetler, Mrs. Ed. Unsicker, Mrs. Marion Brenneman, and Junior Hostetler attended a House Science meeting at Jacksonville, Thursday and Friday, February 22 and 23.

Rev. Hostetler and David, Misses Shirley McBride, Helen, Mattie and Gertrude Brenneman, Fern and Mona Nafziger, Mr. and Mrs. Albert Habecker, Carl Pomrenke, Warren Birky, and Howard Kaufman attended the Mennonite basketball tournament at Danvers. We were all proud of our boys.

Mr. and Mrs. Harold Stanwood are moving to Minier.

Mr. Howard Litwiller who is attending I. S. N. U., worshiped with us Sunday, March 11.

Carlock Mennonite Church, Carlock, Illinois. Greetings to the readers of the Mennonite and Christian Evangel from the Carlock Mennonite Church. We are drawing to the close of a most interesting and helpful series of lectures and studies on "The Life of Christ," conducted by Rev. Wm. Weaver. The class has consisted of members from the Carlock, Normal, North Danvers, Danvers, and East White Oak Mennonite churches.

The Ladies Aid Society has been busy quilting and making garments for African missions.

The March meeting of the Dorcas Band class was held March 8 at the home of Mrs. Clara King. We are conducting an interesting study of the History of the church. At this meeting we heard papers on "The Early Church During the Reformation," "The Early Church in Switzerland," and "The Early Church in Holland."

On the evening of March 13 the Dorcas Band class members and husbands gave a house warming party in honor of our newlyweds, Mr. and Mrs. Earl Stutzman. It was in the form of a surprise, and a gift from the class was presented to them.

Mrs. C. R. Schwartz is at present considerably improved, but Mrs. John Geisel, who has been caring for her, is now quite ill and bedfast. Miss Ida Stutzman is assuming the household cares during Mrs. Geisel's illness.

Our Sunday evening services have been quite interesting and varied. Several weeks ago we had the men's chorus from Metamora as our guests. They gave a very fine concert. The first Sunday evening of every month is designated as hymn night. Favorite hymns of church members are sung as quartet, duet, and solo numbers.

Family nights have also been worth while. Each family is being held responsible for some special number at some service during the winter or spring. Some present musical numbers, others use dramatic sketches or short talks.

Mr. and Mrs. Earl Stutzman have taken up housekeeping in Carlock after returning from their honeymoon to the south. They were married February 18 at the home in Carlock at 9:00 o'clock in the morning, in the presence of a few close relatives.

Miss Lucille Schad, Mrs. Ernest Zoll, and John Evy were recent surgical patients at the Mennonite Hospital in Bloomington. They have completely recovered and are attending services again.

The Buhler Mennonite Church, Buhler, Kansas, March 22, 1934. Dear editor and readers: Greetings in the name of our dear Lord and Master! As the first quarter of the new year is about past, we feel that it would be fitting to send in a report of the work of our church.

We are grateful for the many blessings the Lord has bestowed upon us thus far, and we know that He has still more in store for us. We have been able to conduct our Sunday School and our services with encouraging attendance. Every three weeks both the Junior and Senior Christian Endeavor meet. The other Sunday evenings are taken up with open Bible discussions, led by our pastor, Rev. J. M. Suderman. They are of great help to all who attend.

Our Senior Sewing Society meets every second Thursday of the month. This year we sew for the Moencopi station in Arizona. We also make articles for our annual fall mission sale. For several years the Junior Sewing Society has been helping in this good work.

On February 22 we had with us the Bethel College Men's Octette. The fine rendition of their program was very much appreciated.

Sunday, March 4, we commemorated the Lord's Supper. March 18, as part of the Sunday morning worship, the Buhler High School Crusaders, under the able leadership of Miss Bixel, rendered a short sacred musical program.

On the night of March 25, our church choir together with the men's chorus, will give a program. We are very glad for the service our young people are willing to give to the church. May God bless them and cause all of us, young and old, to see the need of being faithful, for there is so much work to be done for the Master. Mrs. S. B. G. Matthies, Corr.

THE CROSS

There's the brow of Calvary, ah! what is that
I see?
Why, it's a cross! or is it one, no, I believe that
there are three.
Yes, there are three, but one stands out alone,
Bearing the form of one who represents glory
and home;
Did you ever see one so willing to die in one's
place?
Did you ever see one with such a kind face?
'Twas a bitter cup the Savior drank, His love
to others show,
'Twill be a bitter cup for us to drink if on this
path we go,
But as the contents of this cup have been completely consumed,
It finally fills the soul with sweetness as to God
we commune;
So let us carry our cross so that the world
might see,
That we are disciples of Jesus throughout
eternity.

(Composed by Mrs. Wm. Brush of the Peoria Mennonite Gospel Mission.)

TEMPTATION

II. Kinds of Temptations

Rev. R. L. Hartzler, Carlock, Ill.

In the old feudal days the lords built their castles with but one opening through which the enemy could possibly enter. Around the huge mass of masonry was dug a deep, wide ditch which was kept well filled with water. Across this moat there was flung at the castle gate, a heavy drawbridge, which, when drawn up at the outer end cut off all means of crossing the ditch and added protection to the heavy gate of the palace. Apart from this one entrance there was no possibility of the enemy's entering the castle without battering down the wall. If the citadel of character were thus builded, it would seem indeed fortunate. As it is, there seem to be almost innumerable points of vulnerability, at which the forces of evil may strike and take possession of the castle. At not one, but at many points do we have to exercise eternal vigilance and by the grace of God beat back the invader. Let us in this meditation consider some of the general kinds of temptations.

The most readily recognized class of temptations are those which originate in the appetites and desires of the flesh. These appetites and desires may be both natural and acquired. The natural ones are the instincts and tendencies which the Creator placed in man, and then, having taken account of all, pronounced it good. Sin enters in when these appetites and desires are allowed to assert themselves and are gratified for their own sakes, not for the purpose to which God ordained them. To do this very thing, is one of the most common temptations of man. Besides these, there are acquired appetites and inclinations. The use of tobacco, alcoholic liquor, profanity, etc., are among these acquired bases of temptations. God did not incorporate these into the constitution of man; man has taken them upon himself. Yet, while not native to man, they may become most potent in their insistence on gratification and many a life has been ruined thereby. What folly it is when each one is endowed with native desires and inclinations which need to be governed and thus afford plenty of occasion to resist evil, to then acquire still other appetites and thus multiply his temptations. When one yields to the temptation to gratify fleshly lusts for their own sakes, and thus make them ends in life instead of means to larger life and achievement, he is then in danger of succumbing to another equally fatal temptation. This is the temptation to subscribe to a purely physical or materialistic philosophy of life. This term in spite of its forbidding sound simply means "an interpretation of the meaning and purpose of life." Persistent gratification of fleshly appetites for their own sakes leads inevitably to the assumption that the real purpose and satisfaction in life lies in physical satisfaction and abundance. Life's real goods are then conceived to be physical and material, instead of spiritual. The rich man in the parable was a victim of this sort of philosophy. He had so far succumbed to it that he did not have left any vestige of humanitarian feeling. Lazarus got no pity; not so much as a crumb. But when Dives could no longer get satisfaction out of food and drink, he found that the future held nothing for him but disappointment and misery. Jesus in His first temptation was tempted to accept this sort of philosophy and make His ministry one of satisfying men's physical wants and needs, instead of emphasizing to them that the real meaning and end of life is spiritual, and giving His life to supply man's deepest need.

Besides the temptations of the flesh, there are temptations of the mind. These temptations are principally to dote on the trivial, or to feed the mind on the unclean. It is possible for one to be quite careful about yielding to carnal temptations, and yet be quite careless in respect to his mind. What a tragically small world some people live in simply because they allow their minds to become cluttered up with innumerable trivialities; from which it is impossible for them to extract any motive or purpose for worthwhile living and endeavor. As soon as the course of conversation is directed to large and consequential matters, they at once are dumb. Then there are those who seem to relish a mental diet which pertains to the seamy-side of life. Incidents and stories of a questionable sort elicit interest and evoke expressions of pleasure from them. Paul realized the spiritual disaster resulting from yielding to the temptation to think of the things that are small or sordid, and he exhorted the Philippian brethren to think on the things that are true, honest, just, pure, lovely, and of good report. (Ph. 4:8.)

Then, too, there are temptations of the heart. These are temptations to harbor wrong attitudes toward one's self or others, such as undue self-esteem, pride, ambition, contempt, envy, jealousy, covetousness, malice, hatred. A greater degree of vigilance in this respect is to be commended on the part of many; for there are all too many people who would never be found yielding to any of the so-called baser sins, but who fall a prey to the tempter in respect to the attitudes which they entertain toward certain of their fellowmen. Wrong attitudes are just as destructive to spiritual health as wrong practices are to physical health. When one considers the vast amount of misery, ill-will, and strife which are engendered in human affairs by such wrong attitudes, one wonders if the sins of the flesh are really baser than these. Jesus held that these attitudes entertained in the heart involve as much moral responsibility as the outward act which they tend. (Mt. 5:21-27; 5:21; 1 Jn. 3:15.) Well did the wise man of old say, "Keep thy heart with all diligence; for out of it are the issues of life" (Pr. 4:23).

Moreover, there are temptations of purpose, or will. The chief temptation which comes to one in this respect is to make the will of self supreme instead of the will of God. In a recent Christian Endeavor convention, the motto was "Let go, and let God." In many a life, if not all, this is the decision of decisions, and apparently all too small a percent of Christian professors ever fully get this decision made and executed. Accepting Christ, joining the church, marriage, and similar life concerns are momentous decisions. Yet in these, self may still be seeking its own good primarily; but when it comes to the question of God's will first, self must be fully dethroned and God's interests, God's purposes, and God's concerns be put first, while the things which self might choose must be often foregone.

Finally, there are temptations of method. These are closely akin to the temptations of purpose. Sometimes if Satan cannot dissuade us from our avowed purpose to do God's will, he may still gain his end if he can induce us to use the wrong method. The issue here is choosing between methods that are right or wrong, constructive or destructive, or which make for permanent or transitory results. Rightness in method as well as in purpose is Jesus' example for us. He never subscribed to the policy, so widely accepted in war time, that "the end justifies the means." In His own temptations, Jesus faced this question of method. He refused to make His ministry one of giving folks an easy living by turning stones into bread for them. He refused to resort to spectacular demonstrations to get a following, or to use the methods other kingdom builders had employed, viz: force, cruelty, conspiracy, bribery, etc. Jesus held to the saying that "One must not break heaven's laws to gain heaven's ends."

When one considers well the innumerable sources and forms of temptation to which the human body, mind, and spirit are susceptible he feels constrained to break forth in the words of the well-known hymn:

My soul, be on thy guard,
  Ten thousand foes arise,
The hosts of sin are pressing hard,
  To draw thee from the skies.

Ne'er think the victory won,
  Nor lay thine armor down;
The work of faith will not be done,
  Till thou obtain the crown.

"Thanks be unto God for his unspeakable gift" (1 Cor. 9:15).

Young People's Department

EDITORS

Junior Department
MRS. PEARL ANDERSON
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

PRAYER

Why, therefore, should we do ourselves this wrong,
Lord, what a change within one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near;
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?
—Richard C. Trench.

THE STUDY AND PRACTICE OF PRAYER

Sunday, April 15, all Christian Endeavor Societies, who use the topics as prepared by the International Commission, will be studying and discussing the topic: "The Place of Prayer in Christian Living," Ephesians 1:15-23.

There is no doubt but that many helpful talks will be given in connection with this meeting. A careful study of the passage reveals that Paul is praying for the Ephesian church and every church that reads this passage, that they may have a knowledge of Jesus Christ, that they may have a fuller knowledge of what the saints might expect, and that they might have an experiental knowledge of all the divine blessings held forth to the believers. This study of prayer is lifting and inspiring.

The practice of prayer opens another most fruitful field. How far have we entered into this field? Have we entered only into one corner and asked for things for self? Or have we entered into the larger range of the field and practiced thanksgiving? Then there is the still untouched part of the field of prayer called intercession. How often and how regularly do you practice this type of prayer?

During the last four months it has been my privilege in the name of the Young People's Committee to distribute over 1500 "Mennonite Young People Prayer Intercessor" cards. These cards have found their way into every church in the middle and eastern districts.

Perhaps others might desire to enter into the practice of Intercessory Prayer. If in any Society you who are officers find that you can use more cards, please notify the undersigned and we will gladly send them to you.

A. J. Neuenschwander, Berne, Ind.,
Y. P. Field Secretary.

CHRISTIAN ENDEAVOR

April 8

The Place of Bible Study in Christian Living

Romans 15:1-4

It has been said that in any generation civilization advances in the direct proportion as men study the Bible. The Bible is the Word of God, inspired as no other volume has ever been inspired. It was written over a period exceeding a thousand years, by more than thirty authors, under entirely diversified conditions and yet through it all there is a unity of purpose and thought which is nothing short of remarkable.

The Bible was given to us as God's plan to make Himself and His way of life known to all men. "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope." Again Paul says to young Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There is perhaps no need as great in our churches and Christian Endeavor Societies as regular systematic reverent Bible Study. A carefully planned program of Bible Study will "make us wise unto salvation through faith that is in Christ Jesus." Furthermore, the Bible will convict us of wrongdoing, help us to make our life choices and decisions and instruct us in the way of righteousness.

This is an ideal time to organize a Bible-study Campaign. Begin immediately. Easter has left us warmly inspired to live closer to our Lord and Christ. School days will soon be over. The whole church should join in this fine venture. Older people will benefit by reading their Bibles more systematically than they have heretofore, and they will set a good example for the younger people. Young people are eager to make their lives count for more for their Lord and Master, they are eagerly waiting for suggestions as to how they may do it. Get your pastor to help outline a series of books of the Bible which are to be read. Enroll everyone who will be willing to read their Bibles regularly each day. Give gold stars to every one as soon as they have completed one book, and give prizes, if you care to, to the one who has carefully read the most books in a certain length of time. All the organization you will need is a secretary who will take care of the membership roll. You will be furnished with free literature for such a campaign by writing to the Standard Publishing Company, Cincinnati, Ohio, asking them for information and sample literature concerning the "Golden Legion."

What Great Men Think of the Bible

When Coleridge was asked to cite the noblest passage in all literature he quoted the Beatitudes. Ruskin and Carlyle tell us that they owe more to the Bible in way of refinement and culture than to all other books or to the influence of colleges and universities. Edmund Kean, the great artist, said that there was one passage in literature which no man could properly render, and that was the one "Come unto me all ye that labor and are heavy laden and I will give you rest." Washington, Lincoln, Queen Victoria, Gandhi, Sun Yat Sen, and a host of others have given high tribute to the help they have received from the Bible.

Blessed Bible

"Blessed Bible! How I love it,
How it doth my bosom cheer,
What hath earth like this to covet?
Oh, what stores of wealth are here!
"Yes, sweet Bible, I will hide thee,
Hide thee richly in this heart:
Thou through all my life wilt guide me,
And in death we will not part."
—Thos. B. Mosley.

Study The Scriptures

April 2 Read the Word. Acts 17:10-12.
April 3 Study in Childhood. II Tim. 3:14-17.
April 4 The Jewish Method. Deut. 6:4-9.
April 5 Seek instruction. Acts 8:26-35.
April 6 Feeding the soul. I Peter 2:1-5.
April 7 The Power of the Word. Hebr. 4:12-13.
April 8 The Place of the Bible in Christian Living. Rom. 15:1-4.

Questions

1. How did we get our Bible?
2. Wherein is the Bible different from other books? What can the Bible do for us?
3. Why is the Bible not studied more seriously by a larger number of people?
4. What have you found to be the best system of Bible study?
5. How could our society get our people to study the Bible more diligently?
6. Tell about the joy in Bible study.
7. Outline briefly your favorite Book of the Bible.
8. What is the value of memorizing parts of the Bible? How could our society do more of it?

CHRISTIAN ENDEAVOR

April 15

The Place of Prayer in Christian Living

Ephesians 1:15-23

Tonight we will consider the second in this practical series of devotional topics. Last week we considered the subject of Bible study and next week we will study the importance of public worship for Christian living. It will not be our purpose to consider the reason for prayer. We have too long discussed the psychological and phisolophical aspects of prayer. If we instead endeavor to spend more time in prayer we will discover the joys and power thereof tenfold more than by continually discussing the merits and weaknesses of prayer. A man outside of the Christian faith may argue long and hard that there is no reasonableness to religion, if he will be honest he will try the power of the gospel of Jesus Christ and he will see it in a different light. If we would know more about prayer let us study the prayer life of Jesus, let us pray for ourselves, for our friends, for our churches, our pastor, our missionaries, those out on the highways and byways of life, our officers of government, and we will find a new interest and sympathy in all of these avenues of life.

Christian Endeavor Societies have been called prayer meetings, but only too often they have been discussion meetings, or even in some places entertainments, but prayer was almost totally wanting. Tonight let us earnestly pray. Have a pre-prayer service, plan to have the executive group together with the leader and the pastor meet in a small room before the service. Have a number of sincere prayers during the service and urge that prayer covenants may be renewed.

"We kneel, how weak! we rise, how full of
power!
Why, therefore, should we do ourselves this
wrong,
Or others—that we are not always strong?"

An ideal prayer will consist of adoration of God, confession of our weak, sinful self, consecration of all we are and possess, petition — asking for big blessings and small desires, and finally intercession—praying for others. Jesus prayed for Peter, for all His disciples and for all men down through the ages. Study the Lord's Prayer, that contains all the elements of a good prayer, it is also a good outline of the Christian way of life if men will abide by it.

Consider the prayers of Jesus. Just before He faced a crisis in life He spent the night in prayer. When tired and discouraged He spent extra time in prayer. In Matthew 11, He was met by the disciples of John who was doubting Jesus' Messiahship because the Kingdom was coming so slowly, note the discouragements which came to Him. Amid all these—"At that time" Jesus turned to prayer, and it was a prayer of thanksgiving. Do we turn to God with thanksgiving when we are most discouraged? Out of that prayer came that most personal invitation "Come unto me, all ye that labor and are heavy laden and I will give you rest." That latter phrase should be read, "And I will rest you." A study of the prayers of Jesus is in itself a very enlightening and inspiring lesson.

The church could do nothing which would be more rewarding than if they would renew the prayer life of all their members. The great things of this world have almost universally come as a result of prayer. The majority of the great men and women who were saints knew how to pray. The Church was born in prayer and grew in the atmosphere of prayer and it will grow much more rapidly than it now is growing if men would pray.

The reason why men do not pray more is largely that they are somewhat in doubt as to the character of God as a prayer-hearing and answering Father. They have never tried Him, and tested Him. If once all Christians would earnestly pray, things would happen, the world would recognize the power of the Christian Church as they never have before. Individuals would find that their lives would be purified, that new enthusiasms would come and new power be given unto them. Let the youth of this generation show what can be done through the power of earnest prayer.

Search The Scripture

April	9	Pray without ceasing. I Thess. 5:17.
April	10	Prayer means power. Acts 4:31-37.
April	11	Jesus, Man of Prayer. Mark 1:35.
April	12	Prayer in dark hours. Luke 22:41-42.
April	13	Prayer for temporal things. Matt. 6:11.
April	14	Prayer in secret. Matt. 6:5-13.
April	15	Prayer in Christian living. Eph. 1: 15-23.

Questions

1. Why should Christians pray?
2. How and when did Jesus pray?
3. What is the value of public prayer?
4. What would happen if all Christians earnestly prayed?
5. How could our society be improved by more of prayer in the service?
6. What method of prayer life have you found most helpful?
7. What could our society do to encourage regular prayer in our own members and for others?

Everywhere the Gospel bids the Christian to take sides against himself. He is to stand ready to forego his surest rights, if only he is hurt by so doing; while on the other hand, he is to be watchful to respect even the least obvious rights of others.—H. G. G. Moule.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

April 8, 1934

What Happens When We Break God's Laws?

Gal. 6:7, 8

The law is unto us a schoolmaster!

Pre-Prayer

Pause at His feet for ten minutes of united prayer. Watch God work, if you are faithful!

Problems

1. According to the law of generosity found in Luke 6:38—What happened to the miser? How is his soul affected? Is the memory of lost opportunities a fearful thing?
2. In Luke 6:31 the law of Kindness is given. Should we give to God as we expect Him to give to us? Do we? Give some examples.
3. To drink booze may be legal, but how does it measure up to God's laws?
4. Build a 110-story building on a frail foundation and what will happen? How are nature's laws, God's laws?
5. If a man breaks God's moral laws and the public does not find it out, does he break down any of God's laws? How about his character? His soul? His life?
6. Just how should a man regard the ten commandments as moral and spiritual laws for today? Summarize them.
7. We see wicked men rolling in wealth while good Christian people struggle along to make an honest and upright living. Nothing unfortunate seems to happen to the wealthy man, but something is happening all the time. He is rotting inwardly and he is calloused. How does the law of fear grip him? Is this one of God's laws?
8. God's laws of sowing and reaping proves true in grain and vegetables and fruit trees, how does it prove true to life?
9. According to Isa. 17:9-11 and Rom. 6:23, what is the punishment for sinning against God's laws?
10. How is the disobedience to God's laws like boomerangs? Matt. 26:51, 52?

Seed Thoughts

Life is sowing time.

The seed we sow is our thoughts and acts.

One may dodge human laws, escaping punishment, but never God's laws.

April 15, 1934

What Does Faith Mean?

"Faith is like a cathedral tower which begins on the earth but gradually rises toward heaven. Faith may have humble beginnings, but the big thing is where it points to and where it ends."

Pre-Prayer

The Greatest Faith Exercise in the life of every Christian, strengthened as you pray in groups, and with fervent, sincere willingness to TRUST Him! This is the secret of every successful Christian Endeavor.

For the Leader

Tonight we will discuss something which we cannot see, but which we fully believe and can testify to tonight. Every man out in the world and without Christ exercises "faith" every day even though they deny Christ. They use objects, matter, and devices daily in which they have faith. Our desire is to give those a real grip of faith in God and to strengthen our faith as His children.

Our Scripture is found in Heb. 11:1-6, upon which we will read and comment before we begin our discussions. (Read it.)

Faith is confidence in the reality of the thing for which we hope, even though it is unseen. **Hope does not mean guess!** It is by their confidence that the ancients won God's approval. Faith is more than believing something; it is really doing something about it. Many examples are given in this chapter. Faith is necessary to life. We cannot live without trusting someone or something.

Songs

"Faith is the Victory."
"Faith of Our Fathers."
Leave It There."
"My Faith Looks Up."
"Trust and Obey."
"Believe on the Lord Jesus Christ."
"Only Believe."

Problems

1. Two little girls were on the way to school. One said, "Let us stop and ask God not to let us be late." The other said, "I'm going to run as fast as I can and ask Him as I go." They both had faith, but which was the most fruitful faith? Why? James 2:26.

2. "Can you do it?" a Korean Christian was asked regarding some of God's work. "We ask such questions about man's plans," was the reply, "but not about God's work." Explain Phil. 4:13.

Questions

1. Faith means confidence. It is not mysterious, but simple. Heb. 4:16. How do the credit systems of today express faith in the majority of the public? How about the dollar bill and our faith in the government?
2. What does faith lead us to do? Heb. 11:8.
3. How does knowledge increase our faith? Rom. 10:9-15.
4. Faith in God includes several transactions. Believing, trust, lean hard, and wait and work. Explain the place of each and the results. Matt. 14:22, 23.
5. How does faith add power? Acts 3:1-16.
6. Why does deep-settled peace and fearlessness accompany faith?
7. How does faith work when the outlook is dark and everything seems to go wrong?
8. How does faith in God bring us in the closest of **Fatherly relationships** with Him?
9. How do you get faith and how do you keep it?

Note

The Word of God is as necessary to faith as the living root of the tree is to the fruit.
—Calvin.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Illinois

Heroes of Missions

In thinking of missionary heroes, we need to go back to the Apostle Paul. He was a real missionary, for he said: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Rom. 15:20. He first preached to Jews, but God had called him especially to be a missionary to the Gentiles and his great work was done among them. He founded churches in different parts of Asia Minor, then in southern Europe, and finally he preached in Rome. In Acts 14:19, 2 Cor. 11:24-28 and other places we get an idea of how he had to suffer at times.

One of the earliest Protestant missionaries in recent centuries was John Eliot, who lived 1604—1690. He preached to the American Indians in the neighborhood of the Puritan colonies and translated the Bible into their language. He was well known for his kindness. David Brainerd continued the work during the next century.

William Carey, that great missionary to India, early began to study different languages. He was interested in others and had a map of the world hanging in his shoe-shop. He went to India in 1793, where he did a great work as an evangelist and in translating the Scriptures.

Adoniram Judson went to Burma at about the time that Carey went to India. It was said of the people to whom he went that they "were as untameable as the wild cow of the mountains." He had to work six years before anyone was saved, but at last folks did believe and churches were built.

There are two men who always remind us of Africa, Robert Moffat and David Livingstone. It was through Moffat that Livingstone became interested in Africa. Livingstone sailed to that land December 8, 1840, and went alone into the very heart of the continent. By his love and kindness he won the natives and opened the way for other missionaries to go later. He loved the people so much that he refused to leave them even when his health failed. He died there, alone in his hut, May 1, 1873. We say alone, yet he was not alone, for he was on his knees praying when God took him.

Not all brave missionaries were men. There were heroines, too. One of them was Mary Slesser, who went to Africa in 1876. She worked alone among the natives there for years, working harder than many men. She cared for their sick, loved their children, built houses, judged their disputes and all the time told them of Jesus.

Then there was Mary Reed who worked so faithfully among the lepers of India. These are only a few of the men and women who can truly be called Missionary Heroes and Heroines.

Junior Topics

April 8

A Hall of Heroes: Heroes of Missions
2 Cor. 11:24-27

Why do we think of missionaries as heroes? The dictionary says that a hero is a man honored after death for exceptional service to mankind; a person of distinguished valor or fortitude. That describes many missionaries, does it not? It takes a really brave person to go into a strange country among people whose language he does not know and who may treat him very unkindly. The article on "Heroes of Missions" tells of some who went out bravely where Christ had not been preached. Try to learn more about them. Many missionaries today are just as brave as these. They have gladly left their homes and are willing to do without many good things that they may tell others of Jesus.

Plans for the Meeting

In our study this week we think of missionaries of the past rather than the present. Make this a missionary history lesson. It will help if you use the blackboard and make a list of names of missionaries as they are mentioned together with their field and date. Juniors should not only hear but learn at least this much concerning missionary pioneers. Study map showing Paul's journeys.

Questions

1. Why are missionaries called heroes?
2. What are some dangers early missionaries had to face?
3. How far did Paul go in missionary journeys?
4. Tell some of Paul's experiences while a missionary.
5. Are there heroes in mission lands now? Give reason for your answer.

Daily Readings

Unselfish hero. 2 Tim. 4:6-8.
Peter, the preacher. Acts 2:14-21.
Stephen, the martyr. Acts 7:54-60.
Bold witnesses. Acts 4:18-21.
Philip, the friendly. Acts 8:26-35.
Apollos, the eloquent. Acts 18:24-28.

April 15

A Hall of Heroes: Heroes of Peace

1 Kings 4:25

Many men and women have worked hard to put an end to war. They have tried many methods ,but even though peace is declared new wars spring up. In James 4:1 we find the cause of wars. Our Lord Himself is the greatest Hero of peace. He said, "My peace I leave with you." Those who love Him have peace in their own hearts and obey Rom. 12:18. He would have us know that fighting and quarreling are wrong anywhere. We are in danger of forgetting that we can do great harm by fighting with our tongues as well as in going to war.

Missionaries may be called real heroes of peace. John G. Paton said that when he went to the Island of Tanna in the New Hebrides the natives were almost constantly at war with each other. He taught them the wrong of war and although for a long time they did not want the missionary or his Christ, they finally listened and he had the joy of seeing a church built and men who were once war-like enjoying the Lord's supper together.

Later he worked on other islands of the New Hebrides where natives were just as war-like. After learning to love Jesus, two chiefs said: "We are the men of Christ now. We must not fight."

The same change has come in other places where Christ has been preached. There will be real peace when Jesus comes back as King. See Isa. 11:1-9.

Questions

1. Why may Jesus be called a Hero of peace?
2. In what ways are missionaries heroes of peace?
3. Tell some of the evils of war.
4. How may we obey Rom. 12:18?
5. Quote some Bible verses that speak of peace.

Daily Readings

Peacemakers' blessing. Matt. 5:9.
A keeper of peace. Gen. 26:17-22.
Good advice. Gen. 45:21-24.
Kings at peace. 1 Kings 5:1-7.
Prince of peace. Isa. 9:6.
If Jesus were King. Isa. 11:1-9.

A Boy's Prayer

I pray whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.

Make me unselfish with my joys,
And generous with other boys;
And kind and helpful to the old,
And prompt to do what I am told.

Bless every one I love, and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.

—Selected. Author Unknown.

THE SUNDAY SCHOOL LESSONS

April 8, 1934

The Child and the Kingdom

Lesson Text—Matt. 18:1-6; 12-14

Golden Text.—Suffer the little children and forbid them not to come unto Me; for of such is the kingdom of heaven. Matt. 19:14.

It is rather fitting that following Passion Week and Easter that we should raise the question as to what it really means to be a Christian. Jesus had chosen disciples who were to carry on His work and He was trying to teach them by word and example what was the nature of Christianity. It must be described in terms of the kingdom, but whenever Jesus spoke of the kingdom there came to the minds of the disciples the national hope, a kingdom of position and honor. Jesus tried to teach them concerning the spiritual kingdom. The disciples asked Him one day: "Who is the greatest in the kingdom?" and Jesus in answer took a little child and set it in their midst and said: "Unless you become converted and be as this child you cannot enter the kingdom."

There are two truths in this lesson concerning childhood which need to be recognized. The one is Jesus' attitude towards children, another is the qualities of childhood which are similar to Christianity. Jesus always emphasized the sacredness of personality whether it was a child, a woman or a man. He invited the children to come unto Him because they were in the kingdom. Jesus has meant a great deal to childhood. It is only in those countries where Jesus is known that childhood's rights have been recognized.

On the other hand Jesus says the qualities of childhood are characteristic of the Christian life. He does not mean the spirit of childishness which He so severely condemned in the Scribes and the Pharisees when He said that they were like spoiled children that would not play wedding nor funeral. They are like children sitting in the market place. "We have piped to you and you have not danced, we have mourned and you have not wailed." What are the characteristics of childhood that Christianity should have? In the first place it is that of wonder. A child wants to know. It seeks for truth. It wonders about things. So should be the Christian, open-minded, teachable, seeking for truth. The child also has great spontaneity. It is not selfconscious. It becomes so absorbed in the thing that it does that it is not selfconscious. So ought Christians to be. We should be unselfish, losing ourselves in our task. The child is also trustful. It has faith and confidence in its parents. So should it be with the Christian. We must trust our heavenly Father regardless of environment or circumstances.

April 15, 1934

Jesus Teaches Forgiveness

Lesson Text—Matt. 18:21-35

Golden Text.—Forgive us our debts as we forgive our debtors. Matt. 6:12.

We are living in a world of hate, jealousy, rivalry and competition. In fact up to the time of the depression we felt that rivalry and competition were necessary for the welfare of individuals. During this depression we are learning that rivalry and competition ruin us and that cooperation is God's law for life.

We have upon Calvary the finest demonstration of the victory of unselfishness and love over selfishness and hatred. Calvary reveals to us the meeting of God's best with man's worst. Jesus looked down from the cross and said, "Father, forgive them, for they know not what they do." But this spirit of forgiveness can not be bought nor borrowed. It is the fruitage of a king of life. It is produced in a life of love. There have been times when the church tried to force forgiveness through rules and regulations attempting to compel church people to love each other. It can not be done. Forgiveness is the natural outflow of a life of love. Peter had in mind a rule of forgiveness when he said, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" Jesus said, "Not seven times, according to the Jewish law, but in the divine government of the New Kingdom, seventy times seven." In other words, until it has become the rule of life.

No man or woman that is a Christian will carry a grudge for years or have an unforgiving spirit. Neither is orthodoxy a substitute for the spirit of forgiveness. Some men feel because they are right and wish to defend their position that they can become bitter and hate. This can not be. The first fruit of a life of love is the spirit of forgiveness. It need not be forced but comes as natural as the sunshine. May the study of this lesson have its desired effect in the church that Jesus' statement may be varified. By this shall all men know that ye are my disciples because ye love one another.

April 22, 1934

Our All For The Kingdom

Lesson Text—Matt. 19:16-30

Golden Text—It is more blessed to give than to receive. Acts 20:35.

Matthew 19 is a very significant chapter because it contains three incidents concerning family life which teach great truths concerning the kingdom. Christianity is a family religion. Most of the terms that Jesus uses to describe it are family terms such as Father, Brother, and Love. In chapter 19 we have first Jesus' discussion of marriage and divorce as the question was raised by the Scribes and Pharisees. He then blesses the little children which are brought to Him by their mothers which has already been discussed. And now we turn our attention to a young man who came to Jesus and asked what good thing he might do to have eternal life. Jesus said to him, "Keep the commandments." He said, "I have done this." Jesus then, after studying the young man, saw the weakness of his life and said to him, "If thou wilt be perfect, go and sell all that thou hast and give to the poor and thou shalt have treasure in heaven, and come and follow me." The point here is not an economic one. Jesus is not praising the poor, neither condemning the rich. He saw what it was in the life of this young man that was keeping him from attaining the highest and best. For another young man it might have been something else. This lesson should be one of heart searching. What is it in our lives that is keeping us from a full surrender to the highest and best and a full allegiance to the program of the kingdom?

Peter then raises the question of the reward for those who are willing to forsake all. He, of course, thought in terms of a future material reward. Jesus says if we forsake all, we shall inherit eternal life not only for the hereafter, for here and now. The greatest reward of a Christian life is life.

CORRESPONDENCE

Peoria Mission Young Peoples' C. E., 1001 N. Adams, Peoria, Ill. Four members of the C. E. spent a day hunting rabbits for a Rabbit Fry which the young people thoroughly enjoyed on a cold, windy night in January. There were 37 present and the whole evening was spent in good, wholesome fellowship and fun and games. Again we say, Christian young people can have a better time and more fun than all outside of Christ in their so-called amusements of the world.

Mrs. Jesse Heiser, President.

Peoria Gospel Mission. The Intermediates of the Peoria Mennonite C. E. are preparing a missionary pageant, "Take Christ Around The World," to be given sometime soon. Watch for the announcement and plan to visit the Mission on that Sunday.

Mrs. Sommer, Director.

DEATHS

Myers.—On January 13, 1934, at the home of his parents, George H. and Mattie Myers. John Myles Myers, aged 10 years, 4 months, and 12 days. Services and interment January 17 at Deep Rim. Rev. Hailenman of M. E. Church assisted the pastor, A. M. Fretz.

Moyer.—On March 3, 1934, near Blooming Glen. Henry C. Moyer, aged 87 years and 21 days. Funeral and interment at Blooming Glen, March 7. Services by A. M. Fretz, assisted by the brethren Wilson R. Moyer and Melvin Bishop.

Mrs. Mary Flickner.—Was born in Wolynia, Russia, June 20, 1853. On April 9, 1867, she was baptized upon confession of faith in her Redeemer. In the year 1870 she was united in marriage to Andrew Schrag. To this union were born two children, of which one died in early infancy. The father was also taken in death quite soon after the death of the child.

In 1874 during the immigration of the Mennonites from Russia to America she was among them. She procured a homestead with others west of the town of Moundridge. On the 17th day of May, 1876, she was united in marriage with P. A. Flickner. They were also permitted to enjoy the festivities of a golden wedding. However, two years from that time (September 10, 1928) her husband passed away in death.

To this union were born ten children, four sons and six daughters. After a brief illness of only two weeks she was called to her reward, February 23, 1934. She reached the ripe old age of 80 years, 8 months, and 3 days.

She is survived by seven children, two sons and five daughters. five sons-in-law, and two daughters-in-law, forty-two grandchildren and twenty-two greatgrandchildren, two brothers, one sister, one brother-in-law, four sisters-in-law, and many other relatives and friends.

Funeral services were held on Sunday afternoon from the home of Andrew C. Goering and from the Eden church. Burial was made in the church cemetery.

Sophia Julia Aeschliman Schluneger was born near Locle, Switzerland. She came to Pulaski, Iowa, June 1884. Shortly afterward she united with the Mennonite church of that place. In November 1886 she was married to Ch. Schluneger. They moved to Washington territory in 1887 and located in Whitman County, where she lived ever since. When in the year 1893 the Colfax Mennonite Church was organized they also united with that church and remained true, active members until they became members of the Church Triumphant. After a lingering disease of several weeks she quietly and peaceably passed into her eternal home, March 2, 1934.

To this union 12 children were born, 6 sons and 6 daughters. 2 sons and 1 daughter preceded her into eternity. 9 children, 16 grandchildren, 3 brothers, and 2 sisters mourn her departure.

The funeral took place March 5. A short service took place in Colfax, conducted by the Pastor of the Nazarene church, where she occasionally attended. The services in the church were conducted by Rev. M. J. Galle of Odessa, Wash.. Several selections were sung by our male quartette. —P. R. A.

MARRIAGE

Gahrman-Mill.—By Pastor A. M. Fretz at his home in Perkasie, Pa., on December 23, 1933. Mr. Norman S. Gahrman and Miss Ella Mae Mill.

Yothers-Musselman.—By Pastor A. M. Freth, Perkasie, Pa., on February 17, 1934. Mr. Henry R. Yothers and Edna S. Musselman.

Mill-Hockman.—By Pastor A. M. Fretz at Perkasie, Pa., on February 10, 1934. Walter Mill and Helen B. Hockman.

ITINERARY

for Rev. A. J. Neuenschwander among the Churches of the Western District Conference

April 8-	Sunday	Bethel College, Newton
April 9-10	Monday and Tuesday	First Mennonite Church, Newton
April 11-	Wednesday	Gnadenberg, Whitewater
April 12-	Thursday	Schweizer Church, Whitewater
April 13-	Friday	Zion, Elbing
April 15-	Sunday	Emmaus, Whitewater
April 16-	Monday	Hillsboro Church, Hillsboro
April 17-	Tuesday	Brudertal, Hillsboro
April 18-	Wednesday	Johannestal, Hillsboro
April 19-	Thursday	Friedenstal, Tampa
April 20-	Friday	Lehigh Church, Lehigh
April 22-23	Sunday and Monday	Alexanderwohl, Goessel
April 24-	Tuesday	Goessel Church, Goessel
April 25-26	Wednesday and Thursday	Tabor, Goessel
April 27-	Friday	Emanuel, Canton
April 29-	Sunday	West Zion, Moundridge
April 30-	Monday	Christian, Moundridge
May 1-	Tuesday	Garden Church, Moundridge
May 2-	Wednesday	Hoffnungsfeld, Moundridge
May 3-4	Thursday and Friday	Eden, Moundridge
May 6-	Sunday	Hoffnungsau, Inman
May 7-	Monday	Inman Menn. Church, Inman
May 8-	Tuesday	Bethel, Inman
May 9-	Wednesday	Hebron, Buhler
May 10-11	Thursday and Friday	Buhler Mennonite Church, Buhler
May 13-	Sunday	Halstead Menn. Church, Halstead
May 14-	Monday	Burrton Menn. Ch., Burrton
May 15-	Tuesday	First Church, Hutchinson
May 16-	Wednesday	Bergtal, Pawnee Rock
May 17-	Thursday	Einsiedel, Hanston
May 18-	Friday	Ebenfeld, Montezuma
May 20-21	Sunday and Monday	Pretty Prairie Church, Pretty Prairie
May 22-	Tuesday	Arlington Church, Arlington
May 23-	Wednesday	Bethany, Kingman
May 24-	Thursday	Zion, Belmont
May 25-	Friday	Free
May 27-	Sunday	Medford, Oklahoma
May 28-	Monday	Goltry, Oklahoma
May 29-30	Tuesday and Wednesday	Neu-Hoffnungstal, Meno
May 31-	Thursday	Saron, Orienta
June 1-	Friday	Kidron, Taloga
June 3-	Sunday	Bergtal, Corn
June 4-	Monday	Herold, Bessie
June 5-	Tuesday	Sichar, Cordell
June 6-	Wednesday	Ebenezer, Gotebo
June 7-	Thursday	Gruenfeld, Carnegie
June 8-	Friday	Bethel, Hydro
June 10-	Sunday	First Church, Geary, Okla
June 11-	Monday	Mennonite Church, Mennoville
June 12-	Tuesday	Eden, Inola
June 13-	Wednesday	Deer Creek Ch., Deer Creek
June 14-	Thursday	Loraine Ave. Ch., Wichita
June 15-	Friday	Open
June 17-	Sunday	Second Church, Beatrice, Nebr.
June 18-19	Monday and Tuesday	Wehrlose Mennonite Church, Beatrice

NOTICE—Due to the fact that Rev. Neuenschwander found it expedient to begin his work in the Western District a week earlier than was originally contemplated, the time which the churches have to adjust themselves to this program is very short. But it is hoped that the leaders and members of our churches will do all they can to pave the way for its accomplishment. May we pray God's blessing upon it.

If youth learned to work and save there would be little poverty in the world.—Onward.

PROGRAM

for the 136th Session of the Eastern District Conference of the Mennnoite Church of North America, to be held in the Eden Mennonite Church, Schwenksville, Pa., May 3-6, 1934

All Sessions on Daylight Saving Time

Conference Theme: "Building for Christ"

Thursday—2:45 P. M.

2:45-3:00—Devotional Services—"The Builders," 1 Cor. 3:9-10 ......Rev. F. H. Swartz

1. Report of Program Committee
2. Presentation of Delegates Credentials
3. Applications for membership
4. Report of Installations and Ordinations
5. Appointing of Special Committees
6. Reading of Minutes
7. Parochial Reports by Deacons (These reports are to be in writing and limited to 350 words.)

5:00-5:30—Bible Lecture—"Regeneration or Reformation"......Rev. D. J. Unruh
Closing Prayer......Rev. B. S. Graybill

Thursday—7:45 P. M.

7:45-7:55—Song Service
7:55-8:10—Devotional Service—Vice President of Conference......Rev. E. J. Bohn
8:10-8:40—Missionary Address......Dr. Harvey Bauman
8:45-9:15—Conference Sermon by the President Rev. A. S. Rosenberger

Friday—9:15 A. M.

9:15-9:30—Devotional Services—"The Plan," Heb. 8:5b Rev. A. W. Geigley

8. Report of Committee on Verification of Delegates' Credentials
9. Report of Committee on Complimentary Votes
10. Report of Conference Officers:
    President—Rev. A. S. Rosenberger
    Secretary—Rev. Freeman H. Swartz
    Treasurer—Mr. Alvin C. Alderfer
    Election of Conference Officers
11. Miscellaneous Business
12. Report of Home Mission Committee
    Election of two members
13. Report of Educational Committee
    Election of two members
14. Report of Committee on Conference Budget, 1934-1935
    Closing Prayer......Rev. Howard T. Landis

Friday—1:30 P. M.

1:30-1:45—Devotional Service—"The Foundation," 1 Cor. 3:11......Rev. S. M. Grubb

15. Report of the Mennonite Home for the Aged:
    Recording Secretary—Mr. Monroe Geissinger
    Financial Secretary—Mr. A. L. Bauer
    Treasurer—Mr. I. W. Gross
    Election of three members
16. Report of the Historical and Publication Committee
    Election of two members
17. Report of the Sunday School Committee
    Election of one member
18. Report of Bluffton College
19. Report of Witmarsum Seminary

5:00-5:30—Bible Lecture—"The Significance of Paul's Conversion,"......Rev. W. S. Gottshall
Closing Prayer......Rev. A. M. Fretz

Friday—7:45 P. M.

7:45-7:55—Song Service
7:55-8:10—Devotional Services......Rev. H. G. Nyce
8:10-8:30—Missionary Address......Rev. P. J. Boehr
8:45-9:15—Address—"The Forgotten Revival" Dr. Mudge
Closing Prayer......Rev. C. J. Landis

Saturday—9:15 A. M.

9:15-9:30—Devotional Exercises—"The Superstructure" 1 Cor. 3:12-15......Rev. R. V. Stubbs

20. Report of Orphans Committee
    Election of two members
21. Report of Building Fund Committee
    Election of one member
22. Election of one member on the Program Committee
23. Report on Trust Fund by Financial Committee
24. Discussion of Budget for 1934-1935
25. Report on Minister's Pension Fund
26. Unfinished Business
27. New Business
28. Report of Auditing Committee
29. Report of Committee on Resolutions
30. Selection of Place of Next Conference
31. Newly Elected officers take charge

Saturday—2:00 P. M.

Women's Business Session and Program, including addresses by Dr. Ella Bauman, returned missionary from India, and Mrs. P. J. Boehr, returned missionary from China.

Saturday—7:45 P. M.

Brotherhood Session

Sunday Morning

Sunday School
10:15 A. M.—Conference Communion Service in charge of the local pastor

Sunday—2:00 P. M.

Joint Sunday School and Young People's Program

Program Committee
J. B. Bechtel
W. S. Gottshall
U. S. Stauffer

Notes

Schwenksville is on Route 29, and the Eden Church is in town, about a quarter of a mile from the station on the Perkiomen R. R., which runs trains between Philadelphia and Allentown.

JOTTINGS

The Second Mennonite Church of Beatrice, Nebraska, had the pleasure of having Rev. Philip Wedel of Moundridge, Kansas, conduct a series of meetings. Those who attended expressed appreciation of the work that Rev. Wedel did while in Beatrice.

The Ladies Aid Society of the First Church, Philadelphia, Pa., held its annual Love Feast and Anniversary on the evening of March 13, on which occasion the address was made by Rev. Forrest E. Dager, D. D., one of Philadelphia's leading ministers and Bible teachers.

Immanuel Mennonite Church, Los Angeles, Calif., entertained as its guest Rev. J. J. Balzer of Mountain Lake, Minn. Rev. Balzer was secretary of the Home Mission Board of the General Conference when it sponsored the organization of Immanuel church as a mission. Next year the General Conference will hold its meeting in Immanuel church. At that time the Diamond Jubilee of the conference will be celebrated.

Rev. D. S. Wipf and P. R. Schroeder who have been doing extension work in the interest of Freeman College, in the neighboring town of Dolton, S. D., have completed their work in this field and the verdict of the community, if newspaper reports are correct, is that the work was satisfactory. An interesting program was presented in Bethesda church by those who were engaged in the extension work.

Rev. T. J. Dick of Mountain Lake, Minn., was in Freeman, S. D., visiting with relatives and friends and transacting business. He occupied the pulpit of the South Church of which his brother-in-law, P. R. Schroeder, is pastor.

Dr. Harvey Bauman, missionary on furlough, is at present visiting the churches throughout the west in the interest of missions. He was in Mountain Lake and the surrounding communities.

The plan to send some of the Mennonites now in Harbin to Brazil has met with some difficulties because of the attitude of the Brazilian Government, according to a report received by Rev. P. H. Unruh from Germany. However, there are indications of a more favorable action. Should this fail, the remaining refugees in Manchuria will have to be sent to Paraguay, the only country in the world where the door still remains open to refugee immigrants.

Rev. C. H. A. van der Smissen, writing for "Der Herold," recalls an interesting experience on one of the trains carrying Russian Mennonite immigrants west, way back in 1876. It happened that the conductor requested him to translate something that the car load of immigrants were saying and it turned out that these people were Mennonites whose shedule was so closely arranged that they had been unable to secure food for themselves before taking the train from New York. Rev. van der Smissen immediately telegraphed to his father, Rev. J. van der Smissen, at Wadsworth, Ohio, who was then principal of the Mennonite school there, to arrange for having the train held up at Wadsworth and food provided for the car full of hungry people. The elder van der Smissen and a number of brethren were on hand when the train halted and the brethren were liberally supplied with food. Rev. van der Smissen is now wondering whether any of the party might be alive who could recall the incident.

Writing of the earthquake in India, Missionary John Thiessen says: "Maybe others will have written you already about the India-wide earthquake last Monday afternoon at two o'clock, January 15. It might easily have been that our entire mission property would have been utterly destroyed. In some parts of India whole villages and cities have become heaps of ruins. Our houses shook as though they were built of toy blocks. We ran out of the houses as fast as we could. As soon as the shocks were over we phoned to the other stations and they reported the same. After a few days we heard that the whole of India had been shaken. Severe damage is reported from northern India where there are several thousand dead as a result of the quake. Here at our station only one wall in the schoolhouse cracked. But as suddenly as it came, on one of the brightest days, no warning nor clouds in the sky, no blowing of wind, all of a sudden everything was in motion; reminds us again how suddenly we may be called from this life. If this would have come at two o'clock at night when all peopde are in their houses and if it would have come everywhere as severe as at some places, then the deaths would likely be numbered in the millions instead of the thousands. As far as I remember I have heretofore never heard of an earthquake shaking a whole country some three thousand miles long and over a thousand miles wide. Indeed, our 'solid rock' is happily something more firm than this globe, because we have now seen how this earth can tremble like a feather."

The ministers of the Eastern District Conference held their quarterly Conference in the Flatland, Pa., Meeting House near Quakertown, March 23. Two interesting and helpful papers were read: "The Vicarious Suffering of Christ," by Rev. A. S. Rosenberger, and "The Place of Vicarious Suffering in the Life of the Minister," by Rev. A. M. Fretz.

Arrangements are being made for the 1934 Retreat to be held at the Girls' University Camp near Green Lane, Pa. These retreats in the East have been conducted for a number of years and the attendance in late years has been to the capacity of the camp. It is expected that the one this year will have the usual support.

The Inman, Kansas, church had the pleasure of having Rev. Philip Wedel of the Eden church, Moundridge, Kans., conduct a series of meetings from Feb. 18 to 23.

Passion Week services were conducted by the Moundridge, Kansas, churches. At every service one of the seven words of Christ on the cross was used as a text.

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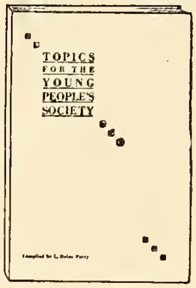

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VOL. I HILLSBORO, KANSAS, APRIL 17, 1934 No. 8

EDITORIAL

Many people make a practice of carrying a Bible of pocket size with them continually. This is only a splendid habit if added to it is the habit of reading it continually. Just to have a Bible with one and keeping it in the pocket until it wears out is like carrying a lucky charm or the proverbial "rabbit's foot." It is to be assumed that the Bible carrier is both a Bible reader and a Bible student. There is a difference between reading the Bible and studying it. Some kind of reading, especially the kind that must read a chapter a day and then forget all about it, is not a very effective way of using Scripture. To choose a chapter at random and then close the Book with a feeling that one daily task, at least, is out of the way, will not go very far toward building up the Christian character and faith. No kind of reading helps unless it is intelligent reading and a seeking after a larger grasp on the Truth. Sure, we should read our Bibles every day. We should go at it systematically with the idea of getting something helpful from it whenever we take it up. We should hunger and thirst for its message just as our material bodies hunger and thirst for the meat and drink that our Creator has provided for them. But we should never give it the superstitious regard in the superstitious way that those who are ignorant of the gifts of God give to their charms and lucky tokens. G.

Several notices have appeared in The Mennonite and Christian Evangel with reference to a group of Mennonite refugees from Russia being battered about from pillar to post without finding a haven that might offer them the slightest opportunity for food or security either in Syria or Turkey. In normal times such an unfortunate group would have received general notice and efforts would have been made to rush help to them. They seem to be altogether out of reach of communications from their brethren in other countries and, while efforts have been made to reach them and ascertain their real condition, little has been accomplished. When the Armenians were the victims of deadly persecution the whole world knew about it. Now, with thousands of Mennonites perishing in the wilds of northern Siberia where they have been banished to be worked to death, starved and frozen at the same time in the effort of the Soviet Government to **liquidate**, as they say, the people they do not want and with, who knows, how many other groups wandering in misery as is the lot of the Syrian group, future historians may have to tell the story of masses of martyrs who perished because their crime was that of being loyal to the faith. It is to the credit of American Mennonites that they have made every possible effort to relieve their suffering brethren across the sea, but the pathos of the situation is that there are many others of our faith who cannot reach us with their cry and we cannot locate or help them with assistance that might save their lives. G.

It does not often happen that an organization connected with a congregation is older than the organization itself, but this is what has happened in the Second Mennonite Church of Philadelphia. Thirty-eight years ago a new section was being developed in what was then the northern part of the city and many of the members of the First Mennonite Church of that town were moving into this section, who might be lost to the church if provisions were not made for taking care of them. It also happened that the young people of the Christian Endeavor Society were asking the church officials for something to do in a constructive way that might help the church. A mission was opened in a private house and about the first thing done was the organization of a Ladies Aid Society, a Sunday School, and a Christian Endeavor Society, as well as the conducting of regular Sunday evening services. It was not until three years later that the little group of workers were organized into an independent congregation known as the Second Menonnite Church. So it happened that both the Sunday School and the Ladies Aid Society are older than the church itself. C. E. societies sometimes must be renewed. The present C. E. Society of this church is the successor of several others but, according to present indications, it promises to be more enduring because of a better organization. Churches in our day, especially city churches, have a hard time in maintaining themselves and they are not in the habit of swarming like bees. They feel that their needs are such that they could not spare a group that might migrate to some other locality, especially if that group did not go beyond a walking distance. This is what happened, in this case. Twenty-two members from the other church identified themselves with the new organization and several others after the organization was completed. A few of these returned to the old church. This was all that the old church lost in membership, though it continued financial support for several years afterward. Since that time, 35 years ago, less than one could count on one's hands have come from the parent church. The rest of the membership were drawn from the community and came from non-Mennonite families. Someone has said that it is a gift to humanity to make two blades grow where only one grew before. We might add that it is a sign of healthy progress when two Mennonite churches take the place of one, especially when the reason happens to be to strengthen the church and not to express the dissatisfaction of a faction that is not at peace with the rest.

G.

THE CHURCH AND HER CREEDS

Scripture: Matt. 16:1-12. Text: John 8:32

"The Church and Her Creeds," opens one of the most delicate and difficult problems of our time. It is a "serious" theme when creeds are crumbling on every hand, and "secularism" is threatening the very existence of all religion. Jesus one day said to those who were following Him, "Ye shall know the truth and the truth shall make you free." Those words cut to the heart of Creeds. Creeds ought to be based on "truth," in so far as we can discern truth through "a glass darkly."

I. What is a Creed?

Webster says, "A brief statement of belief." So this morning we are touching upon the most tender spot in our spirits — **beliefs.** Of all things nearest our hearts, are our "beliefs," our "creeds."

A history of creeds reveals the important fact that it is not a "stationary" fact; **creeds are continually changing.** Much of the tragedy of the church has been the effort to **"state beliefs,"** and then "defend" them by **"building a wall"** so they might **"stand."** But build that wall as high as we will a "Moses," a "Jesus," a "Martin Luther" ushers in a Reformation; and **"old"** creeds give way to **"new"** ones.

"We see through a glass darkly," how can we hope to write creeds which have a copyright on truth. The Kingdom of Heaven is a "growth," and as that Kingdom grows, our creeds must "grow" with it. "I have yet many things to say unto you, **but ye cannot bear them** now — the Spirit of Truth — will guide you into all truth."

That Spirit of Truth reveals "new insights," new "prophetic truth" to each generation. As those insights come, creeds must grow to conform to purer Love, Higher Ideals. War, Liquor, Slavery were "accepted" by the society of Jesus. Slavery has gone, War and Liquor are making their last stand. Why the change in attitude? Because the Spirit of Truth is still leading into "new insights" and "new paths."

Build your walls as high as you will, you cannot imprison a Moses, a Christ, a Luther. If your creeds are true, they will stand; if they are false, they will fall — in spite of all you can do. "Ye shall know the truth and the truth shall make you free."

II. Keeping Creeds in Their Place

The value of everything we use lies in the art of keeping it "in its place." Food is a good thing; but you must put it where it belongs. Gasoline is a good material; but be careful where you ask it to work. Poison is a good thing; but watch the place where you pour it. Creeds are very necessary; **but they have a place.**

Today we have two extremes which battle with one another. One extreme says, "Creeds are the most important thing in religion; if you **believe** correctly, you are saved." The other extreme says, "Why worry about creeds; it makes no difference what a man believes anyway." Both these attitudes kill the dynamic religion of Jesus Christ.

An argument, a battle, a split drives the spirit of love and tolerance away. While we argue about our creeds and beliefs, men and women die in sin and darkness. Let us decide where a Creed **belongs**; and then **put it there,** and then **work together** to build the Kingdom of God.

Where does a Creed belong? I should place the Creed **"in the life of the individual"**. A man's **conscience** should dictate his Creed, not a minister, church committee, or conference.

Many of my readers are General Conference Mennonites. Do you know that we have no "Official Creed?" We have tried to adopt one in the last two sessions of conference, but we have not. **I hope we never will have an "Official Creed."** It stagnates the Religion of the Living Christ.

The Jews held that **Jerusalem** was the place to get your Creeds and do your worshipping; the Samaritans said, **"in this mountain."** Jesus, speaking to the Samaritan woman at Jacob's well, said, "Neither in this mountain or at Jerusalem—but in **spirit and in truth."** Wherever man has found fellowship with God the Father—there a Creed is born, and religion expresses itself.

The **"Holy of Holies"** of this "Temple" of God is a **Man's Conscience."** That conscience is "Holy Ground" upon which no priest dare tread; God alone **has,** and **should have,** access to that secret chamber. "Ye shall know the truth and the truth shall make you free."

III. Great Creeds of the Church

The Bible is the oldest Creed we know — that is, part of the Bible is in Creed form. "All Scripture is given by inspiration of God, and is profitable for **doctrine,** reproof, correction, for instruction in righteousness." The Bible is a "brief statement of beliefs" of the church through the ages, **plus.**

The Apostle's Creed, written by the early church to counteract the heresies of Marcion and Gnostics, has released great power in the church in its day. By its dynamic, religion has moved forward to this day. It is a great Creed of the Church.

The Mennonite Creed is important to us. We have no "Official Creed," but our fathers stood for definite truths and insights. **"Absolute Religious Tolerance!"** That is one reason why we have no "Official Creed." You can't have "Official Creeds" and "Absolute Religious Tolerance." **They contradict each other. "Absolute Love!" That is,** be a non-resistant," "return good for evil," "take no life." **"Simplicity of Life!"** Traditional Mennonites have never tried to "Keep up with the Joneses." Take what you **need,"** give rest to others who **need.**

Do we need those "creeds" today? Yes, we as Mennonites have a contribution to make to the world; large enough to make any sincere minister and layman tremble before the throne of God, and humbly ask for wisdom and guidance; not trying to tell God what we want, but asking God to lead us where He desires—even though it be through the Garden to Calvary. "Ye shall know the truth and the truth shall make you free." **What a responsibility!**

In conclusion, what of the Future? No one knows what the Creeds of the Future will be. I do say, I firmly believe we are on the eve of a reformation of world-wide significance. Some Moses, some Luther, the Living Christ will yet break through our weak **Modernism** and **Fundamentalism,** our **Humanism** and **Atheism.** When that reformation comes, our Creeds must be changed to conform to "new insights," purer "Love," a greater God.

In my own thinking, I have arrived where I **require** a Creed of but one word: L-O-V-E. "For **God is Love."** If a man has LOVE at the core of his life, I shall not worry about the minor details of his creed.

"I believe in a God of Love; and One whose attitude toward all mankind is one of Supreme Love and Forgiveness.

"I believe in Jesus the Living Christ, the Son of God; and in the potential Sonship of every member of the Human Race.

"I believe in the Kingdom of God; and that it **can**, and **will**, be established among men."

You say, "That isn't expecting enough from yourself or others." My answer is, **"Just put L-O-V-E at the core of every act for one week,"** you "will know of the doctrine," whether it be of God—." And you will "know" also that it has "expected MORE" of you than any Creed you ever memorized. For "Love" leads through the Garden to Calvary.

Ah! "The Church and Her Creeds!" "Ye shall know the truth and the truth shall make you free." Carl J. Landes.

Philadelphia, Pa.

IF JESUS HAD NOT BEEN

So much of the regretable still exists, of sin and its resultant crime and misery, in an otherwise desirable world, that one may permit it to obscure — as a cloud the sun, the brighter and more hopeful conditions of today. True, there are temporary set-backs; the policeman gets killed, and not the bandit. Law is defeated by a mob. But "better light a candle than curse the darkness," for the "stone cut out without hands" will ultimately "fill all the earth." Theodore Roosevelt said, "It is impossible to realize what the world would be, but for the Light of the Bible."

First—Man would have remained in impenetrable darkness as to the Being and Nature of God, had not Jesus been. Geologic research throws little light on the true God. Gloom enshrouded the mind till God revealed Himself through the medium of His Son. "The whole world was lost in the darkness, of sun, the Light of the world is Jesus." Even to the ingenuous Greeks, He was an "Unknown God." As a kind understands only the language of its kind, so Christ as man thus came within man's comprehension, as Person to persons. Then "they that sat in darkness saw a great Light." A late erudite naturalist, a mind of exceptional penetration, writer of many books, and fairly immersed in light, but strangely unable to accept the Christian idea of a God apart from creation, or Christ whom he called the "myth of a man-God," yet said, "I must admit, however, that Christianity has lifted and enlightened the world as everything else combined could not." I confess I grow enthusiastic over the evident success of Christ, the "Light of the world," the increasing host of children pouring from a million Bible schools with an ever growing intelligent knowledge of God. I rejoice at this Light penetrating the darkest corners of earth, foreshadowing the time when "They shall teach no more, Know ye the Lord, for all shall know me from least to the greatest."

Second—If **Jesus had not been**, unmerciful selfishness would have characterized man, regarding not rights of ownership nor life. Biology discloses human kind in past ages much like animals, red in tooth and claw. Near here, Edgewood, Ia., nine human prehistoric bodies were unearthed in an ancient cave, one seven feet tall, the absence of the head indicated violent death in jungle battle. That selfishness dies hard is evident in business, which seeks all the trade: it lingers in contest between churches. A missionary tells of an exceptionally bright African lad, name Lazarus, who saves his Sunday School cards, knows Bible verses, and though unsaved, tries to live the "Jesus Way;" he finds this beyond him. When asked the trouble he replied, "The Golden Rule." "As ye would that men do to you." When recently the missionary inquired how he got along, he hanged his head acknowledging defeat, "I took the biggest potato," he said. Unwittingly he announced in miniature a world trouble, its tragic plight caused by selfishly taking the "biggest potato" with no thought of others. In the train of self has followed untold suffering, it passes by the road-side dying man; the unfortunates themselves lacked sympathy for each other, as in case of the impotent man, "when I would enter the pool, others go in before me." God's image in man is buried deep, and would forever remain so, but for the mission of suffering, under the spirit of Christ. The innumerable agencies of relief mark the progress of His spirit of mercy and sympathy in the hearts of men, as selfishness gives way to self-sacrificing love.

Third—If **Jesus had not Been** — Man would have been in a world without hope. Can one picture a hopeless world, meaningless, futureless, with inescapable griefs, burying the dead without hope of redemption or immortality? Who can imagine man's sad estate, the continuity of which could never be broken. We have only to visit the isolated sections of earth, or slum districts, to envision what the world would be (or worse) had Jesus not been. Unbelievable conditions of ignorance and misery. A world abandoned to its fate of wretchedness and ruin. Recently a university professor questioned the "Proof of Immortality," but finds it too late to get a following. Feeble and futile indeed is puny man, who would retard a cause which holds forth a hope, the reality of which is demonstrated daily to the world: A cause of which it is written, "Shall prosper in His hand."

Should not His healing touch, His lift from sin-burden, the mighty host of every kindred and tongue, "Returning with songs and everlasting joy upon their heads," be cause to awaken praise and thankfulness for Light, Relief, and Hope, upon which the sun never sets, because Jesus has been, is, and ever shall be, the increasing Christ.

T. Richardson Gray.

Edgewood, Iowa.

BROTHERHOOD TOPIC FOR APRIL 1934

Our Mission Work Among The Amercian Indians

This work is scattered over three large fields in three states, Oklahoma, Montana, and Arizona. Three tribes with three languages are included: Cheyennes, Arapahoes, and Hopis. Seventeen missionaries, including the wives, are at work on these fields, taking care of fifteen stations, including two out-stations.

The total number of Indians for whom our conference is responsible is about 3500, of which about 25%, or 850, have been won for Christ and the church. That is a good percentage compared with the mission work as a whole among Indians.

Two Indian languages have been reduced to writing by our missionaries, namely Cheyenne and Hopi. The first of these is especially difficult, one of the most difficult languages in the work, if not the most difficult. If Bro. Petter had not had at least six languages before he started the Cheyenne, it is doubtful whether he would have had the ability to master Cheyenne as he has. He has written a large dictionary, about as big as Webster's unabridged, a grammar, a song book, translated nearly all of the New Testament, which he hopes to finish within a year, Pilgrim's Progress, etc. In Hopi we have the four Gospels translated, a song book, and the best Bible stories from the Old Testament. The Arapaho tribe is too small to have their language reduced to writing.

Had it not been for the fact that we had the Cheyenne language in writing, it is doubtful if we would have begun mission work in Montana, where about one-half of the Cheyenne tribe was transplanted by the government. It was practically certain that no other missionary would ever undertake to translate the Bible into Cheyenne, and we felt that we must give them the gospel in their language. So in 1902, Bro. Petter made a trip to Montana, and visited the tribe there, bringing them greetings from their brethren in Oklahoma. The fact that a white man spoke Cheyenne was so unheard of among them, that when Bro. Petter arrived there, he had the following experience, which we give in his own words:

"When I reached these people, there was not a little commotion. An old woman whom I addressed in Cheyenne stared at me, then fell to the ground and cried to the other, "Come, he speaks Cheyenne. Can it be that he is our Messiah?" Well, he was not the Messiah, but a messenger from Him. Soon here also the work was started, Bro. G. A. Linsheid being the first missionary here, he having also the language.

Oklahoma

Cantonment and Fonda.—Brother and Sister Linsheid live at Canton and serve both stations, which are about 20 miles apart. Their native helper is Whiteshield. He looks after 350 Indians, of whom one hundred are church members. They are much scattered which makes the work difficult in many ways, especially now when money for gas and cars is scarce.

Canton and Deer Creek.—Brother and Sister H. J. Kliewer live at Thomas near Deer Creek, but visit regularly also Canton, about 35 miles away, where the native helper is stationed. He takes care of about 325 Indians, of whom about 95 are church members. At Canton is the Arapaho church, and at Deer Creek the Cheyenne.

Clinton and Hammon. — Here Brother and Sister J. B. Ediger are stationed. They live at Clinton, but have charge of both stations, some 35 miles apart. The native helper, Homer Hart, is doing much work at Hammon. Here also about 95 members belong to the two churches. Bro. Hart gets $25.00 a month when we have the money. So here special gifts are welcome.

What makes the work on all stations difficult is the fact that the Indians are so much scattered. Then the peyote eating and drinking has a strong hold on them, as also in Montana. They make a religion of it, and meet usually on Saturday night, seemingly purposely trying to make church attendance for peyote friends almost impossible, because on Sunday morning they are still weak from the after-effects. While they are under the power of the poison they are as in a trance, hearing beautiful music and seeing exquisite colors, forgetting all pain and care. They seem to be in heaven for a little while. But it shatters the nerves and the health for many. The worst is the double hold it has on its addicts, both physical and spiritual. We should pray more for these slaves of peyote.

Montana

Lame Deer and Muddy—Brother and Sister R. Petter, our senior missionaries, are stationed here, and as already related in the introduction, he is chiefly occupied with translation work. The station Birney is also worked from here by a native helper. There are nearly 200 members on these stations. Four native helpers have received for years special instruction as helpers, and three of them are doing good work; the fourth did also until recently when peyote caught him in its net. May we all pray for him especially.

Busby and Rosebud.—Brother and Sister A. Habegger have charge of these places, they have also four native helpers, but they change off. There are over 100 members in this church. Both here and at Lame Deer the Indians have tried repeatedly to oust our missionaries from the field, but so far in vain. The last attempt was made last summer when peyote dealers were arrested by government agents. But the blame was put on the Mennonite Mission because one of the policemen who helped in the arrest, was a member of our church.

Ashland. — Brother and Sister Valdo Petter are stationed here. What makes the work hard is the proximity of the Catholic school and mission. But only our mission gives them the full gospel. Pray for this work.

Arizona

Oraibi.—Brother and Sister J. P. Suderman are stationed here. Recently they had a regular revival here, which resulted in the addition of 16 new members to the church. Here it is not the peyote evil, but more the snake dance and secret organizations that make the word hard. Pray for it.

Moen Copi.—Here Brother and Sister F. A. Johnson are at work, our first native helper who has charge of a station. He is doing good work, and the interest of the Hopis is growing, where until recently there was hostility against the mission.

Hoetevill—Here Sister Mary Schirmer works all alone. Sister Schirmer had adopted an Indian child years ago, Daniel, who will finish the Los Angeles Bible School this year. He has the best reputation in the school, and is a member of the gospel team. If we had the money, we could perhaps employ him as assistant to Sister Schirmer, who is not young any more.

So on all stations the chief needs are **prayer** and **money**—prayer as indicated above, and money to furnish translation and employ more native helpers, so as to make them grow into independence.

HERE AND THERE IN THE WORLD PARISH

Japan is feeling the leavening of Christ, according to Dr. Gideon F. Draper, veteran missionary. Dr. Draper, who is now retired and living among his children in the Gospel, reports that among the Japanese Christmas and Easter are occasions for many celebrations expressing the real spirit of Christ. He writes, "God has so blessed our work here in Japan that a living, aggressive native church has been established. It has such strength that even if all the missionaries and all mission funds were to be withdrawn, the work would surely go on, though of course it would be seriously hampered for a time. But the Truth has been planted in Japan.

A Missionary Views America

If America could see herself as those who have a fresh perspective see her, there would be here a mighty Christian awakening. A missionary to India returned after years in that country and traveled through the churches in his native America. He writes to the editor of the World Methodist Press in these words:

"Arriving in this country on furlough nearly two years ago, I became quickly convinced that India was in no greater need of Christianiza-

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EDITORS

Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

tion than America. I was plunged into months of deepest gloom at what I found upon returning after six years in India. There seemed to be no place in the Church where the spirit of God could break out, but it seemed vital that there should be such an outbreak. This whole problem has filled the two years of our 'extended' furlough. A year in Teachers' College, Columbia, only seemed to increase the sense of urgency. The election found the Socialist Party intellectually respectable as never before, but no nearer legislative victory. There seemed need for a movement like Indian Nationalism, which would cut deep into the life of the Church, be purifying in power, and make Christianity mean frank repudiation of the guilt of our day. It would be conviction, repentance, and conversion, but with a new content. It would be individual, as it only could be, but it must be as social as redemption, as Christ's cross. The next year, this winter, brought me into Michigan to tour the entire state, presenting the work carried on by the church in India. In going about I have been impressed with the fact that ministers and laymen alike, the most devoted of them, are saying something must be done, but they are asking, 'What can we do?' There is a feeling of futility, a sense of no place to take hold, akin to my inability to find the place in the Church where it seemed the Spirit of God could break out. This all set me to thinking more than ever along the same line of the need of a Christian awakening in America."

RELIGION

Albert Oswald, Aurora, Nebr.

"So God created man in his own image, in the image of God created he him."

This is the climax of God's creative acts. The features which set this act above the creation of the material universe and animal life are: (1) the erect posture of man, (2) the power of reason and reflection, (3) the faculty of transmitting thought by speech, (4) God-consciousness or religious instinct which is accounted for by man's triune nature, body, soul, (or life), and spirit.

What is religion or the religious nature? A belief binding the spiritual nature of man to a supernatural being. As involving a feeling of dependence and responsibility together with the feelings and practices which naturally flow from such a belief. The word is derived from a Latin word, meaning "bind." For instance, it is used to denote the fastener used to bind a boat to the pier. Your "religion" is the fastener between you and your God. If, therefore, you are fastened to your God by Christ then your "religion" is Christian. If your God is fashion, then the intense feeling and desire you have to be fashionable, is your religion.

How does "The Book" define religion? "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This definition is in two parts. The first shows "religion" in practical action. It is your relationship to your God expressing itself by actions toward your fellowman who is God's consummating handiwork. But we will pass this definition by, as this was to be an article on religion from the angle of false religion. Nevertheless let the reader keep in mind the great importance of it.

Failure to live up to the second portion of this definition, "keep oneself unspotted from the world" is the source of false "religion." What is the "world"? Scripture uses the term in three different ways. And the dictionary gives other uses. The Bible uses are, (1) mankind or the human race. For example, "For God so loved the 'world.'" (2) The material earth and its contents. For example (Ps. 50:12), "For the 'world' is mine and the fullness thereof." (3) An attitude that is spiritual and good. Ils. by Jno. 15:19, "If ye were of the 'world,' the world would love its own, but because ye are not of the 'world,' but I have chosen you out of the 'world,' therefore the 'world' hateth you." In the passage "keep oneself unspotted from the 'world,' " world has the meaning of materialism and evilmindedness. This 'world' is dominated by Satan through the organizations which he controls. Principally the governments of the earth as they exist today. The writer does not wish to be misunderstood here. Governments are not always directly responsible for evil, but it exists because of their permission and indifference. Governments were ordained of God, and are very necessary. And we are to be subject to them in so far as they do not violate the Scripture. But because of sin, Satan in this age has control of the governments of the earth. This is shown by the temptation of Jesus when Satan takes Him up into a high mountain and mentally shows Him all the kingdoms of the "world" and the glory of them, and says unto Him, "All these will I give thee if thou wilt fall down and worship me."

Dr. Scofield states the matter thus: The "world" or "world system" is the arrangement under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure. This world system is opposing and powerful with armies and fleets. It is often outwardly religious, scientific, cultured and elegant, but seething with national and commercial rivalries and ambitions. It is upheld in any real crisis by armed forces and is dominated by satanic principles. An idea of the climax of this world is given in Rev. 13:8, "And all that dwell upon the face of the earth shall worship him, whose names are not written in the 'Book of Life' of the 'Lamb' slain from the foundation of the 'world' (earth)."

The false religions may take subtle and appealing methods to draw men to them. Such as "salvation by works," which might be based on the scripture, "visit the fatherless and widows in their affliction." Or it might take any one of many materialistic ways, such as love of money, self, fashion, property, power, fame, etc.

God's object in creating man in His own image was to glorify Himself. But this object was frustrated by Satan persuading man to sin. But the works of Jesus again made it possible for man to glorify God, for by becoming man He overcame Satan in the flesh. Therefore Jesus says (Jno. 7:4-5), "I have glorified thee on earth, I have finished the work thou gavest me to do. And now, Oh Father, glorify thou me with thine own self, with the glory which I had with thee before the 'world' (earth) was."

Since man was made in the image of God it follows that man was intended to reflect the glory of God of which man is the image. Hence the scriptural injunction, "Let your light so shine before men that they may see your good works (visiting the fatherless and widows, etc.) and glorify your father which is in heaven (being clean in thought and action)."

After Christ's work on earth was finished, the Holy Spirit was given to carry it on. Therefore, the test of any religion is, whether that religion by the promptings of the Holy Spirit accepts the work of Jesus on earth, and thereby glorifies the Father. Any man's religion that by its teaching and actions does not glorify the three members of the triune God, is false. True religion, then, and its climax is expressed in the words of the prophet Habakkuk: "And the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

CORRESPONDENCE

St. John's Mennonite Church, Pandora, Ohio, March 12, 1934. Greetings to the editors and readers of The Mennonite and Christian Evangel! We are still on the map. At the yearly meeting the church gave our beloved pastor, Rev. Toews, a call to stay another year. Under his efficient ministry God has blessed, and we believe the church has had a marked growth spiritually.

February 11, Prof. A. Warkentin of Bethel College gave us an inspiring message on the first chapter of Revelation, so that our hearts were gripped by the expounding of God's Word in its fulness.

There has been much sickness this winter among so many church members, but the Lord was so very gracious in restoring most of them back to health, with the exception of a few who are not yet able to be out, but trusting God, He will restore them back to health in His own secret time as He sees fit. We were firmly in the grip of king winter during the month of February, just as our meetings were in progress.

Our evangelistic meetings started February 18, and continued to March 2. During the first week of the meetings our pastor was absent, as he was called to Idaho on account of the death of his father. We greatly regretted his absence, but God's ways are always best. Rev. D. J. Unruh of Landsdale, Pa., was the evangelist, and is a man of much prayer and carries a burden for the lost. The message delivered in his impressive manner aroused great interest, and were indeed rich and wanderful. We felt the presence of the Lord in every service of the two weeks. The opening of the second week of services showed a deepening interest and an added burden of prayer on the church-membership. Prayer meetings were held in homes both in town and in the country, which were indeed a great asset to the meetings, also the pre-prayer service half hour before the meetings. And best of all, there was an interest in salvation on part of some, and prayed through to definite victory. Wonderful transforming power of our Lord and Savior, Jesus Christ!

The visible results were not as great as we had hoped for, but the seed sown will not return void. The special music by our own church and also neighboring churches was inspirational and greatly appreciated.

February 18, the male choruses from Bluffton, Ebenezer, Grace, and St. Johns gave a sacred concert, each chorus giving two selections, and combined choruses also two, which was much appreciated by the large audience. This was followed by a brief message by Rev. Unruh, his theme being, "The Approach to God," which indeed was inspiring, refreshing, and edifying, as were all the rest of the services. May we not only be hearers of His Word, but doers also, and profit by what we have heard. When our people return to God in intercessory prayer, we may then witness revival throughout our land.

On March 4th we had Mr. E. W. Baumgartner from Berne, Ind., bring us the morning message, which indeed was inspiring and a practical heart-to-heart talk to the Christians. In the afternoon the County Sunday School Convention was held at Grace Church. The addresses by the two speakers, Rev. Haldeman of Findlay, O., on "The Place of Evangelism in the Sunday School," and the evening address by Mr. Baumgartner, Berne, Ind., on "The Church School and the Teacher," were so ably discussed by both speakers, that it was a rich spiritual feast and ought to be a great inspiration to our Sunday Schools. —Reporter.

Calvary Church, Washington, Ill. The Kum-Joy-Nus Sunday School class was entertained by Miss Beulah Schertz, March 7.

The Adelphian choir gave a musical program here Sunday evening, March 11. A very large crowd attended.

Rev. J. E. Hartzler will conduct meetings here for one week, beginning April 1.

Mrs. Rufus Rich has just returned from the hospital where she has been for over two weeks recovering from an operation.

Lester Risser of Eureka was taken into the church by letter, March 4th.

Peoria Mennonite Gospel Mission, Peoria, Illinois. February 18th, the Young Peoples' C. E. accepted an invitation to present "The Challenge," a missionary pageant which we had given at our own Mission on February 4th, at the Calvary Mennonite Church of Washington, Illinois. The weather being snowy and cold, kept many away from the program. But in behalf of our Endeavor we want to say that we enjoyed the spirit of welcome and fellowship of the Washington membership and count it a privilege to carry the gospel message of Christ's last command.

The Intermediate C. E. is practicing a playlet, "Take Christ Around the World," which they expect to present the latter part of March, under the direction of Mrs. J. Sommer.

February 25, Rev. Emil Sommer and family gave to us at the Peoria Mission a very inspirational and unique missionary program, under the auspices of the Women's Missionary Society. May God bless them mightily as they work and await their return to Africa, is our constant prayer.

Rev. J. Sommer, our pastor, has been expounding to us 1 Corinthians in a series of Sunday morning messages. God has illuminated our minds and souls and Corinthians has become a new and rich and full experience in our lives.

The Sunday evening messages given by our pastor have been evangelistic. God has blessed the conscientious preaching and prayers with the FRUIT of four souls, since the first of the year.

1. Cor. 8:9, "AND GOD IS ABLE to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work." B. Y.

West Swamp Mennonite Church, Quakertown, Pa., March 22, 1934. To the Readers of the Mennonite and Christian Evangel:— In the death of Allen E. Beam, who passed away on January 27, 1934, the West Swamp congregation suffered the loss of one who has long been actively connected with the work of the church. Brother Bleam, who passed away after an illness of seven weeks, was for over thirty years the deacon of the congregation and had been for over forty years a member of the church council. He was also long a Sunday School teacher, and was in every way solicitous of the best interest of the church and her work. He was a familiar figure at conferences and conventions in the eastern district. His loyalty and devotion to Christ and the church will always remain an inspiration to those who knew him.

A few days later occurred the death of another faithful member, namely, that of Mrs. Daniel S. George, who passed on in middle life. Both of these funerals were largely attended, and hearts were stirred in sympathy for the bereaved families.

Prior to the death of Mr. Bleam, a second deacon had been elected at the annual meeting of the congregation, to assist in this office. The choice fell upon Robert S. Stauffer, who now serves as deacon.

We also wish to report a helpful series of meetings conducted by Rev. A. J. Neuenschwander from February 18 to 23. In one sense the most notable thing about this series of services was the unfavorable weather conditions encountered, due to the severe winter. In another sense, however, the spiritual benefits received by those who could attend are after all what really count in the course of time, and the spiritual stirring that Brother Neuenschwander gave us was good for all.

We have also greatly profited by and enjoyed the missionary messages that Drs. Harvey and Ella Bauman have brought us from time to time. This is the home church of Dr. Bauman and it has been a real inspiration to have him and his family with us during their furlough period. We have also been glad for the missionary messages that Brother and Sister Boehr have brought us at various times.

The West Swamp congregation plans to make extensive repairs to the church building during the coming spring and summer season. These repairs are a matter of necessity and plans are being made for carrying out the project. The church sheds are also to be removed, the day of their usefulness having passed.

Our congregation is experiencing an encouraging growth. We are to receive a class of twelve young people into the church at Easter through baptism and confession of faith, as well as several others by letter. Last year thirteen new members were welcomed. After Easter, the Swamp Charge consisting of West Swamp, Bethany, and Flatland, will have received fifty new members. We are glad for the sign of this growth in the past two years.

The Senior C. E. Society of our church and the young people of four neighboring churches are planning to have a community Easter Dawn Service. Correspondent.

Upland, California. The Easter season this year again brought many rich blessings to the First Mennonite Church of Upland. The evening meetings preceding Easter were well attended. Four different men brought the messages. Naturally, all the themes centered around the last days of Christ on earth.

On Good Friday afternoon the six different churches of the city joined in a union service. On Easter morning a large number of our people joined with many hundreds from Ontario and Upland in a Sunrise Service on one of the lower mountain peaks overlooking this lovely valley, now carpeted with richest green and ornamented with millions of fragrant flowers.

The church followed its usual custom of holding Communion Services on Easter morning. The pastor's theme was "Easter Made A Difference." The audience seemed to feel the solemnity of the occasion. The number of the communicants was one of the largest in the history of this church.

For the Easter evening service a mixed chorus of forty-five voices sang 'JESUS LIVES."

The musical department of the church, under the leadership of Marland Detweiler, is becoming very helpful in the various activities of the church. On Sunday evenings after the meetings of the endeavor societies there is generally a twenty to thirty minute song service, followed by a short message by the pastor. This method seems to have largely increased the Sunday evening attendance.

Our next series of topics for mid-week study will be the Ten Commandments. J. C. M.

Butterfield, Minnesota, March 30, 1934. To the editor and readers:— After a long, cold winter, we rejoice over spring coming again. We have had very little snow last winter and need moisture badly. We pray and trust the Lord will send us rain in due time. We are indeed very thankful towards our Lord for the protection during the past time. At this time we shall mention a number of the happenings which occurred during the last three months. In the beginning of the year we started with a special number in singing for Sunday morning services, which adds much to the service and every one who may, has an opportunity to take part and help along.

The fourth of January we enjoyed listening to a song service given here by the men's chorus of Bethel College.

The second week in January, Rec. J. J. Balzer was in charge of services a number of evenings, followed by prayer meetings.

February 25th, a funeral took place in our church, that of Mrs. Chas. Zea, an aged woman. Our church was chosen because of lack of room in their church. Rev. J. Smythe had charge of the services.

We have had quite a number of sick people last winter. My husband took sick in January with the flu and other complications set in; he was confined to his bed about a month. At this writing we are thankful that the Lord healed him again. The Lord has answered prayers. We know that many true Christians have prayed for us. I am very grateful that the Lord has given me health and strength to do my part in all these days, and we thank God for such days, for those that love the Lord all things should be towards the good.

March 15th, we had Dr. H. A. Bauman with us. He spoke very interestingly about conditions in India. It does a person good to hear about such things, then we forget about depression.

We sent a box of new and worn clothes amounting to about $30.00, to Canada for the poor, which seemed to be very much appreciated.

Rev. D. J. Dick from Mountain Lake conducted revival meetings here two weeks in March, which were of great interest. A number of young people gave their hearts to God and promised to serve their Master. May the Lord help them to be steadfast to their end. The last evening the text was chosen, "Prepare to meet thy God," which was very earnestly brought out. We never know when our time here is up, we should be like the five wise virgins, as it reads in Matt. 25, to be ready and waiting to meet our Savior. During these meetings Rev. Dick's daughter, Amanda, gave very interesting talks to the young children, also taught them many songs. May her work be blessed and win souls for our Master.

We are glad to see Rev. J. J. Balzer back from his trip to California. He occupied the pulpit March 25. Though aged, he still works for his Master and will continue to do so.

Last December Mrs. Henry Brubacher fell on ice and hurt her hip. She was laid up ever since. Two weeks ago pneumonia set in, and March 24th she passed to the Great Beyond. She was nearly 82 years old. Her son, Robert, from Maryland, came to her bedside a few days before her death. Funeral was held March 26. Rev. L. H. Linscheid spoke in the English language and Rev. P. J. Friesen in the German. Many friends came from far and near to pay their last farewell.

On Easter morning the Women's Community Chorus expects to sing a number of songs in our church. There are 25 ladies from all churches. On Palm Sunday we sang at a confirmation in the Nov. Luth. Church.

Today we see our Savior at the cruel cross, put there for our sins. We are so glad that He arose, and some day we will reign with Him and see Him face to face, and we can say„ "Oh, what joy that will be when our Savior we will see in that beautiful city of gold."

Mrs. Gust Miller, Corr.

Meadows Church, Meadows, Ill. Several families have been confined to their homes on account of measles.

The young people of this community were given a reception at the home of Mr. and Mrs. E. Oyer in honor of their daughter and husband, Mr. and Mrs. Willis Sommer, who were married March 18th. Mrs. Gundy and Mrs. Raszhart also entertained the ladies of the community at the Old Folks Home in honor of Mrs. Willis Sommer.

Mr. Blanchfield is confined to his home after an operation on his eye.

John Bertsche was quite ill, but is much better at this writing.

Rev. Strubhar delivered the sermon on Sunday morning, March 25th.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

A VISION AND A TASK

A vision's a grand and a glorious thing,
An enchanted and mystical view,
For it paints a bright scene of the joys it will bring
In a glowing and brilliant hue.

A task is a joy, for it's something to do;
It's a discipline stern, yet refined:
It's the thing that builds character noble and true
Through achievement of muscle and mind.

But a taskless vision is a dream that is vain,
And a visionless task is a grind.
And the hope of the world is the soft sweet refrain
Of a task and a vision combined.

—Wilfred P. Harman.

CHOKED CHANNELS

(From Quiet Talks on Power)

By S. D. Gordon

Turn now to the eleventh chapter of John and you will find another pictorial suggestion of a powerless Christian. It is the Bethany chapter, the Lazarus chapter. The scene is just out of Bethany village. There is a man lying dead in the cave yonder. Here stands Jesus. There are Mary, Martha, and the disciples and the villagers, and a crowd from Jerusalem. The Master is speaking. His voice rings out clear and commanding: "Lazarus, come forth!" —speaking to a dead man. And the simple record runs: "He that was dead"—Life comes between those two lines of record — "came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin." Will you please take a look at Lazarus as he steps from the tomb? Do you think his eyes are dull, or his cheeks hollow and pale? I think not! When Jesus, the Lord, gives life, either physical or spiritual, He gives abundant life. That face may have been a bit spare. There had been no food for at least three days and likely more. But I see a flash of health in his eye and the ruddy hue of good blood in his cheek. But look closer. He is bound hand and foot and face. He can neither walk nor work nor speak.

I have met some Christians who reminded me forcibly of that scene. They are Christians. The Master has spoken life, and they have responded to His word. But they are so tied up with the grave-clothes of the old life that there can be none of the power of free action in life or in service. May I ask you very kindly, but very plainly: Are you like that? Perhaps some one would say, "Just what do you mean?" I mean this: That there may be some personal habit of yours, or perhaps some society custom which you practice, or it may be some business method, or possibly an old friendship which you have carried over into the new life from the old that is seriously injuring and hindering your Christian life. It may be something that goes into your mouth or comes out of it that prevents those lips from speaking for the Master. Perhaps it is some organization you belong to. If there is lack of freedom and power for Christ you may be sure that there is something that is blighting your life and dwarfing your usefulness. It may be possible that practically in your daily life you are exerting no more power for God than a dead man! A Christian, indeed, but without power because of compromise with questionable or outrightly wrong! Is it so with you? I do not say it is, for I do not know. But YOU know. The hungry critical world knows. Subtle, keen Satan knows. The Lord Jesus knows. Do you know if that describes you? You may know with certainty within 4 hours if you wish to and will to know. May we be willing to have the Spirit's searchlight turned in upon us tonight.

CHRISTIAN ENDEAVOR

April 22

The Importance of Public Worship For Christian Living

Hebr. 10:19-25

What is worship? We must pause a few minutes to put into words something which we know has great significance. Some one has defined it as "Man's effort to express through his mind, his body, and by the use of symbols his deepest conceptions of life, his beliefs, and his spiritual emotions." Such worship may be difficult to experience because we have never cultivated the art.

We are glad that the topic speaks of the importance of public worship. Public worship can be appreciated when Christians worship at home. The greatest need in the Christian church is to have believers come into a close, personal fellowship with their Lord and Master, in order that there may be transformed lives and in consequence a nation of Christians.

A host of so-called Christians make excuses for staying away from worship services by explaining that they can read their Bibles and pray at home, but do they? Studying two or three fat Sunday comics is not conducive to Bible Study. Bickering and arguing with the other members of the family can hardly be the equivalent of public worship. Others try to excuse their carelessness and laziness by saying they can hear better sermons over the radio than their pastor can deliver. That may be true, but if they do not attend worship services with other Christian folk like themselves, and thereby miss the hymns and prayers the best radio preachers in the land do not give the equivalent of public worship with a poor preacher bringing the message. We like to worship with other people. If we come in a worshipful mood we are bound to receive the blessing therefrom. Inspiration, visions, courage, new declarations of purpose are some of the fruits of public worship.

Found In The Text:

In our Scripture portion, the author of Hebrews speaks about the faith and confidence which resides in the true child of God. There are three characteristics of the Christian. Each of them begins with "having." The first of them is "having boldness to enter into the holiest by the blood of Jesus." Since Resurrection Day it is no longer necessary to have priests, high priests or pious men as intermediaries, Jesus has become our all-sufficient Savior. That brings us to our second word "having a high priest over the house of God." The third condition is "having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

A life of faith should become a doer of works, and should in turn increase in faith. We have in turn three "lets." "Let us draw near with a true heart in full assurance of faith." Faith is not enough, it is well to have assurance of faith. "Let us hold fast the profession of our faith without wavering" and "Let us consider one another to provoke unto love and good works."

Questions

1. What are the benefits of public worship?
2. Why is it essential that young people acquire the habit of worship?
3. What should be the status of evening worship in our churches?
4. Who should attend the mid-week meetings, and how should they be conducted?
5. Is it possible to make nature studies and radio sermons take the place of the church worship service?
6. What is the relation of private devotionals to the enjoyment of public worship?
7. How could our church worship services be improved?
8. How can we become better worshippers?

CHRISTIAN ENDEAVOR

April 29

Qualities That Make For Success

I Chronicles 22:11-13

Success! Who does not seek to attain it? No one wants to be a failure. All of our lives the ideal is held before us as a thing to be desired. In high school and college, speakers tell us about it, many of the stories we read speak about it. Surely it is a fine goal, provided we have the right conception of success. The world has in many cases possessed an idea of who "gets by," who can get a pull, or who can amass a great fortune early in life, irrespective of methods, he is considered a success. Public sentiment is beginning to be dubious about such success.

From a more Christian viewpoint a man or woman does not need to hold a high position in life, does not need to amass a great fortune, nor appear in the public eye to be truly successful. He who loves the Lord with all his heart and his neighbor as himself will not be far from being a successful man. What more can a man desire than to be at peace with God and himself and to serve his fellow man? Jesus was not a militarist, nor a capitalist, a politician nor a financier. He died as poor as a beggar, He died seemingly an ignominious death and yet today we have forgotten Pilate and Caiphas except to pity them for their weakness and selfishness, but Jesus is considered King of all men more than ever before. All the progress which has been made has come because men have caught the truths of His principles of life and teachings and have felt impelled to live the life of the Spirit because of His life and death.

In our Scripture portion, David had desired to build the Temple, but his life was marred with too much bloodshed, so God asked him to gather material in order that his son Solomon might take up this task. David prays to God interceding for his son that he may have discretion, and understanding, that he may be strong and of good courage, that he may not fear neither be discouraged. That is a short list of characteristics which are very timely for every one to pattern after who calls himself after Christ. The Christian world needs to come to the realization that our faith must transform life, it will bring sucess as nothing else will, if we give the Holy Spirit an opportunity at our lives. Intelligence, wit, political chicanery and wisdom will not give us spiritual power. God alone can supply that, and He is desirous of giving us the best things of life if we will only receive them.

Bishop Watts tells how that when he was a boy he delighted in visiting a very old Christian lady. She was teaching him to read a wall motto which read "God seest me." The lady went on to explain that as he would grow older people would try to impress upon him that it meant that God is watching evil in his life, but she impressed upon him that it meant that God loved him so much that He could not take His eyes off him. When we have such a conception of God and live accordingly our lives will be sure to be crowned with success.

Preparing The Program

It would be well to ask several people of different walks of life to present their ideas of success. You might think of some noted men in the community or in national life and ask individuals to give their secrets which brought them success. It will be essential that you make plain the different ideas of success. So you might ask someone to define success as the world at large accepts and lives that kind of a life, and then define success from the Christian point of view. Ask some member to give four or five qualities of true success. There will immediately come to their minds such qualities like faith, righteousness, love and tolerance, conviction, sincerity, honesty and others. A final capstone to your program may be a discussion on the success which marked the life of Jesus. This will be a service of high idealism. Plan for it and enjoy it to the full.

CHRISTIAN ENDEAVOR

May 6

How Should A Christian Choose His Life-Work?

Ephesians 2:10; Hebrews 10:7

This is the time of the year when this perennial question again looms large, "What shall I do with my life?" or "What shall be my vocation in life?" If you have answered the question of last week's topic rightly in respect to the kind of success you will seek to attain, it will help considerably in deciding the kind of work you will undertake to do. If you have decided that you will count success as the world counts success, then you will no doubt be determined that you will choose your vocation in life so that it will bring you selfish gains such as wealth and ease. On the other hand, if you WILL be Christian, then you will choose that life-work in which you can best express yourself and in which you feel you can best serve God and your fellowmen, and leave the results with God.

In our lesson text we are told we are to be God's workmanship, which really means "God's poem." Now a poem is something beautiful, it has meaning, the poet has been inspired in giving it forth, he has put real planning into its production. We have been created to do good works. We are pleased in this world to do things, not merely to be driftwood. It is the belief of many that God has planned a definite contribution for every individual, and if we fail He must wait for some one else who will be willing to do it.

In Hebrews 10:7, we have a picture of Jesus being willing always to do His Father's will, even unto the cross when He said "It is finished." That is the privilege of every Christian, yes, that word was well considered, it is a privilege to do God's will, for surely God desires our best. Many an invalid in heaven will praise God for his Invalidism for he will see it was a kindness on the part of God that gave him that privilege of just waiting, and thus becoming mellowed and sweetened. There is the difference between Christians and those only Christian in name: when obstacles come your way, how do you meet them? Do they tend to sweeten and mellow your life, or do you permit yourself the luxury of self-pity and bitterness?

There are a number of principles which will help you to decide as to what your lifework is to be. In the first place it will be decided by what you can do best, by your aptitudes, this in turn will also usually be that which you best like to do. It is hell on earth to be engaged in a task which is drudgery, no man will do his best works in such a vocation. Try yourself out at different tasks if you can have the opportunity. In the second place, do what needs to be done most. Very true, almost every vocation in life seems to be crowded. It follows that if your chosen field is fairly well filled and you still believe that is your choice, you will need to set yourself to the task of so preparing yourself that you will be able to do better work and give more Christian service than some others and you will be assured of a position. Those who are destroying themselves by the destructive seed of evil will fall by the wayside. Remember Lincoln's motto: "I must study and prepare myself and then some day my chance will come." A third vital principle is, where can I do the most good? This will, of course, also include a corollary, it must be Christian in the highest and best sense of the word.

Questions

1. What are some determining principles in choosing a life-work?
2. Ask several professional men to give the requirements of their profession.
3. Discuss the high calling and opportunity of a homemaker for tomorrow.
4. Discuss the high calling of an efficient Christian farmer.
5. How may every needful vocation be thoroughly Christian?
6. What are the rewards of a successful Christian vocation?

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

April 22, 1934

What Does Salvation Mean?

Ephesians 2:1-10

Pre-Prayer

Thank God—
1. For His great love for humanity.
2. For Christ and His power to save.
3. For the message of hope which we have to proclaim.

Ask God—
1. To fill us full of the Spirit of God and help us spread this glorious Gospel by our lives.
2. To forgive us for our failures and give us grace to overcome sin.
3. To bless your C. E. and the C. E. movement all over the world in the salvation of souls.

A John 3:16 Meeting

This would afford an excellent opportunity for the Intermediate society to take full or part time charge of the evening church service. The topic lends itself as an evangelistic meeting.

First give out the following subjects to four members. Ask them to give all they can on one-fourth of John 3:16 using illustrations and Scriptures wherever possible. No. 1. For God SO loved the world. No. 2. That He GAVE His only begotten Son. No. 3. That WHOSOEVER believeth in Him. No. 4. Should NOT PERISH, but HAVE EVERLASTING LIFE.

The chairman or leader can then call for short talks on some of the following questions which have been prepared beforehand.

1. What is the Scriptural meaning of salvation?
2. Who needs salvation?
3. Why was salvation necessary?
4. What part did God have in bringing salvation to the lost world?
5. What contribution did Jesus make to make possible the way of salvation?
6. Why is Jno. 3:16 the Golden Text of the Bible or, as Luther called it, "The Bible in miniature"?

Scripture Verses

to help you in your discussions

Salvation means protection. Isa. 12:2.

Salvation from sin. Matt. 1:20-25.

Salvation means a new nature. Eph. 4:20-24.

Salvation means transformation. Rom. 12: 1, 2.

Salvation means spiritual change. II Cor. 3:17, 18.

Salvation means service. I Thess. 1:9, 10.

April 29, 1934

What Do Missions Mean?

Rom. 1:18-23

Pre-Prayer

"Where two or three are gathered together in my name, I will be there to bless," thus saith the Lord. Try talking to God about the problems of your group instead of talking about them so much to each other, then, watch God work.

A Hear The Book Meeting

Write your talks, topics, and questions on paper folded and cut like a book, representing the Bible. Write all the questions and topics in each member's book and then designate the question you want them to answer by underlining it. Thus every member will have a bird's-eye view of all the questions for discussion.

Questions

1. How is loyalty to Christ included in missions? Mark 16:14-16.
2. How do missions include the "spreading of the good news?" Acts 1:8.
3. What is the original missionary motive? Titus 3:1-8.
4. What different activities do missions carry on? Discuss them.
5. How do we share Christ through missions?
6. How do missions mean sacrifice? II Tim. 4: 9-18.
7. Why must missionaries have vision? Acts 16:8-10.
8. How does giving interpret missions? II Cor. 9:6-15.
9. How do missions mean the training of a native church?

NOTE—Select songs appropriate for your topic, and do not neglect prayer for the missionary work of which you have a privilege to serve by living, giving, praying, going, in the homeland and in ALL foreign countries.

(Vocations Day)

May 6. 1934

How Can We Prepare For A Useful Life?

"I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service."

Rom. 12:1, 2

Pre-Prayer

Pray God to prepare each life and the life of your Endeavor for His use in His Plan of Salvation.

Piano Prelude—"Take My Life and Let It Be."

Silent Prayer—Close with the singing of "Have Thine Own Way," while heads remain bowed in song-prayer.

The Leader's Talk—Tonight we are to consider how we can prepare for a useful life. In every life there comes a desire to decide definitely upon some life work. Our discussions will continue along the line of preparation in this decision. Our scripture text is found in Rom. 12:1, 2 which we will all read in unison. Let us continue our worship by singing "It Pays to Serve Jesus."

Question

1. Can a girl or boy get too much education? Prov. 2:1-9.
2. How does one's daily life prepare him for his life work? Discuss it pro and con.
3. Does one's religious life lay any foundation for their life work? I Tim. 4:8.
4. What goes to make up a useful life?

   Special music number: "Living for Jesus."
5. How do friendships add to preparation for useful life? 2 Sam. 15:19-22.

   Group Song: "Friendship With Jesus."
6. How does my interest in the welfare of others affect a useful life

Prayer for Missions—

   1. Home mission work.
   2. Foreign missionaries.
   3. Dr. Unruh.
   4. The natives.

7. Explain Rom. 12:2, "As a man thinketh in his heart, so is he."

8. What is a Christian's duty toward his body? Dan. 1:15, 16; Prov. 4:14-22.
9. Is following a trade a useful life? Acts 18: 1-4.
10. What preparation for life can we make while in school? After we leave school?
11. Dare we leave the religion of Jesus or Christianity out of preparation for a useful life? Why?

Leader—Our discussions should have led us to some deep thinking as to whether our preparation has been an act of selfish motives or whether it has made us see that God has need of each of us and we are willing to fill the place in which He has great need of us? Shall we bow our heads in silent consecration of our lives anew to Him who bought us with a matchless price and whose we are! Let us pray. The pastor will close in prayer.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Illinois

Heroes of the Church

The New Testament is the best text-book from which to learn of heroes of the early church.

There were many Christians in later years who were just as truly heroes. No doubt every older Junior has heard of the Reformation. The church had changed greatly since early days. Other things had come in to take the place of simple faith in God and most people did not even know what the Bible taught. But God had not forgotten. He put it into the minds of some to study the Bible and to have it printed and given out that others might read. Martin Luther has been called the Hero of the Reformation. He had been taught that people were saved by doing things, but as he read the Bible he found that the only way to be saved was by believing in Christ. He began preaching in Germany soon after Columbus discovered America. He was persecuted, but he loved God and believed the Bible, so kept on and did a great work. He lived from 1483 to 1546.

Just after Luther started preaching, a boy was born in France who later became a true hero of the church, John Calvin. He did a great work in Europe, especially in Switzerland. It is said of him that he had no fear of men. So great was his love for God. His desire was just to please God.

While Calvin was preaching in Switzerland, John Knox proved just as earnest and brave in his work in Scotland. Rulers opposed him, he was persecuted, yet kept faithful until his death in 1572.

Another hero of whom we have all heard was John Wesley. He lived from 1703 until 1791. He had many brothers and sisters and a mother who carefully trained them all. A brother, Charles, helped greatly in his work. John Wesley became a preacher when a young man. His greatest work was done in England although he also visited America. He at first had no thought of starting a church, he was just preaching because he wanted folks to hear the gospel. Later, however, his followers organized what is known as the Methodist church. By the time of Wesley's death there were over 130,000 members and nineteen foreign missionaries had been sent out.

It is impossible to tell many things concerning these men here. The history of many of them is as interesting as any story book. Why not read more about these and other heroes of the church and see what God can do with brave men who love Him.

April 22

Topic—A Hall of Heroes: Heroes of Courage
Heb. 11:32-34

Let us think again of our definition of a hero. "A man honored after death for exceptional service to mankind: a person of distinguished valor or fortitude." One naturally thinks of courage in connection with a hero. We have spoken of Heroes of Missions and of Peace. Today we shall think especially of heroes of Bible times. What brave men they were! How many can you think of? Abraham was a Hero of Courage for he left his home, went to a strange land and did hard things just because God wanted him to. Then we think of Moses who was brave enough to stand against Pharaoh and lead God's people out of Egypt. We must not forget the prophets who obeyed God even though He told them to take unpleasant messages to kings. See how many heroes of courage you can find in your Bible.

Plans for the Meeting

Give an opportunity for the boys and girls to name Bible Heroes of Courage telling why they think those mentioned merit the title. Much of the hour may be profitably spent in this way.

Questions

1. What is a Hero of Courage?
2. How did Jesus prove His courage?
3. Mention some brave things done by men of the Bible.
4. Why do you think these Bible men were so brave?
5. How many boys and girls prove themselves Heroes of Courage?

Daily Readings

Daniel, the brave. Dan. 6:10.
Three Heroes. Dan. 3:14-18.
Moses, who defied Pharaoh. Ex. 5:1-9.
David, who dared. 1 Sam. 17:32-36.
Nathan, who spoke plainly. 2 Sam. 12:1-9.
The courage of Jesus. John 19:8-11.

April 29

Topic—A Hall of Heroes: Heroes of the Church

Acts 7:59, 60

How many of you like to study history? We have a church history lesson today and in it we find many true heroes. Think of the apostles. They were willing to suffer anything for Christ. Every age has had its heroes and there are people in every land today who love our Lord just as truly. Some even now are suffering for Him.

Plans for the Meeting

A plan similar to those used in the other hero studies may be followed in this. The study should include church leaders of scripture as well as those of later years.

Questions

1. Name church leaders of the New Testament.
2. Why may they be called heroes?
3. Who do you consider the greatest hero of the church and why?
4. Mention some brave things church leaders have done.
5. Tell of heroes of the Mennonite Church.

Daily Readings

Peter, who accepted Gentiles. Acts 10:34, 35.
Stephen, the bold. Acts 6:9-15.
Barnabas, who helped Paul. Acts 9:27-30.
James, the martyr. Acts 12:1, 2.
Paul, the missionary. Acts 17:22-28.
Humble heroes. Rom. 16:1-5.

May 6

Topic—Being like Christ in His Praying

Matt. 14:23. (Consecration Meeting)

There are many lessons to learn from Christ in His praying. He knew that when He prayed He really met God. He talked to God and God to Him. He was sure of an answer. He said, "I know that thou hearest me." He realized God's greatness. Do we? Isn't it wonderful that God, who is so great, loves us enough to be glad to hear us when we pray?

Then Jesus prayed often. Before and after great work was to be done we find Him praying alone, sometimes for hours. He didn't just pray when others would see and hear Him, but loved rather to be alone with God. And He prayed for others more than for Himself. In John 17 we find a prayer that He offered just before He was crucified and even then His thought is of others. Are we like Him in our praying? Do we really trust God? Do we get alone with Him long enough to let Him talk to us? Are we praying for others? We can never expect to be worth-while Christians unless we spend much time in prayer. First we must allow God to cleanse our hearts from sin, then we may be sure He will hear us as we come to Him believing.

Plans for the Meeting

The radio may be used to illustrate this lesson. Unless we are rightly "tuned in" we do not get desired answers from God. Speak of things that cause "interference" and hinder answers to prayer.

Questions

1. Why did Jesus advise folks to be alone with God when praying?
2. What assurance have we that God answers prayer?
3. Why should we pray often?
4. When should we pray?
5. What conditions must be met before we can expect God to answer our prayer?

Daily Readings

Jesus' advice on prayer. Matt. 6:5-8.
A prayer by Jesus. Matt. 6:9.
Morning prayer. Mark 1:35.
Prayer with others. Luke 9:18.
Prayer in need. Luke 22:42.
Greatest of all prayers. John 17:1-3.

April 29, 1934

Christ's Standard of Greatness

Lesson Text—Matt. 20:17-28

Golden Text—The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many. Matt. 20:28.

Jesus is on His final journey to Jerusalem. He leaves Galilee, crosses the river Jordan and goes into the Perean territory. He and His disciples again cross the river Jordan north of the Dead Sea and are probably in the vicinity of Jericho when the incident of this lesson took place. From what Jesus had said the disciples realized that this visit to Jerusalem was very significant, perhaps even tragic for Jesus unless He would use His miraculous power to save Himself. He had just warned His disciples that He would be delivered into the hands of the Scribes and that they would crucify Him and that He would rise the third day.

Yet in spite of all these teachings and warnings of Jesus the disciples still misunderstood His mission in the world. They were still thinking in terms of a material national kingdom in which there would be positions and offices. So one day James and John and their mother came to Him and asked for the special favor that the two men might sit on His right and His left in the Kingdom. The mother undoubtedly was very much interested in her sons and also very sincere in the request she made, but she was wrong in her judgment. Jesus said to her, Are the boys able to drink the cup that I am to drink? In other words, are they willing to enter into the experiences of suffering, persecution and perhaps death through which this position is given? Jesus emphasized the fact that these positions are not gifts or privileges to be handed out partially to special friends, but these are rewards which come from faithful service and come rather as a by-product of a sacrificial life.

When the ten disciples heard of this special request of the two, they were angry. Jesus called them to Him and explained to them that His kingdom was spiritual, that is, it was a kingdom in which the greatest should be those who are the most willing to be humble servants. Personal service is the keynote of the kingdom. Love is the principle. And love produces not only forgiveness which was emphasized in last Sunday's lesson, but also deeds of kindness and mercy. The way to serve Christ is to serve others even in the simplest and humblest task. The parable of the sheep and the goats would teach us that "as often as ye have done it unto one of the least of these my brethren, ye have done it unto me."

May 6, 1934

Jesus Acclaimed As King

Lesson Text—Matt. 21:1-14

Golden Text—Wherefore also God highly exalted him and gave unto him a name which is above every name. Phil. 2:9.

Jesus with His disciples and friends has now come near Bethany. He sends two of His disciples ahead into Jerusalem to find a room where they might eat the Passover together. He then prepares Himself to enter Jerusalem. He tells His disciples to go and get the colt of an ass which was tied in the small village of Bethphage. The disciples bring Him the colt and He rides into Jerusalem while the people shout "Hosanna to the Son of David!" Perhaps a few words concerning the oriental custom in relation to such an entry clarifies some of the points in this lesson. The coming of a king into the capital city was a great event. A herald usually was sent ahead to announce the coming of the king. The king would then ride into the city on his war horse with pomp and glory while the people shouted, "Long live the king!"

The significant fact, however, concerning Jesus' triumphal entry was that He rode a donkey instead of a horse. This was in keeping with the prophecy expressed in Zech. 9:9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto to thee: He is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." It signified that Jesus was coming to Jerusalem as a king, but not a king of military power but of peace and with spiritual power. This demonstration convinced the masses for the moment and they adored Him.

After Jesus entered Jerusalem He went immediately to the temple to pray as was His custom. Most of us forget to pray in the hour of our triumph, but pray only when depression comes, but Jesus in the hour of His triumph went into the temple. When He came there He found situations that were inimmical to the true spirit of prayer. The spirit of commercialism had become stronger than the spirit of worship. It was necessary for them to have money changers and to sell animals for sacrifices, but this became the primary interest of many in the temple rather than worship. So Jesus condemned their attitude and said, "My house shall be called a house of prayer but ye make it a den of robbers. This will be an opportune time to discuss in our churches our devices for money raising for missions and other purposes. May our churches always remain places of worship rather than marts of merchandise.

CORRESPONDENCE

East White Oak Mennonite Church. The Rev. McCone of Macomb, Ill., brought us two wonderful, heart stirring messages on March 3. We are looking forward to the first three weeks in June when Evangelist McCone will be with us for an evangelistic campaign. We are praying for a mighty outpouring of the Holy Spirit in those three weeks.

Rev. Raymond Osterhouse, formerly of the Moody Bible Institute, brought us a message in the morning of March 18th.

Mr. John Treece, Jr., one of our own boys, presented the sermon in the evening of March 18th.

The Mauch sisters of the Moody Bible Institute were in our community the week of March 18 to 25. They had charge of the service at our church on Sunday evening, March 25. We always enjoy having these girls with us as they always bring a great blessing to our church.

Our pastor, Rev. R. J. Zehr, held a two weeks evangelistic campaign in the Bloomington Fundamental church which resulted in a number of conversions.

Communion services were held on Easter Sunday with a large crowd present to partake of the Lord's supper, also on that day several united with the church by water baptism.

The young people of the church presented the Easter program on Easter night. The program consisted of vocal numbers by Earl Meyer and Faith and J. D. Schertz, an anthem by the choir, recitations by Roy Barclay, Raymond Mishler, and Claude Miller, a dialog, and an Easter service.

As spring is here and we notice the buds coming out on the trees we are made to think of the Scripture when it says, when we see the leaves coming out we know that summer is nigh. So, likewise, when we see all these things that are taking place in the church and world, we truly can say that his second coming is very near.

Topeka Mennonite Church. Communion services were observed on Palm Sunday, March 25, with a goodly number present.

Easter Sunday morning, April 1, the primary department of the Sunday School rendered several selections in song.

The churches of Topeka joined in union Passion Week services. The services were held at the different churches and messages were delivered by the local pastors. On Easter Sunday evening, April 1, the closing service was held at this church. Rev. Russel Bollinger, principal of the high school, delivered the message, after which an Easter cantata was rendered by a union choir.

Clifford Loutz, who is attending Worster College, Worster, Ohio, spent Easter vacation with his parents, Mr. and Mrs. M. D. Lantz.

Alden Plank, who is attending Bluffton College, Bluffton, Ohio, spent Easter vacation with his mother, Mrs. Lydia Plank, and sister, Miss Ina Plank.

The Misses Sarah Bohn and Verda Plank have returned to Worster, Ohio, after spending Easter vacation with Mr. and Mrs. Henry Bohn and Ephraim Plank.

The Ladies Aid met Thursday, April 5, at the church.

Mr. and Mrs. Curtis Nelson have moved from Goshen into their home in Topeka and are worshipping with us again.

Friday evening, April 6, a group of students from Bluffton College, Bluffton, Ohio, rendered a program at the church.

Sunday morning, April 8, another group from Bluffton College, were present and spoke and rendered special musical numbers.

Sunday evening, April 8, Rev. I. R. Detwiler of Bluffton, Ohio, delivered the message and two students of the College rendered several selections of music.

One of the greatest physicians of modern times, Sir Andrew Clarke, left his testimony to the one true remedy, thus: "There is one remedy for all this spiritual disease, and that remedy is to be found in the Person and Work of Jesus Christ."

JOTTINGS

The Pacific Conference of which Rev. J. M. Regier is chairman and J. M. Franz secretary, is to hold its Annual District Meeting at Aberdeen, Idaho, June 7-10. A good program has been prepared and so it is hoped that all the churches of the district will do their part and be well represented at this conference.

The Upland, California, church, of which Rev. Lester Hostetler is minister, has just completed a six months' study of the Parables at its mid-week services. For the next period the subjects will be from the Old Testament. For the period between Easter and Pentecost the pastor will make the work of the church his theme. A catechetical class has been organized for young people between the ages of twelve and sixteen. The course will continue for about eight weeks.

All who know Dr. S. K. Mosiman and the members of his family will join in expressing sympathy upon the death of their beloved father, Christian Mosiman, who attained the age of ninety-four years. All of his fourteen children, except one who died in childhood, survive him. Mr. Mosiman was born in Butler County, Ohio, and spent all but ten years of his life in that section. His pastor, Rev. J. E. Amstutz, officiated at the service held in the Trenton, Ohio, church.

A series of historical slides, prepared under the direction of the Eastern District Conference, portray the history of the Mennonite church from its beginning and cover things of interest to Mennonites in many countries. These slides have a great educational value for all, especially the young people. The latest showing was in the Second Church, Philadelphia. The pastor, Rev. Grubb, whose library furnished most of the material, accompanied the showing with talks on the meaning of the pictures.

Howard Lichty, who for a time was connected with the Berne Witness of Berne, Indiana, and is now teaching in a school at Sidon, Syria, has on several occasions furnished information concerning a group of Mennonite refugees from Russia and their pitiful state, recently wrote to his old paper giving some further information. He reports that word has come from the German Counsel at Berdit, Syria, concerning the refugees who are still in desperate straits in Turkey. The refugees will be aided back to Syria to the extent that funds will be supplied from the Nansen Relief Funds that have been set up by the League of Nations for refugees. However, according to latest reports Mennonites are being mistreated and the cold and hunger which is suffered by the group of 300 is pitiful.

The sixth anniversary of the C. E. Society of the Eden Church, Schwenksville, Pa., was celebrated on the evening of April 8, the newly organized Junior C. E. Society taking a prominent part. The speaker was the President of the Montgomery County Christian Endeavor Union. Representatives from the Bally, West Swamp, East Swamp, Souderton, and other societies of the Eastern District Conference were present.

One of the sections largely settled by Mennonites in Kansas lies in McPherson County. The country has a particularly rich soil and Mennonites have gained a comfortable living from it. Recently this section has become noted, for another kind of richness has appeared in the development of an extensive oil field. In some sections the wells are being pumped day and night, making a continual noise, only stopping during the period of church services in the churches that lie nearest or in the fields.

The Easter service in the First Mennonite Church, Bluffton, Ohio, included a cantata, "Creation to Resurrection." The program was made up of chorus and choir numbers, instrumental selections, solos, and quartet numbers.

The great source book of Mennonite history is the Martyrs Mirror, first printed in Holland in 1660 under the title "Het Bloedigh Toneel der Doops Gesinde en Wareloose Christen." It was later translated for the Mennonites in Pennsylvania at Ephrata in 1748 and 1749. It has been pointed out that it is the largest book printed in Colonial America and the first American book to be reprinted in Continental Europe. An English translation was made under the direction of the late John Funk of Elkhart, Ind., in the early 70's. The subject of this large book is the Martyrdoms of Christians, especially those of the early Mennonites. One of the many accounts of the sufferings of those who died for the faith is that of Maeyken Wens at Antwerp in 1573. The account says: "Thereupon the next day which was the sixth of October, this pious and God-fearing heroine of Jesus Christ, as also her fellow-believers, who in like manner had been condemned, were with their tongues screwed fast, like innocent sheep brought forward, and after each was tied to the stake in the market place, were robbed of life and body by a dreadful and horrible fire and in a short time were burnt to ashes. — The oldest son of the afore mentioned martyr, called Adrian Wens, about fifteen years old, upon the day upon which his mother was sacrificed, could not stay away from the place of execution, so he took his younger brother called Hans Matthias Wens, about three years old, on his arm and stood on a bench not far from the burning stake to witness his mother's death. But when she was brought to the stake he fainted, fell down, and lay unconscious until his mother and the others were burned. Afterwards, when the people had gone away, he came to himself, and went to the place where his mother was burned, and hunted in the ashes until he found the screw with which his mother's tongue had been screwed fast and he kept it for a memento."

There are many descendants of Maeykin Wens now living in Holland and in one of the families the screw is still preserved as a precious heirloom.

"The Bible has a greater sale than the combined sales of all books written against it."

January, 1934

	Foreign	Foreign Total	Home	Home Total
Balance January 1, 1934	$	$ 22.60	$	$ 43.16
Anchor		30.00		20.00
Church	30.00		20.00	
Belleview		9.47		
Sunday School	9.47			
Boynton		21.28		4.00
Church	21.28		4.00	
Bethel		5.00		
Church	5.00			
Calvary		186.65		60.82
Church	95.00		47.91	
Senior C. E.	10.00		6.52	
Sunday School	40.00		22.52	
Kum-Joy-Nus Class	20.65			
Berean Bible Class	21.00		10.37	
Carlock		19.90		6.40
Dorcas Band	7.00			
Church	12.90		6.40	
Congerville		10.00		
Church	10.00			
Conference	13.30	13.30		
Danvers		5.00		7.00
Ladies' Bible Class	5.00			
Church			7.00	
Eighth Street		50.00		10.00
Church	50.00			
Ladies' Aid			10.00	
Kouts		7.00		
Church	7.00			
Meadows		86.09		17.43
Church	86.09			
Sunday School			12.43	
Ladies Aid			5.00	
Normal		75.00		25.00
Church	57.79		9.31	
Foreign Mission Society	17.21			
Primary Department			8.86	
Sunday School			6.83	
North Danvers		53.74		
Church	46.99			
Elementary Department	.75			
Juniors	1.00			
Young Ladies' Class	5.00			
Peoria Mission Sunday School	17.63	17.33		
Pleasant View		46.62		27.08
Church	12.50			
Sunday School	34.12		27.08	
Silver Street		50.00		25.00
Church	50.00		25.00	
South Washington		40.00		
Church	20.00			
Senior Class	20.00			
26th Street		30.00		
Beginners' Department	20.00			
Sunday School	10.00			
Warren Street		20.75		
Church	14.75			
Elementary Department	6.00			
Zion				10.87
Church			10.87	
Total Amount	$777.43	$800.03	$240.10	$283.26

FEBRUARY, 1934

	Foreign	Foreign Total	Home	Home Total
Balance February 1, 1934	$	$ 79.57	$	$ 18.26
Bethel		25.00		
Church	25.00			
Boynton		19.78		9.00
Church	19.78		9.00	
Comins		28.00		
Church	10.00			
Sunday School	18.00			
Danvers		4.00		2.00
Ladies Bible Class	4.00			
Church			2.00	
Calvary		5.00		
Church	5.00			
Eighth Street		25.00		5.00
Church	25.00			
Ladies' Aid			5.00	
Meadows		74.19		32.19
Church	74.19		32.19	
Normal		22.50		10.00
Church	22.50		8.33	
Sunday School			1.67	
North Danvers		26.35		17.13
Church	26.35		17.13	
Peoria Mission Sunday School	7.17	7.17		
Silver Street		80.00		
Church	80.00			
South Washington		26.50		11.27
Busy Bees Sunday School Class	10.00			
Church	16.50		11.27	
Tiskilwa		24.65		
Church	14.65			
Primary Department	10.00			
Topeka		17.75		
Church	17.75			
Warren Street		19.50		
Church	19.50			
Zion		7.42		8.2
Church	7.42		8.25	
Total Amount	$412.81	$492.38	$94.84	$113.10

REPORT

of the Emergency Relief Board Treasurer for the Month of February, 1934

Russia—A. P. Froese, Inman Kans., $10.00; Sister Hillegonda van der Smissen, Newton, Kans., $3.00; A. P. Froese, Buhler, Kans., $5.00; P. H. Schroeder, Goessel, Kans., $6.00; J. M. Pankratz, Hillsboro, Kans., $5.00; John J. Schmidt, Canton, Kans., $10.00; Mrs. G. Andres, 414 E. 4th, Newton, Kans., $5.00; Mission Circle, Meno, Okla., by Mrs. J. G. Regier, $30.00; Mission Circle, Meno, Okla., by Mrs. J. G. Regier, Newton, Kans., (Bibles) $20.00; New Hopedale Church, Meno, Okla., by H. D. Koehn, $35.03; J. E. Regier, Treasurer, Newton, Kans., $30.00; Elise Wiebe, 412 Newton, Kans., $10.00; Ida Epp, Sr., Newton, Kans., $10.00; Edward Esau, Whitewater, Kans., $10.00; Mrs. A. P. Neufeld, Inman, Kans., $10.00; Margaret Dueck, Beatrice, Nebr., 50c; Jacob Goerz, Canton, Kans., $5.00; Jacob H. Schroeder, Canton, Kans., $10.00; A friend, Norheim, Mont., $10.00; A friend, Hillsboro, Kans., $3.00; Katie Friesen, Newton, Kans., $10.00.

China—Sister Hillegonda van der Smissen, Newton, Kans., $3.00; G. J. Duerksen, Hillsboro, Kans., $5.00; H. P. Goerz, Canton, Kans., $3.00; A friend, Elbing, Kans., $25.00; A friend, Pretty Prairie, Kans., $2.00; J. U. Regier, Moundridge, Kans., $2.50; Katie Buller, M. D. H., Beatrice, Nebr., $5.00; H. A. Thiessen, Etl, Altona, Manitoba, Canada, (in U. S. Money), $4.75; Johannesthal Church by H. J. Enns, Hillsboro, Kans., $39.50; Bergthal Church, Pawnee Rock, Kans., by H. C. Schultz, $15.00; D. W. Friesen, Altona, Manitoba, Canada,. $2.25; A friend, Norheim, Mont., $10.00; Jacob C. Eyman, 1344 E. 76 St., Los Angeles, Calif., $10.00; Friends, Dallas, Oreg., $65.00.

Harbin—H. J. Kliewer, Thomas, Okla., $15.00; Sister Hillegonda van der Smissen, Newton, Kans., $2.00; Rev. C. H. van der Smissen, Newton, Kans., $5.00; Bethesda Church, Henderson, Nebr., by A. W. Friesen, $79.65; Mrs. H. E. Schmidt, Canton, Kans., $2.00; G. J. Duerksen, Hillsboro, Kans., $5.00; A friend, Elbing, Kans., $25.00; San Marcus Mennonite Church by J. J. Dueck, Paso Robles, Cal., $11.30; Mrs. G. P. Andres, 414 E. 4th, Newton, Kans., $5.00; Jacob J. Schmidt, Canton, Kans., $5.00; J. U. Regier, Moundridge, Kans., $2.50; Mother and Martha Dyck, Glendale, Cal., $3.00; Mission Society Mennonite Church, Upland, Cal., by Mrs. J. G. Regier, Newton, Kans., $25.00; J. K. Lichti, S. S. Class Mennonite Church, Upland, Cal., by Mrs. J. G. Regier, Newton, Kans., $10.00; A friend, Hillsboro, Kans., $20.00; E. B. Fleming, C. E. Treas., Corn, Okla., $8.90; Peter W. Friesen, Medford, Okla., $5.00; Bruderthal Church, by F. N. Funk, Marion, Kans., $100.00; W. P. Rempel, Pasadena, Cal., $45.00; Rev. and Mrs. H. H. Ewert, Gretna, Man., Can., $10.00; A friend, Butterfield, Minn., $10.00; (Katie A. Friesen, Newton, Kans., $5.00; John Epp, Whitewater, Kans., $25.00; A friend, Inman, Kans., $1.00.

General Fund—P. M. Claassen, Newton, Kans., $20.00; East Alexanderwohl Sewing Society by Mrs. J. B. Schmidt, Hillsboro, Kans., $6.00; Christian Church, Moundridge, Kans., by J. B. Stucky, $37.00; Karl Friesen, Beatrice, Nebr., $5.00; Goessel Mennonite Church, by I. B. Fast, Goessel, Kans., $20.75; Buhler Mennonite Church by J. B. Regier, Buhler, Kans., $21.73; Louise Regier, Newton, Kans., $50.00; D. W. Friesen, Altona, Man., Can., $1.00; Eden Church by Henry J. Goering, Moundridge, Kans., $288.66; Jacob Dyck, Elbing, Kans., $5.00; West Zion Church by D. W. Galle, Moundridge, Kans., $38.00; Bergtal Church, Pawnee Rock, Kans., $14.30; First Mennonite Church, Phil. by Howard S. Weis, $3.19; Buhler Mennonite Church by J. B. Regier, Buhler, Kans., $15.20; A friend, Elbing, Kans., by J. E. Regier, Newton, Kans., $77.50; Jacob F. Schmidt, Buhler Kans., $50.00; Gustav Duerksen, Hillsboro, Kans., $5.00; First Mennonite Church, Upland, Calif., by H. H. Riesen, $7.16.

Sysia and Home Mission—Mennonite Church, Newport, Wash., by J. J. Kliewer, $8.00; Home Mission, Gustav Duerksen, Hillsboro, Kans., $4.00.

Totals—Russia		$ 242.53
	China	192.00
	Harbin	425.35
	General Fund	665.49
	O. Treasurer	12.00
	Total	$1537.37
Paid out		$721.58

P. H. Unruh, Treasurer.

DEATHS

Daniel Schumacher, son of Rev. Peter and Elizabeth (Suter) Schumacher, was born in the Bluffton-Pandora, Ohio, community, December 4, 1858, and died at his late home in Pandora, Ohio, March 24, 1934, having attained the age of 75 years, 3 months and 20 days. On October 20, 1887, he was united in marriage with Sarah Gilliom, with whom he lived in happy wedlock for more than forty-three years. He is survived by one sister, seven children, and eleven grandchildren. Mrs. Schumacher died three years ago. This loss was a serious blow to Mr. Schumacher. He enjoyed a happy home life, many kind friends and associates, but the going home of mother left him with a certain loneliness which the love and kindness of children and friends could not wholly overcome. After a short illness he fell asleep to awake in fellowship with his Lord and loved ones. Funeral services were conducted at the Grace Mennonite Church, Pandora, Ohio, March 26, 1934, by his pastor, Rev. Paul E. Whitmer.

Nicolas Miller, son of Peter and Anna Miller, was born in Lorain, France, March 4, 1854, and passed away March 29, 1934. He came to America in 1878. In the year 1919 he returned to France and lived with his sister, Elizabeth, for two years, then returned to America. In 1923 he came into the Old People's Home at Meadows, Ill. He accepted Christ in his youth and united with the Mennonite Church. He leaves to mourn his departure, two brothers and two sisters, Christian Miller of Hydro, Oklahoma, and Joseph Miller, of Pryor, Oklahoma, Mrs. Elizabeth Miller of France, and Mrs. Anna Turck of Meadows, Ill. Two brothers and one sister preceded him in death.

The funeral services were in charge of Rev. Harry Bertsche, Floagan, Ill., and Rev. Geo. I. Gundy, Meadows, Ill.

ANNOUNCEMENT

WINONA LAKE SCHOOL OF THEOLOGY EXTENSION COURSES

The Management of Winona Lake School of Theology announces Extension Courses throughout the Winona Lake Bible Conference, from August 13th to August 25th.

A number of Lecture Courses to be given by speakers of the Bible Conference have been selected for which credit will be given, provided Lectures are regularly attended, and reports are made on the same. These Lectures have been selected with a view to variety of speakers, subjects, and distribution over the period of time.

The Bible Conference is in charge of Dr. W. E. Biederwolf, and the Extension work is in charge of Dr. J. A. Huffman.

A Complete Circular describing these Extension Courses will be sent promptly upon request addressed to the Dean, Dr. J. A. Huffman, to 302 Morton Blv'd, Marion, Indiana.

ANNOUNCEMENT

MOODY INSTITUTE GOSPEL TEAMS

The Moody Bible Institute in Chicago has revived the practice of putting out student gospel teams, and during the spring recess five or six such teams will be in operation in Illinois, Indiana, Michigan, Wisconsin, Iowa, and Missouri. This activity is in addition to the regular church, mission, and visitation work done by students in and around Chicago. Each group will consist of a speaker, a vocalist, an instrumentalist, and in some cases vocal groups.

As many as seventy-five churches or pastors were approached, who welcomed the idea as a movement of the Spirit of God that would revive communities visited and promote the salvation of souls. The Institute hopes materially to enlarge the scope of the work during the summer vacation and, if possible, to make it a permanent feature of student training and a means of blessing over even a wider area than the Middle West.

TESTS AND TRIUMPHS

David tells us, "Many are the afflictions of the righteous." From the time he was anointed he began to have afflictions aplenty. Suffering is the portion of all who are called to reign. "In the world ye shall have tribulation," said the Master. George Bowen says, "The followers of the righteous Jesus in drawing up an inventory of what belongs to them may put down 'Many afflictions.' These are a part of their property. The righteous man is infinitely more blessed in his afflictions than the unrighteous man is in his exemption. But all the afflictions of the righteous open out into something glorious. A prisoner is not merely delivered, but he finds an angel awaiting him at the door."

—Selected.

Mennonite Hymn Book

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To meet the popular demand for newer and more durable bindings we are issuing the NEW MENNONITE HYMN BOOK in two beautiful new bindings. Don't miss this opportunity to replace worn out books.

To replace the black cloth binding which has been listed as full cloth binding we are producing a beautiful new MAROON binding of RECORD BUCKRAM which is much more durable than the old black cloth binding.

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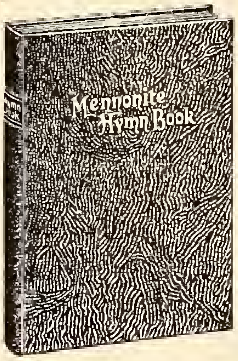

This Hymn book has none of the jazz tunes or hymns so often found in other song books. The great hymns of the church will appeal to those who seek to create an atmosphere of reverence and worship.

Returnable sample copies will be sent to responsible persons expecting to order for churches and Sunday Schools if name of congregation and name of pastor accompanies request.

Books You Should Read

IN 1934

(If you have not already done so)

NEW BIBLE EVIDENCE
By Sir Charles Marston

The author of this book has financed many of the recent expeditions to Palestine and Syria. In this book he very ably summarizes the evidence discovered in the expeditions which carried on excavations in Bible Lands during the years 1925-1933 in so far as this evidence substantiates the authenticity of the events recorded in the Bible. 250 pages. Illustrated.

PRICE, postpaid..$2.00

CHRIST AND HUMAN SUFFERING
By E. Stanley Jones

This book on a subject of vital interest to every Christian by one of the world's outstanding missionaries was first published in July 1933, and has already gone through more than six printings. You cannot afford to overlook this book in selecting the books you want to read this year.

PRICE, postpaid..$1.00

THE FINALITY OF JESUS CHRIST
By Robert E. Speer

A careful apologetic in which a renowned missionary, statesman, and administrator, who has spent forty years in this field of Christian activity, declares unflinchingly for paramountcy of the Savior of mankind.

"To us, Jesus Christ did not come to found a religion," the Author says, "He came to be Life and Light and Lord of man. The Christianity which truly represents Him, is not a religion; it is not a human search for God, or quest for truth; it is the supernatural self-revelation of God Himself, opening all truth to the faith and obedience of man."

PRICE, postpaid..$3.00

KAPOOT
By Carveth Wells

The author of this book went to Russia in 1932 to see with his own eyes the wonders of the Five-Year Plan. Soon after entering Russia he found that the colorful literature which annually lures thousands of tourists to Russia is terribly misleading. Instead of happy Communists he found on every hand poverty-stricken peasants starving in what was once a garden of plenty. He saw much that he was not supposed to see. He mentions the Mennonites. This book has already gone through five printings. Illustrated.

PRICE, postpaid..$2.50

100,000,000 GUINEA PIGS
By Arthur Kallet and F. J. Schlink

In the 300 pages of this book the authors give a startling revelation of the dangers lurking in everyday foods, drugs, and cosmetics. The "Pure Food" laws do not protect you. What makes this book unique is the fact that it names and describes scores of typical "standard" products that are either dangerous or worse than useless for the purposes advertised.

MENNONITE BOOK CONCERN
BERNE, INDIANA

THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, MAY 1, 1934 No. 9

EDITORIAL

THE S. R. A.

Some time ago a religious organization in Chicago suggested that we should have in America an S. R. A. movement which, of course, means a Spiritual Recovery Act. We have been watching with a great deal of interest the operations of the N. R. A. to see whether it is going to be able to pull us out of the economic depression. It shall not be my purpose to discuss successes or failures of the N. R. A., but rather to suggest from the standpoint of the church that we need a spiritual recovery before any other kind of movement or organization can permanently solve our problems. We should come back to normality on our knees. A true recovery should mean the abolishing of economic paganism under the cloak of religion and religious respectability. Some one has said that much of our Christianity is as harmless as a poodle dog and as cheap as dandelions in the month of May.

The time has come when the church needs to face the question seriously: Are Jesus' teachings only nice sentiment or can they be really applied to our individual and social problems? We, perhaps, might learn a very valuable lesson from early Christianity. For a man or a woman in early Christianity to become a Christian did not mean the joining of an organization in which the individual would be safe, secure and comfortable. Accepting Jesus Christ to them was a dangerous adventure. It meant risking their lives in a hostile world as they went out not only to believe but to live the teachings of Jesus. Our spiritual recovery can only come as we have that "moral heat" of the early Christians, that earnestness and enthusiasm. The world must see the teachings of Jesus incarnated in the lives of His followers before they will believe that His teachings are true. Is Christianity true? Let us make it come true.

—W.

AN URGENT APPEAL BY THE EMERGENCY RELIEF BOARD

We again come with an urgent appeal to the members of our Conference Churches. Most of you, no doubt, know that all our Mennonite organizations and others have for some time made strenuous efforts to get the remainder of the Mennonite refugees out of Harbin, China, into a land where they again could have their own home and earn their daily bread.

These poor people have for nearly six years lived a refugee life full of danger and privation. The continued efforts the last few years to get them out of Harbin were constantly confronted with almost insurmountable obstacles. The combined efforts of the Mennonite Central Committee, Rev. B. H. Unruh, Germany, and other organizations have finally overcome all of these obstacles, with the help of God, so that our brethren and sisters, 33 families with 171 members, could leave China and start their long voyage, leaving Shanghai, China, April 7th, for their new home in Brazil, South America.

For such an immense undertaking large funds are necessary not only for the trip, but also to provide them with the most simple necessary equipment in their new home.

It is most appreciating how non-Mennonite organizations have interested themselves in this great undertaking and have contributed large sums of money for this purpose. These contributions together with the amounts paid by the Mennonites, were not quite sufficient to carry this project through. A private loan had to be consummated to make it possible for this group to sail.

The E. R. B. would kindly but urgently request all the congregations to help along in this cause according to your means and as the Lord may lead you. And let us kindly remember how others in the past have helped our parents and grandparents to find a new home in this land of freedom, and God will richly bless you in time and eternity.

The Emergency Relief Board,
By John C. Mueller, Secretary.

From "Mennonitische Blaetter," January 1, 1934

Translated by S. K. Mosiman
President of Bluffton College

A MENNONITE CONGREGATIONAL CHURCH

A Contribution of Youth Toward the Reconstruction of German Mennoniteism

(The article from the "Mennonitische Blaetter" "A Mennonite Congregational Church" should prove to be of interest to Mennonite young people in America. The so-called Youth Movement is essentially a German movement though later introduced into Italy and other countries. In America there has been no such mass movement worthy of the name. It is interesting to note the reaction of the Mennonite young people inasmuch as they are directing their energies toward revitalizing their church. This, they feel, cannot be done without a union of all the Mennonite forces.

For more than fifty years I have heard Mennonite young people say, "Why cannot the Mennonite church be united?" "Why so many divisions?" They are still asking these questions and they are asking them from all branches of the church. Perhaps there is a suggestion for them in the translated article.—S. K. Mosiman.)

The union of the German Mennonite churches, now in the process of formation, received its impulse through the new form our national life has recently assumed. Therefore, the impression might arise that this union is but a forced and formal measure. The joyous response, however, with which the growing union is meeting everywhere, especially among the young people, proves the opposite.

Among the groups of young people who have participated in the "Round Robins" of Mennonite young people, or who are in sympathy with them, there has been for a long time a longing for fellowship with all Mennonites. Let us present a few fundamental facts which may serve to define, characterize, and interpret the desires of these young people.

It is not an idealistic, peculiarly selfish aspiration that calls us to the front, but obedience to God who has filled us with love for our Mennoniteism, and who has creatively and historically laid upon us the mission of and the responsibility for this Mennoniteism. At the same time we by no means overlook the fact that we, in accordance with God's creative purpose, have been placed into a particular social environment, namely, our German civilization. The home of this people is our home; their blood is our blood; their welfare is our welfare.

From this social environment we cannot withdraw either individually, or as a group, without going against the Will of God. Thus, we are bound to the nation by cords of stern responsibility. As Christians, and as Mennonites, we are fully aware of the fact, however, that one can never render the adequate services to the nation, which, of necessity it demands from every individual member, without assuming responsibility of a higher order;—the immediate obligation to God. God Himself has placed us into this relationship, inasmuch as He has entrusted us with the responsibility of preaching His Gospel to this nation, our nation.

This commission He gave not alone to us Mennonites, but to His whole Church to which we also belong. There is but one gospel, only one commission, namely, that Jesus Christ is Lord. There is but one Church to declare this message: the Church of Christ. This Church must be within the nation. In the national comity, this Church has no special privileges, but only special obligations. She may assume only such special privileges as are indispensable for the fulfillment of her missionary calling.

As members of the Church of Christ, or of the Body of the Lord, the Mennonite churches have no right to demand any special privileges, lest their special commission unconditionally demands it.

The Mennonite Church differs from her German sister churches only in this respect; she has had placed upon her by God a particular responsibility, in that God explicitly laid upon her heart the service of a community, or congregational church. Thereby we do not place ourselves in opposition to other churches, but consciously we place ourselves alongside of them! To declare and confess God's Sovereignty and Redemption in intimate allegiance to God's Will and Word—that is the commission received of old by the disciples and which in the time of the Reformation was placed upon the conscience of our fathers with new obligations.

Today, also, there is a Reformation. Our German nation today also needs this God-given message. Therefore, the Chancellor has granted the Church the freedom and the privilege which she unconditionally needs to carry out her mission.

In order that we may effectively carry out our Mennonite share of responsibility we must lay aside all liberalism and everything that divides, and find ourselves united in confidence and in common obedience to God, and in sincerity, faith, and love for common service and sacrifice; for real, true, upright fellowship.

That this is possible is proved by the "Round-Robin-Fellowship," the members of which are engaged in the most varied callings, are of the most diverse origins, and are members of widely different churches. We young people feel the greatest responsibility and, therefore, we desire just such straightforward, warm hearted fellowship for the whole group of Mennonite churches in the South and North, in the East and West.

Such a fellowship must come into existence and must grow. That will come to pass only when a great common cause takes possession of us, wells up and lives in our consciousness, and which, in our utmost striving for this common cause, will unite us spiritually through our labors. Without this we are hastening toward dissolution.

This task is to be found in the creative and constructive emphasis we place upon our conception of the Church. The content of our conception of the Church of Christ is manifold and varied. It involves the united responsibility of every member of the congregation for the Church and her service. A sharing of all church activity, therefore, of the nurture of the Church and care of souls, straight forward witnessing to, and proclaiming the Gospel of Christ; a sacrificial mind and attitude; peace-mindedness; baptism on confession of faith; a sharing of all service according to ability, etc., which is calling attention to but a few fundamental ideas which need further elucidation. To this naturally should be added that we thoroughly familiarize ourselves relative to the nature and concept of the congregation and our concept of the Church.

Above all, it should be pointed out emphatically that our conception of the Church has nothing whatsoever to do in any way with the spirit of sectarianism. For the Congregation of Christ and the Church of Christ are related to each other as the office of state is related to the political party; every church must have a congregation within her confines, and every congregation has "the church" about it. By "the church," not thought of in the popular sense, we designate the mass of those who are gripped by the Word of the Lord, and who, at least outwardly, accept His Lordship. The congregation in the midst of a church is the host of those who have fully committed themselves to the Word of the Lord; they are those who have been called out from the multitude and who know themselves to have been made free from all conditions and demands of the world and the Devil and who are now, as faithful warriors, fighting in the first line ranks for their Lord who has redeemed them and who is now their only source of power. From out of the disordered ranks of the "churchly" zones the "Faithful" are chosen and nurtured for responsibility in congregation and church. Church and congregation therefore belong together, and mutually condition one another.

With all this the mark of a church is "the running along with," "the hearing," and "the being gripped." The mark of the congregation is "faithfulness," "sacrificial mindedness," "the giving of testimony," "the Deed"; in short, SERVICE.

The Mennonite churches are never "congregations" in this sense, but churches in the popular sense. For the congregation of Christ can never be represented as a terrestial organization separated from "the Church." Each so-called "pure congregation" is in reality a Church. That is by no means to say that "The Congregation of God," which will always be small in numbers, is invisible. Such a congregation is not to be known, indeed, by outward forms, but so much the more by her activity and by the fruit of her service. Her care is not for this or that form, but for "The Life in God." That Christ abide as Lord in her, that His rule be increased, and expanded, for through Him all true life is generated and maintained. These must be the fundamentals. This, then, shall be the mind of the evolving Mennonite Congregational Church.

We young people are conscious of our responsibility to God and nation. It is, therefore, our heartfelt desire that all German Mennonite churches for the sake of our future, pledge themselves wholeheartedly to the ideal of a united common service. Let all of us strive and pray that God may grant the wisdom and power for the building of the new structure and for the accomplishment of our task.

Theodore Gluck Hermann Funck
Ernst Fellmann Hilde Funk

"MINISTERS AT FLATLAND"

There are three small and rather interesting meeting houses in the Eastern District Conference. They date back about as far as any of the older meeting places of the Conference and still have, small though flourishing, congregations. They stand as testimonies to the tenuous strength that has been the root of Mennoniteism for more than four centuries.

All three of these meeting places were the scene of interesting gatherings during the past year. In order they were, Springfield, Germantown, and Flatland. The first ministerial meeting of the present Conference year was held at Springfield. It was an outing. The second was held at Germantown last October. This was the historic occasion of the two hundred and fiftieth anniversary. The last one was held at Flatland on March 23. This program was devoted to spiritual meditations.

Since the so-called "Holy Week" was just in the offing, the executive committee planned to have two papers that centered around the Easter message. They had chosen two of their number to present these papers, one in the afternoon and the other in the evening. The first paper was prepared on the subject of "The Vicarious Suffering of Christ." It was presented by Rev. Arthur S. Rosenberger, pastor of the West Swamp Charge. The evening paper was on the theme, "The Place of Vicarious Suffering in the Life of the Minister." Rev. Allen M. Fretz, aged minister and Dean of the Conference preachers, was chosen to prepare it. It was instantly recognized as the most outstanding presentation in the last decade.

There was considerable comment, all appreciative, following the presentation of each. All felt the presence of the Spirit of God and thought it a fitting fulfillment of the motion passed at the Young Peoples' Conference at Bluffton last August. The Spirit in reviving power had visited us before Easter, 1934.

The ministers expressed their appreciation of the work of these two brethren by voting to have them mimeographed and circulated among the congregations. Their messages were so edifying and so well prepared that they felt they should be given to the whole church.

The devotional services were conducted by Mr. Morris DeHaven and Rev. Elwood Shelly. Mr. DeHaven is one of the assistant deacons of the Eden congregation, Schwenksville. Rev. Shelly is pastor of the Sancon charge.

The ladies of the Flatland congregation served a bounteous supper.

As we close another year of Conference activity in ministerial meetings we can again raise an Ebenezer, "Thus far the Lord has led us on!"

Freeman H. Swartz, Secretary.

FROM OUR PORTLAND MISSION

Dear Friends:—

The program of activities at this place is quite interesting in its variations. The Sunday services consist of Sunday School, preaching services, and Christian Endeavor work. The Sunday School is attended largely by children. There are enough children to keep the adult membership of the little congregation, who can be regular in attendance, at work to teach the various classes of primary, junior and intermediate age. There is an adult class which combines all other ages not in above named classification. It is the writer's opportunity to lead this class in Bible study. Since all classes, with exception of the two youngest children, meet in the auditorium of the church, the confusion of voices renders it difficult for the older members of this class to express themselves and hear each other's statements. At times the clamor of young life threatens to render our efforts as teachers to create a worshipful atmosphere futile. Because of this condition we find it hard to interest older people to attend our Bible class with any degree of regularity that will enable us to convey to each other the blessing we derive from a deeper study of the profound revelations of the Word. Yet the Lord is wonderfully gracious in giving us these opportunities to carry His message to young and old in spite of great difficulties.

Our preaching service frequently does not include more than the Sunday School workers and their children. Here, after the restless crowd has departed, we feel and share the fellowship of workers together with Christ. As often as possible a group of nurses and student nurses, who live in the city temporarily, coming from other churches of our conference, join us with others who live or visit here. It is always an encouragement when more unite with us in praise and worship of the Lord Jesus Christ.

Our Christian Endeavor is conducted in one society, including all ages. This works to the satisfaction of all concerned and leads us into the evening hour of worship, thus granting us splendid fellowship in Christ, our Savior. Often our group is small, but the Lord has never on that account refrained from giving us the consciousness of His presence. This always satisfies.

Our week-day activities of weekly and monthly meeting with the children, prayer meetings, women's meetings, boys' and girls' meetings; these all center around the presentation and study of the Word, the singing of His praise, and prayer. The women's missionary society includes many a mother from a churchless home or where the Lord is not known as Savior from sin.

These activities afford us opportunities to sow the Word in the hearts of young and old. The Lord has promised, "My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereunto I sent it." We pray and wait for the results the Lord has promised.

Our home visitation often presents us with the opportunity of personal work. Not often do we see immediate results or fruit of our labors. But this rests with the Lord.

Recently we enjoyed the visit of Rev. W. W. Miller, Pulaskie, Iowa, and Rev. W. H. Pike, Los Angeles, California. Their messages and encouragement meant much to us. Some of our friends from Aberdeen, working in the city, arranged a friendship meeting at the home of Mr. and Mrs. Henry Toews, also of Aberdeen formerly, which was enjoyed by all participants and which served the purpose of reminding these that they have friends in the city who long for their fellowship in worship and service of the Lord.

Opportunity was granted us on February 4, when Brother and Sister Bernhard Bartel invited us to bring a message from the Word and in song by Sister Niswander at their golden wedding anniversary. This gave us a splendid introduction to the circle of their children and friends. They have lived here many years before our Conference had a place of worship here. We were happy to speak to them concerning the things the Lord has done and is promising to do for them that wait upon Him.

We are here to witness for Jesus and gather believers into a congregation to worship and service of our Savior's praise. Any encouragement to accomplish these purposes for which we were called here we welcome with gratitude. Our first aim, naturally, is to invite our own Mennonite people that there may be a church-home of our denomination and a new unit formed to work together with Him in behalf of the important task the Lord has entrusted our Conference with on the home and foreign field. Pray for us, brethren, and give us your help!

Cordially,

Albert Claassen.

A CORRECTION

The telegram to the Board was sent on February 19th, which is the date of Missionary Petter's birthday anniversary, and not the following day, when the Board received the message.

Mrs. R. Petter.

With the best of intentions, errors creep continually into print. . . . . I supposed the date of the telegram, or night letter, would be given, and had no thought that an error would arise.

It does not matter so much, but for future reference it is best to correct the date. I am also correcting an error which Bethel College made, in giving Mr. Petter the middle initial "A" instead of "C."

I do not know where they got that, for his middle initial, which he seldom uses, has always been given as "C" and never "A." . . . Bethel College need but refer to Who's Who in America where it is properly given.

We are having wintry weather, and are glad, else vegetation would be too precious. It is snowing today and is chilly, though not very cold.

We had a funeral yesterday. The oldest son of Robert Yellowfox finally succumbed. He had T. B. He has spent much of his time at the hospital, coming and going. He was in quite good condition, but took cold and hemorrhages set in.

Yellowfox's peyote friends were very attentive, though Frank finally refused the drug. I was cordially received, in spite of the atmosphere, so painful to us. Frank was always eager for the ministry of the Word. . . He told me his favorite gospel song was "I am a pilgrim, do not detain me, I am going," etc.

The night of his death, his brother Charles sang "Nearer, my God, to Thee" and "Happy day, when Jesus washed my sins away," for his brother, and Yellowfox prayed . . . . I was called early in the morning, after he had passed, and the funeral was arranged for yesterday afternoon. . . . We pray that this new and sad experience will be a deep blessing to Yellowfox. I know you will unite with us. . . . . I was impressed how more and more Christian thought, Christian practices, Christian burials, are taking hold of our Indians. Frank had the very best care by many loving hands. The home was kept in order, there was cleanliness and every possible attention. . . . I cannot help but contrast Yellowfox's home and premises, with its improvements, with that of Willie Meeks, when I visited in Oklahoma. There they seemed still to be living on the floor. Here are tables, oilcloth, chairs, bedsteads, order, cleanliness, and a farm home of several rooms, with outbuildings of stables, barns, root cellar, chicken house, good fences, etc., all indicative of progress of a desirable kind.

Mr. Petter has been hindered by preparations for Lord's Supper, and funeral, also by practice of a cantata, so that he may not finish Revelation this week, but soon after.

With kindest greetings,

Mrs. R. Petter.

P. S.—I notice in yesterday's Spokane daily, that the missionaries of the Southwest are protesting against Collier's "new deal" for the Indians. They say, "The bill glorifies the segregation of the Indians and makes it permanent," etc.

We see in this bill a definite attempt to revive and make permanent tribalism with all its connotations. An Indian speaking of the evils of tribalism puts it in this way: "Tribalism stands for exemptions and exemptions make for race prejudice."

This bill casts a halo of glory around Indian traditions. We, as missionaries, favor very much the preservation of all that is best in the Indian's past, such as arts, skill, culture, but with respect to these traditions, J. C. Morgan, Navajo Indian and member of the Navajo Tribal Council, says, "I would not have these things taught to my children. The most degrading things are taught in these Indian traditions."

We are glad to see this in print. It voices our sentiments fully, also that of our Christian Indians. Our Chief of Police has said the same and more, and so has Yellowfox, Ernest, Frank, and others. Collier's does not know the real Indian. —Mrs. P.

ADDRESS

Given by Mrs. Roy Yoder, Peoria, Ill., at Sunday School Workers' Conference at East White Oak Church, near Carlock, Ill., on January 16, 1934

The main thoughts for my remarks tonight are taken from "My Message to Sunday School Workers" by Marion Lawrence.

Since the Sunday School is an activity of the church which imports religious education to all ages, we need to know and teach as never before the VALUE of this WORSHIP HOUR.

Just what do you consider as worship? If you have come tardy and have missed the Praise and Song Service and perhaps the reading of God's Holy Word, have you missed the foundation of worship today?

Yes, it seems that the whole program should be one of Praise and Worship. The opening exercises, response, and prayer, the singing of hymns on praises to God, the missionary offering, the Sunday School offering (an offering to God in worship and praise), then the class discussion or lesson which will have a more gripping appeal if all have taken part in the worship service prior to the class activities.

The announcements are part of the worship service in that they should draw prayerful at-

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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tention for coming events or praises to God, for answered prayer in past activities. Then the closing devotions should deeply impress and clinch the truths of the morning in the heart and mind of every worker and child, and prepare them for the worship of the rest of this Holy Day of Rest and Worship.

Just recently, I have known of and read "My Message to Sunday School Workers," by Marion Lawrence, and it has helped me and strengthened me that I urge every Christian worker to consider our discussion together this evening and perhaps in the near future be interested enough to read further in some good worker's text book.

First of all let us consider the qualifications to be found in any Christian worker.

Be a Man or a Woman. Real men and real women, a hero for every boy and a heroine for every girl; someone whom they will look up to and desire to follow; one who will be missed when they pass away, but who will not leave a vacant place in the Lord's work behind him. "Men are seeking better methods, but GOD is seeking better MEN and WOMEN."

2. Be a Leader with a Vision. A leader is the foremost among companions. This means that the leader goes before those he leads, but is not separated from them. He knows the road and knows where he is going, and he knows when he gets to his destination. Organization is very important to a leader. He is interested in getting others to carry out the plans while he is making still further plans, presenting the method of work by example and not authority. Every leader has two classes; one in his head or heart, and one in the building. The one in his head is blue-print, his ideal, his aim. This ideal should always be higher than and beyond the reality. God gave to Abraham a new vision. In Gen. 15:5, the incident is recorded: "God, through His angel, called Abraham out from under his tent on a bright, starry night, and said, 'Look now toward heaven.'" What was God doing? He was changing Abraham's vision from a tent vision to a sky vision. Have we a vision from God which has called us to be Christian workers?

3. Be Loyal. Loyalty to your heavenly vision, to the church and to the pastor. Some folks are always prominent at conventions, rallies, or conferences, but do not remain for the church services at their own churches.

Loyal to the Master's last command, which will give the missionary spirit to all our work. "Go ye into all the world," "teach all nations."

4. Have Faith and Ambition. God has a program for His work, and we should aim to discover what it is, and do our part to carry it out. Never before has the child occupied such a place in this great program for the work of God, as at the present day. The little child that Jesus put in the midst of His disciples, is still in the midst of His plan. The church is the "Father of the Sunday School." We should have enough faith in ourselves to believe that God has for every Christian man and woman a place in serving Him and claiming Phil. 4:13—we are sure of success if we follow God's leadership. Do you believe that? How much faith do we lack? God cannot use a lazy mind or body. Our successes will never surpass our aims and ambitions. The ambition of every superintendent and teacher and worker is to lead the sheep closer to the Master. No leader can lead anyone else any closer than he himself has gone, because you remember in No. 2 we said that a leader must go ahead, leading the way for the others. Are you halting the progress of others because you are walking and following Jesus "afar off"? May God show us the distance between us and the Savior.

5. Be Awake and Happy. Enthusiasm is being awake. It is the tingling of every fiber of one's being to do that which one's heart desires. Wear a welcome in your heart and show it in your face, and in your handshake. Slogan:

"Our Sunday School must glow and grow and go; and I will help to make it so." This is God's promise to you—"The joy of the Lord is your strength."

6. Be Patient and Humble. When you lose your patience, if you are fat, you lose your breath; if you are a speaker, you lose your audience; if you are in a debate, you lose your point; if you are a mother, father, minister, superintendent, or teacher, you lose more than you can ever make up for. Losing our patience as leaders lessens respect, authority, power, and confidence in those whom we are trying to lead to the ever-patient and long-suffering Savior, Jesus Christ. Patience and humility go together. **Kingliness** and **Lowliness** are inseparable. How often are we as mothers and teachers guilty of teaching our children selfishness in simple words? Here is a poem which a little girl gave at an entertainment:

"I gave a little party this afternoon at three,
'Twas very small—three guests in all—
Just I, Myself, and Me.
Myself ate up the sandwiches,
While I drank up the tea,
And it was I who ate the pie
And passed the cake to Me."

This brought much applause, but should have brought shame on the part of the one who wrote it and the one who taught it. How often are we responsible for this tiny mustard seed which we plant in these innocent lives, then in years to come, visit the asylums and penitentiaries and reform schools with remorse!

To Know How. The finest of fine arts is to know how; to know how by constant study and preparation. Margaret Slattery, in one of her books entitled, "What it means to know how," tells this story. A young girl at the seashore who with her companions was bathing in the surf, while Miss Slattery herself was sitting near by upon a great white rock, writing some of her choicest chapters, when at the cry for help, it was observed that this young girl had been drawn under by the undertow and the young lady who was with her could not rescue her. All the others in the party were alarmed. One strong young lady who knew the way of the sea, sought to rescue her, which she did, but life was apparently gone. NOT A SOUL IN THE COMPANY KNEW WHAT TO DO. Someone had been thoughtful enough to send word to a nearby village for a doctor. Presently an automobile came rushing down the hill and out stepped a nurse, in uniform. They were all greatly relieved, for they recognized that she would surely know what to do, and she did. After a while another car sped down the hill, bringing the doctor who could not come at the first call, but who had confidence in the nurse. By this time the girl showed signs of life, but was as yet very feeble. The doctor, feeling the pulse and proper examination, took the nurse by the hand and said, "You are to be congratulated, you have saved a life because you knew how." Miss Slattery applies this to the Sunday School teacher and workers in the church. This nurse had no time to get out her Nurses' Training books at this late hour when a life was at stake, to see what she should do first, and then step by step. Neither has a teacher or Christian worker time to read a library when problems and vital questions concerning salvation and LIFE arise. There is much depth to that Scripture, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Inductive teaching arouses and quickens the mind. Lecturing is uninteresting and aids a sleepy mind. The method of asking questions, **properly stated**, and of using illustrations of which your listeners are all familiar, such as Jesus used. A house built upon rock and a house built upon sand; the sowing of the wheat being sown in stony soil, with thorns and weeds, and that sown in good, rich soil; telling His disciples that He would make them fishers of men; they knew something of everything that He used in His illustrations. Thus a Christian worker needs to know something of the home life of those with whom he works, their environment and their likes and dislikes. A worker's life should be a life with a PLUS. He should be willing to study up on different subjects of which those in his direction are interested and use these as often as possible in his illustrations as parables.

The story is told of a teacher who had a pupil in his class who was absent quite frequently, and upon visiting the home, found that this boy stayed home to care for his pigeons. The teacher took the time to get a number of books from the library, on pigeons. The boy was absent several Sundays after the teacher's repeated visits. One day when the teacher called, after he had read the books, he went out to the pens with the boy and talked very intelligently with him about this one thing in life which filled such a great place just at present. The boy knew that the teacher was not just guessing at the information which he possessed because he, too, had gotten these same books from the library and studied them. This pupil got a new hold and confidence in his teacher and had a perfect attendance record at Sunday School and church for many years, and today is a great personal worker with a boys' class in a Presbyterian church, and it is said that rarely a boy leaves his class without being saved and starting out in some sort of Christian work.

Christian workers, what is your total impression on your class? The worker should be what he seeks to have his scholars become.

"You are writing a gospel, a chapter a day,
By deeds that you do and words that you say,
Men read what you write, whether faithless or
true,
Say, what is the Gospel according to you?"

Someone has said, "The best binding for the Bible is shoe leather."

The teacher's life is the LIFE of his teaching."

A Christian worker should be one with a SHEPHERD HEART. He should know his pupils by name, by temperament, and by weak and strong points, their failures and their abilities.

A teacher with a shepherd heart LEADS his pupils — leads them into right paths of study, leads them into right habits of studying, leads them to right Bible reading and teaches them to pray, leads them into right habits of giving.

A teacher with a shepherd heart FEEDS his pupils — feeds them right food, feeds them the proper quantity of food, feeds them at the right time and in the right way.

A teacher should SEEK his pupils — seek them when absent, seek to be in fellowship with them otherwise than in the class.

A teacher with a shepherd heart gives his life for his pupils — lives for them, carries them in his heart continually, thinks about them, plans for them, prays for them.

And he will have abundant reasons for rejoicing, not only in this world but in the world to come.

Pride is at the bottom of all great mistakes.
—Ruskin.

CAN THERE BE REAL PEACE WITHOUT RIGHTEOUSNESS?

Talk Given At Berne Intermediate C. E.

No; the Gospel is the foundation of World Peace. The gospel of Jesus Christ is the gospel of Jesus, who is the Prince of Peace, who, when He came to earth proclaimed peace. Angels heralded His coming and sang, "Peace on earth, good will toward men."

The gospel therefore proclaims a righteous peace, therefore there can be no peace without righteousness.

The human heart is carnal, sinful, and by nature lacks a peaceful spirit. Therefore peace will come only as men disarm their hearts. Many organizations today strive for peace and we give them due recognition to institutions for the promotion of peace, but there is still a basic work for the church. The World Court, the League of Nations, the Kellogg Pact, all will be helpless if we cannot cultivate in the individual a passion for peace. You will note that Paul began with individuals or with small groups of people. He talked to a frightened jailer and to a band of women down by the river bank. Paul knew that when Christ is in the heart then peace most eventually comes. World Peace must be in the hearts of men as well as in the codes of men. The cause of war, jealous greed, fear, go deeper than courts and leagues can reach of themselves.

Christ and His apostles did not speak directly on many of the world's social problems. However, war was seen to be inconsistent with the spirit of Christ strange to say, that it was not until the last generation of the Christian era that it deeply dawned upon mankind that war is contrary to the spirit of Christ. In proclaiming Christ we preach peace. Universal peace will come when Christ returns to earth and then the earth shall be filled with righteausness of God as the waters cover the sea.

— Edyth Baumgartner.

TUNE IN ON STATION GOD; NO STATIC

Mae Latslaw

Is your Spiritual Radio giving satisfaction? Possibly not, because you do not have the proper spiritual meter length, and the receiver may not be in the right place.

Did you ever try Station GOD? It is clearer than the strongest radio station and that is saying a lot. There is absolutely no static. If your heart is a five-tube affair — **prayer, faith belief, love and helpfulness** — you cannot help but get perfect results.

The radio refered to can be heard to best advantage in a church. The greatest results are secured on Sunday. The most favorable time is from 10:30 until noon, and from 7:00 to 8:00 in the evening. The loud speaker in the pulpit transmits the message with convincing clearness, telling the illuminating Christian truth—do unto others as you would have them do unto you.

If there is any static, it is in you and not in the radio. Possibly you must turn the knobs of your heart so that the message can be heard with more distinctness. You may not have been receptive for a long time. A hard heart often causes defective hearing.

On Sunday, just for an experiment, try this Spiritual Radio. If the batteries of your heart do not work and your ears hum with the static of indifference, switch on your better judgment use common sense coils, and listen in on Station GOD. The loud speaker will tell what is best for you. The head may persuade the heart. The sermon will be followed by the sweetest music. That is for the ear, the heart and the head—for the whole of you.

Try hard as you may, you cannot get the same results anywhere else no matter where you are or how hard you try.

We all agree that radio is wonderful. We cannot understand it, but know that some Great Force makes it possible. The same Force will do just as much for you if given the opportunity. Give it a chance on Sunday, try Spiritual Radio as broadcast from Station GOD. Listen in. You have been static long enough. Be like the neighbor who stands highest in your regard. He is a church member.

AS OUR AFRICAN BROTHERS SEE US

Here are some extracts from compositions written by children in the Belgion Congo on the subject of white people:

White people come from Europe. They have pale skin, long noses and soft hair like wool. They have no tribal marks on their faces, their skin is as smooth as a fish.

White men wear shirts and trousers and coats, but the women wear garments made in one piece from top to the bottom, which swing as they walk. They have special coats to keep the rain off. They make little houses with the skins of animals, and into these they put their feet.

They not only wear garments, but they even use cloth to hang in their windows and cover their tables and beds.

White people eat fish and meat that come out of tins, and this food can be kept a long time, even two years without going bad. They drink very clean water.

They are people who sit at a table to eat food. They do not like to sit on the ground, because of the dust and germs.

They do not eat with their fingers, but with their forks and spoons, and they are constantly saying to their boy, "Never bring us dirty plates and spoons."

They build houses made of bricks and wood and cement, that last for years. They make huge canoes of steel which are like houses inside, which move by themselves on the river. They also make air-streamers that fly like birds.

They send messages by letters, and they know how to speak to a man who is a great distance away by means of a wire.

White people are very industrious; they do not stop till their work is finished. They teach us many things, and they love our children.

If it were not for the missionaries, we should still be living in darkness as our ancestors did. They have come, not to look for money, but to tell us of God, our Father in Heaven, and of His Son Jesus Christ.

Let us give thanks for the white people who have left their own country to come and die for our country.

—From Conquest by Healing.

CORRESPONDENCE

North Danvers Mennonite Church, 3½ miles northeast of Danvers, Illinois. The attendance at our church since New Year has been very encouraging. Last Sunday, April 8, the house was filled.

The Men's Bible Class of the church gave a special program Sunday evening, March 18th. The program consisted of special vocal and instrumental music and several addresses, given by men of the class. The main address, on Abraham Lincoln, was given by Atty. Walter A. Yoder, who is a member of the church. The men's class has about fifty members. The pastor is the teacher.

The Young Women's Bible Class met at the home of the pastor and helped Mrs. Weaver make some comforts.

The Basketball Team of the church won first place in the Mennonite Basketball Tournament, representing eight churches of the Central Conference.

Dr. E. J. Hartzler gave a series of addresses at our church on "Voices from the Holy Land." The meetings were very well attended.

On March 31, Dr. Hartzler gave an illsutrated lecture on The Passion Play at Oberammergau at the Comumnity Hall in Danvers. The hall was practically filled, which was the largest crowd in the Community Hall since it was built.

On Easter Sunday evening, April 1, the church rendered the cantata, "The Thorn Crowned King," under the able direction of Mrs. Letta McCowen.

One of the encouraging features in relation to our church in the future is the fact that our roads are being graveled to the church, which will have a great effect upon regular attendance at the services. Our church is one of the few in our section of the country that is still an open rural church.

The Grace Mennonite Church, Pandora, Ohio, has recently had a busy Pre-Easter and Easter season. Dr. E. G. Kaufman, President of Bethel College, Newton, Kansas, gave a series of special pre-Easter services. These services were very much enjoyed by large and appreciative congregations. On the following Sunday, Prof. I. R. Detweiler of Bluffton College preached morning and night.

Union Passion Week services were held in Pandora, in which all the churches of the town joined. The ministers took turns in preaching on some phase of the passion of our Lord. The services were held in each one of the churches in turn, and special music was furnished night after night by the several churches. On Good Friday afternoon a largely attended service was held which brought this period of united effort to a close.

On the morning of Palm Sunday a baptismal and admission-to-church membership service was held at the Grace Church. Several were also received into the membership of the church on later Sundays, bringing the present membership of the church to 371. On Easter Sunday morning the communion of the Lord's Supper was held at which time a large number showed their faith in their Lord by participating in the service. On Easter Sunday evening the Grace Church choir sang Maunder's "From Olivet to Calvary." This was heard by a large audience.

These seasons of special effort and activity are very beneficial to a church. They bring new interest and devotion to our Christ and the church, enlist new recruits to the cause, stimulate increased church attendance, and impart new life and more loyal service to the church and all its affiliated organizations. The months between Christmas and Easter are golden opportunities to our churches. We hope we are all improving these opportunities to the permanent good of the cause.

Boynton Mennonite Church, Hopedale, Ill., April 9, 1934. The following have suffered with the mumps, but are able to be out again: Mrs. Jos. Eichelberger, Kathryn, David, Glen, Morris, and Harold Kaufman, and Marvin Berkey.

The Ladies Aid met with Mrs. Anna Brenneman, Thursday, April 5. The ladies knotted a comforter.

Donald Keyes has been ill with measles.

Miss Minnie Brenneman of Normal is making an extended visit with her sister, Mrs. Geo. Jeskel.

Roy Donelson, who fractured his left arm while jumping, is again able to have it out of the sling.

Communion services were enjoyed Easter morning. William Donelson was baptized preceding the services.

A short Easter program was given Easter morning.

Mr. and Mrs. Julius Helwig have moved to the Ed. Brenneman farm.

Mr. and Mrs. L. B. Nafziger of Bloomington, worshipped with us Sunday morning, March 25.

Mrs. June Harbor and daughter, Mary Louise, of Normal, spent Easter vacation at the Ed. Brenneman home.

Miss Bernice Nafziger, who was suffering from a severe case of tonsilitis, is able to attend school again.

Mr. and Mrs. Jacob Litwiller entertained the following Sunday, April 8: Mr. and Mrs. Wm.

Litwiller and sons, Duane and Eugene, Mr. and Mrs. Arthur Litwiller, all of Milledgeville, Ill.; Dr. and Mrs. O. B. Litwiller, Mr. and Mrs. Roy Litwiller, of Peoria; Howard Litwiller of Normal, Ill., Mr. and Mrs. John Nafziger and family, Mrs. Ed. Unzicker and family, all of Hopedale, and Miss Emma Litwiller of Ann Arbor, Mich.

Berne News. We have been enjoying some very blessed meetings, especially during the Easter season. A Union Sunrise Prayer Meeting was held Easter morning. Our evening meeting was a joint Intermediate-Senior affair. Much excellent Easter music was featured on this program, including solo, duet, trio, quartet, and chorus numbers. Our pastor, Rev. C. H. Suckau, Harry Sprunger, and Wilson Gilliom, gave helpful talks.

Each month this year we have had one meeting open for testimonies and discussions of the topic. These meetings have proved a great blessing and will probably be continued throughout the year.

It is our prayer, as a society, that we may not waver in this great work for Christ and the church, that we will remain steadfast until Jesus comes.

Naomi Neuenschwander, Reporter.

Comins Church. During the months of February and March the various Sunday School classes took charge of the Sunday morning worship services. They were very carefully planned by these classes, giving as many of the Sunday School students a chance to serve as possible. There has been very good attendance during these difficult months, showing interest in the new work.

The Easter service was a culmination of the work of the Sunday School. Eleven of the Resurrection stories were given by representative classes, interspersed with special numbers of music.

Several nice gifts have been presented to the church this Easter season. A set of three background pictures representing the Easter message was presented by "The Sunshine Scatterers" class, namely "The Three Marys at the Tomb," "The Walk to Emmaus," and "The Ascension." Also a new altar rail curtain and stain and varnish for the rostrum were presented by several individuals. These gifts are much appreciated.

The Sunday morning worship services for the month of April have been planned by a committee of three and the pastor.

The young married people's Sunday School class organized and plans to hold monthly meetings of a devotional and social nature.

A significant and inspirational service was held by the four County Council of Religious Education the evening of March 28, at the Luzerne Congregational Church. The service was planned to represent the idea of the Larger Upper Room communion service. It was rich in spiritual suggestion because of the careful plan embodying the three great symbols: "The Old Jewish Passover," "The Lord's Last Supper," and "The Communion Service Which He Instituted for the Church." The thirty-two present from several denominations left the service deeply stirred. Many regarded it the high point of the year spiritually for the work of the Four County Council.

THE MEASURE OF A MAN

Wallace Dunbar Vincent

How high are you? Where is your thinking done?
Close to the earth, or upward near the sun?
Do petty things absorb your every thought—
The game, the latest crime, what's sold and bought?
Do noble deeds and lives inspire your zeal?
Or are you more concerned about a meal?
How high, or low, is your most cherished plan?
The answer marks your stature as a man.

How broad are you? Where does your good will end?
Does race or creed determine who's your friend?
To your snap judgment do you cling with pride,
Or do you listen to the other side?
Quick to condemn are you, prompt with the rod,
Or do you leave the chastening to God?
How loyal is your heart to all mankind?
The answer marks the broadness of your mind.

How deep are you? Where does your honor start?
Is it embedded in your inmost heart?
Do you count virtue a convenient thing
To practice, or, sore tried, aside to fling?
Have you the courage by your code to bide,
And fight for right, though on the losing side?
'Tis thus God reckons, through life's little span
The veritable measure of a man!

—The Life Boat.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

AT SET OF SUN

If you sit down at set of sun
And count the acts that you have done,
And counting, find
One self-denying deed, one word
That eased the heart of him who heard
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart, by yea or nay,
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face,
No act most small
That helped some soul and nothing cost,
Then count that day as worse than lost.

—George Eliot.

BENEFITS DERIVED FROM JUNIOR CHRISTIAN ENDEAVOR

Anyone who has noticed a gardener working with his flowers will understand the place of growth in human life. The gardener does not create, enlarge, nor beautify the plant; neither is he its artist or builder. Though the mysterious power of development lies within the plant itself, it needs care from without. So it is with a child: as his life unfolds, like a flower, he is to be constantly nourished with the Word of God (Deut. 6:6, 7). The Junior Christian Endeavor is an excellent influence in promoting the spiritual development of the child, and is especially beneficial to him who comes from a home where Christian training is not upheld, for in this society:

The way is prepared for Christian life and service. It is written: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. One of the greatest benefits is the growth of the seed which is sown during Junior days. Precious truths about the Savior are now learned that later in childhood often leads him to decide for Christ; and a decision for Christ in childhood may inspire him, during his youth, to make decisions for Christian service, for which he still has time and opportunity to make adequate preparation.

A spiritual environment is furnished. Reverence for God and respect for His house were instilled into the hearts of us Juniors. Often, before singing our opening hymn, we would quietly bow our heads in prayer and repeat: "The Lord is in His Holy Temple; let all the earth keep silence before Him."

Bible study and Scripture memorizing are emphasized. This is the "golden memory period" of one's life. Spiritual truths and Bible passages stored in the mind of a Junior are recalled when needed later in life. Our Bible verse spelldowns or contests were incentives to learn many new passages.

Expression is profitable to the Junior. "One learns by doing." His taking active part in the society by leading the meeting, rendering a special musical number, offering prayer, giving talks or answering questions, etc., gives him courage to stand alone before an audience, and offers him an opportunity not only to give out what he has received, but also to make use of his talents.

Committee service is beneficial, too. Those who serve as officers or committee members learn how to introduce and to carry out plans, and thus become capable of assuming responsibility. Here the Junior learns to cooperate with others. Those trained in Christian Endeavor often become aggressive leaders and workers in the church.

As a Junior, the writer received more benefit from Christian Endeavor meetings than from the regular preaching services, because the church programs were primarily prepared for adults; whereas, the Junior meetings were our very own, for they were services of children and for children.

Fortunate is the child who has had an opportunity to be a member of a Junior Christian Endeavor Society.

Pearl L. Teague.

Chicago, Illinois.

EASTERN DISTRICT YOUNG PEOPLE'S UNION CONVENTION

L. May Markley

At a meeting of the executive committee of the Eastern District Young People's Union, held recently in the Eden Church, Schwenksville, plans were made for the annual convention which will be held at the Hereford Mennonite Church, Bally, May 30.

The morning session will be devoted to business and conferences. Three conferences will be conducted, namely Service through Christian Endeavor; Missions; and Evangelism.

Plans are being made to organize an Intermediate Christian Endeavor Union that will have their own convention during the morning session. The Juniors will have their own sessions during the morning, as usual.

SOURCES OF HAPPINESS

Mrs. Joe G. Graber, Freeman, So. Dak.
Salem C. E. Society

Perhaps at no other time since the beginning of the world have people gone into such extremes in pursuit of happiness as at the present time. Especially youth with its fresh life and energy is continually seeking means and ways to become happy, oftimes not knowing the meaning of real happiness. To many people happiness is never where they are, but almost anywhere else. There is no way by which a person can be really happy without being good, clean, square, and true. Happiness is the simplest thing in the world. It evades pomp and show. In short, it is the simple joys and treasures of the heart and mind that make happiness. It knows neither rank, station, or color. All it demands is to live with contented mind and pure heart. Let us, therefore, briefly discuss some of the sources of happiness.

In Prov. 3:13-14 we read, "Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the silver and the gain thereof than fine gold."

Many people think that they will find their greatest happiness in money and with what money will give them, power, influence, comforts and luxuries, but we find some of the most unhapply people among the rich. Happiness measured in dollars and cents usually ends in unhappiness. Solomon prayed for a wise and understanding heart and God gave him both wisdom and riches. One great happiness exists in choosing our paths and our daily work and ways wisely. Only with God's help can we mortals strive to do that. Therefore we must pray for wisdom. We must be willing to give our life into His keeping and to go where He leads, and to do what He directs. If He gives us a more understanding heart then can we more fully appreciate His word and His commandments.

Another source of real happiness is in having the fear of the Lord in our hearts. Happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief. Prov. 28:14.

We as little children have been taught by our Christian parents to fear the Lord. Not as an unloving God who loves to punish, but as a kind, heavenly Father who loves us and watches over us and guides us daily if we only ask Him for help and guidance. But so often we harden our hearts through selfishness, greed, jealousies, hatred, pride, and so many such simple things that lead into sin and unhappiness. Our proud natures often make us feel puffed up and vain when we ought to walk humbly with the Lord. Humbleness usually insures happiness, while pride causes downfall. In Prov. 14:21 we read, "He that despiseth his neighbor sinneth, but he that hath mercy on the poor, happy is he." It is impossible for a truly bad person to be happy, neither can selfish, envious, jealous, and revengeful people ever experience true happiness, but it can be found only in generous, kind, and charitable people who are honest, sincere, and truthful to every man.

Another very strong factor to insure happiness is our trust in God. "He that handleth a matter wisely shall find good, and whoso trusteth God, happy is he." Prov. 16:20. A little child places his trust in his parents and is happy in so doing. We, as God's children, should place our complete trust in Him, for by so doing He will guide us for our own good. Often through suffering and pain, through trials and tribulations a Christian first finds real happiness and peace.

(Concluded in next issue.)

CHRISTIAN ENDEAVOR

May 13, 1934

Qualities That Make Good Mothers

Matthew 15:21-28

A Tribute To Mother

M is for the million things she gave me,
O means only that she's growing old;
T is for the tears she's shed to save me;
H is for the heart of perfect gold.
E is for her eyes with love light shining,
R means right, and right she'll always be;
Put them all together, they spell "MOTHER"
A word that means the world to me.
—Author Unknown.

Mother's Day is a day for poetry and the expression of one's love and appreciation for what she has done for us. It is a beautiful custom to thus adore the mothers of our land, those living, and those who are gone into the Beyond. But a worship service like this should result in more than the expressing of sentimental thoughts of mother; the greatest tributes we can pay to our mothers is to be finer, more beautiful, and more Christian personalities. Nothing could please our mothers more.

From outstanding men and women, we read in their biographies the deep debt of gratitude they owe to their mothers. Someone has said that the world moves on in proportion as there are great mothers in the land. Young womanhood of this generation should cultivate those qualities of personality that will make them worthy to be the mothers of the next generation.

In Our Lesson Text

We might expect the Scripture portion to be chosen for this meeting to be Proverbs 31:10-31, where we find a description of the virtuous woman with all of her housewifely and motherly qualities, but instead those preparing our topics and lesson-texts have chosen for us the portion dealing with the Canaanitish mother coming to Jesus imploring Him to heal her daughter. We find many motherly qualities in this mother of Canaan. She came to a foreigner and worshipped before Him. All nationalism was thrown to the winds, the life and welfare of her daughter was at stake. Mother-love is stronger than pride. Yes, she came to Jesus with her child and for her child. When mothers have sufficient concern to bring their children to the One who can save them, this land is in safe hands. This mother was willing to become a castaway, to become as a dog, in order that her daughter might be healed, such is the tenderness and depth of mother-love. She remained with Jesus until He granted her desire.

Tonight we will honor mothers who have gone on, those living, and those who will be blessings to unborn sons and daughters. But especially will we try to discuss some of the qualities that make mothers so noble and fine. A number of topics might be handed out asking members to discuss some of these fine qualities. Some of them are: Unselfishness, patience, courage, faith in Jesus Christ, faith in their children and an unfailing boundless measure of love.

Questions

1. Why are mothers of such vital importance in the early years of the child?
2. What do some great men and women say of their mothers?
3. What are some noble qualities of mothers?
4. To what extent is Christian civilization dependent upon good mothers?
5. How can we best repay our good mothers for what they have done for us?

May 20

What Is Right And What Is Wrong With Youth?

II Tim. 3:1-5; 14-17

A Prayer For Youth

"Give me, O God, clean hands, clean words, and clean thoughts. Help me to stand for the HARD right, against the EASY wrong. Save me from habits that harm. Teach me to work as hard and as fair in Thy sight alone as if the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and to grow more like Christ."

—Quoted from American Church and Church School Hymnal.

This is an age-old question. There have always been some of the elders of the land who have forgotten the days of their youth and think that the new generation is so much worse than their generation. On the other hand, there are some of both youth and the elders who portray youth as flawless, nigh unto perfection. In a service with a topic like this it behooves everyone to be perfectly honest, give youth credit where credit is due, and also be frank with all adverse criticism.

Never before has there been a generation with as many temptations confronting them as today. We are still in the backwash of the World War. The older generation has disgraced our nation and themselves by choosing liquor for the sake of the revenue accruing therefrom rather than a decent environment for youth. Divorce, crime, moral laxity, and irreligion are all sins of the fathers. If youth indulges in these evils, they, of course, are partly to blame because they are free moral agents, and yet the fathers have set the example and are permitting these sins to seem respectable.

Youth can never be counted as all good or all evil, some are consecrated children of God, responsible to all duties, planning to make their lives a benediction to all men. Others are drifters, willing to live the life of the brute beast, concerned only that they have liberty to do as they please, not caring a whit for God or the welfare of their fellows. To the credit of youth be it said that young people are more open and frank today than they used to be. They are not angels by any means, but they will not do things on the sly as did their fathers. In some avenues of conduct youth of today would not think of doing the disreputable, dastardlly deeds committed by their fathers. And yet it is not uncommon to find cynicism, and shallow sophistication on every hand.

In Our Lesson Text:

Paul is speaking to a young man warning him of the dangers stalking around to devour whom they can. The list of dangers sounds quite modern, human nature aside from Jesus Christ does not change much through the ages. He says beware of becoming "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection . . . despisers of those that are good . . ." In the last set of verses Timothy is exhorted to hold fast to the faith which had been taught him by godly parents and friends.

Questions

1. What are some of the good qualities of modern youth?
2. What are some outstanding weaknesses of modern youth?
3. To what extent are the elders responsible for evil in youth?
4. What are some tasks which might be attempted by youth to make this a more Christ-like world?
5. What will an active Christian life do to help youth?

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

May 13, 1934

Appreciating Mother and Father
(Mother's Day)

Eph. 6:1-3; Prov. 13:1

"Mother has done more for you than you will ever be able to repay. Let's start now to balance the book."

A "Story" Meeting

Let this meeting be a real opportunity for all Intermediates to tell of some blessing or incident in their life that has caused them to appreciate their father and mother more. This should be a real, rich feast of memories. Some may wish to tell how the lives of their parents have influenced them in their life-decisions.

Do not wait until Sunday morning to announce this meeting, but give your members at least a week to pray and ponder over that which they are to say.

Problems for Discussion

1. We hear much more about mother than we do about father. No wonder fathers sometimes feel that after they have earned the money to furnish the material needs of the family their duty is done. Do you think that father's duty is completed after he has supplied food, clothing, and shelter for his family? What else should he do? How can we help our fathers to share our good times?

One reason why so much emphasis is placed upon a mother's relation to her children lies in the fact that mother is with the children more than father. For this reason we sometimes forget how much we owe to father. What are some of the things that father does for us? What do we owe him?

2. Very often children get the idea that it is the father's and mother's place to make the home in which they live. Is this a fair or Christian way to think? How can children share in home building? How will it help them in later life, if they share now in caring for the home?

3. Paul was very unhappy. He was always unhappy after the evening meal. "Dad never has a good word to say about me," he says over and over.

"Well, dad is older, and just doesn't understand us children," ventured his sister, trying to comfort him. "We just have to pay no attention to the things he says to us and let him rave on."

Mother says: "Try to be patient, Paul; don't get angry when dad scolds. He is tired at the end of the day and worried because of finances. We must all be patient."

Who is right, mother or sister? Why?

What can Paul do to make the supper hour a happier one? How would Paul profit by being friendly with his father?

May 20

Home Life Around the World

Luke 2:8-20

(World Good-Will Day)

Pre-Prayer

Pause for a few moments for Jesus to meet your souls in prayer.

This meeting will require at least some preparation for time to search books and magazines for the actual accounts of home life in the various countries of the world. Do not guess, but find out all you can, then present it in an understandable way so as to make the meeting educational, spiritual, instructive, and appreciated.

Visits to Homes in Other Lands

NORWAY—Parents are fond of their children aud try to make home pleasant for them. But parents have authority which children respect as they should. Is this the essential of real home life?

ESKIMO—The Eskimo's home is an igloo or snow hut. The entire family is huddled together in this small space. Here, too, the father is ruler, but he loves his children and teaches them all he knows himself, especially the arts of fishing, etc. Is this an ideal home life?

CHINA—In China the homes of the poor are poor indeed. Almost no furniture. But the rich dwell in luxury, ignoring others. A man may have several wives, but the first wife rules the others. Children are taught strict obedience through far. Is this obedience real and lasting? Why?

AFRICA—The tropical African homes are huts. The women not only do the home work, but they also are compelled to do the work in the fields. The man loafs and hunts. The women, whom God created to be a helpmate for the man, is but a slave in Africa.

EAST—Homes in the East are changing because women are changing. In Persia the women took a big part in national movements, and are no longer content to be homemakers. Is this profitable?

TURKEY—There is a new type of woman and home in Turkey. The veil is gone. Woman's rights are returning. What did it?

After you have talked about the homes of various countries come back to the American homes and have a few minutes of open discussion on them in the light of the Scripture.

Religious homes. Deut. 6:1-9.
An ancient custom. Deut. 24:5.
Oriental hospitality. Luke 10:38-42.
Christian homes. Titus 2:1-10.
Love in the home. Isa. 49:15.
Favoritism in the home. Gen. 27:1-17.

Close with prayer, asking God to make us better individual Christians in our own homes.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

May 13, 1934

Topic—Lending a Hand at Home

2 Kings 5:1-5

(Mother's Day)

"Home, where each lives for the other, and all for God." It has been well said that a happy home is the most blessed place this side of heaven. Of course the happiest homes are those of which Jesus Christ is the head, where each member of the family loves Him and tries to please Him. In a real Christian home there is time every day to speak to God in prayer and to let Him speak through His Word.

No matter how good and kind mother and father may be, the boys and girls must do their part, too, if home is to be truly happy. Today, Mother's Day, many of you will give gifts to mother and perhaps do her work so she may have a real holiday. As you see how happy this makes her, why not decide to be just as kind every day? Then remember that father appreciates helpful boys and girls as much as mother does. He often gets so tired working hard for all of you. Think of things you may do to help him. You will be so happy as all of you work together.

Plans for the Meeting

You might honor the mothers by inviting them to be guests at this meeting. Have the children help you to make an outline something like the following, showing both helps and hindrances to a happy home. The thoughts given here are merely suggestive.

Happiness in the Home

Helps	Hindrances
Love	Self-Will
Obedience	Unkindness
Helpfulness	Selfishness
Thoughtfulness	Anger
Kindness	Jealousy
Politeness	Hate
Unselfishness	Cross Words
Good Temper	

After the lists have been completed, draw a word picture of the opposite types of homes described. Show by these that one's happiness "consisteth not in the abundance of things which he possesseth" (Luke 12:15), and that each member of the family has a part in making a home.

Questions

1. Tell something of Jesus' home life.
2. Tell of a Bible girl who helped to make home happy.
3. Why should boys and girls help in the home?
4. How could we make every day "Mother's Day"?
5. Explain Ex. 20:12.

Daily Readings

Martha asks help. Luke 10:38-42.
Cold-hearted children. Prov. 28:24.
Jesus' obedience at home. Luke 2:51, 52.
Help at once. Matt. 21:28-32.
Making home happy. Eph. 6:1-8.
Thoughtful for mother. John 19:25-27.

May 20

Topic—God's Wonder World: Nature's Dependable Laws

Psa. 19:1-7

One day a little girl was carrying some flower seed home to her mother. She thought that she carried it carefully and no one knew when she reached home that only a part of the seed was in the bag. The rest had trickled out as she walked. Imagine her surprise when a few weeks later a row of flowers was growing all along the way she had taken. We all know that the flowers were of exactly the same kind as the seed she had carried. Yet we sometimes forget that acts are seeds that grow as truly as flower seeds. God's law of sowing and reaping given in Gal. 6:7, is true. What are we sowing? Seeds of lying, cheating, unkindness, that make both us and others miserable, or are we sowing seeds of kindness, truth, love, and cheer, which will be a blessing to all around us? God is willing to help us to sow the right seed and He will bless it and cause it to grow.

Plans for the Meeting

A week before the meeting, assign the daily readings to six of the older Juniors asking them to write short articles on these assignments. Have the papers read in the meeting. If possible, have the Junior room decorated with plants or flowers and use these to illustrate the superintendent's talk.

Questions

1. What is a law?
2. What do we mean when we speak of God's law?
3. What do we mean when we speak of Nature's laws?
4. In what ways are Nature's laws dependable?
5. What kind of world would this be if Nature had no laws?

Daily Readings

An important law. Gal. 6:7, 8.
A law of prayer. 1 John 5:14,15.
A law of giving. Luke 6:38.
Law for rain. Matt. 5:43-45.
Law and order. Gen. 8:20-22.
Opposing God's law. Acts 9:5.

May 13, 1934

Christianity and Patriotism

(Temperance and Good Citizenship Lesson)

Lesson Text—Matt. 22:15-22, 34-40

Golden Text—Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, thou shalt love thy neighbor as thy self. Matt. 22:37-39.

This is Tuesday of Passion Week. Jesus is in Jerusalem. It was the busiest day of the whole week for Him. The temple Jews were attempting to ensnare Him and get Him into difficulty. The Herodians were particularly anxious to get Jesus in bad with the Roman authorities thinking that it might bring to them greater favor from the government. They were of the house of Herod and their sole desire was to reign political authority for the Herodian family. They came to Jesus and asked Him whether it was lawful to pay tribute to Caesar. This tribute was a poll tax which the Roman government collected from the Jews. The publicans usually were the tax gatherers. A Jewish patriot hated this tax because it seemed like national disgrace. So if Jesus says yes, the patriotic Jews would be against Him. If He said no, the Roman government would arrest Him and undoubtedly put Him in prison. Jesus said, Show me some tribute money. They handed Him a denaries, which was worth about nineteen cents. These coins had on one side an image and superscription of the emperor, showing that it belonged to him. Jesus said, "Give to Caesar that which belongs to Caesar, and to God that which belongs to God." The questioners had not thought of the fact that there are responsibilities which are civic and social and those which we bear towards God. These responsibilities are not exclusive, but each has its proper place.

The Pharisees then came to Him and asked which was the great commandment in the law. This is a difficult question because there were about six hundred and thirteen commands and prohibitions to be observed. They thought Jesus would select one of these which would give them an opportunity to prove that He was wrong. But Jesus knew the eternal principles which served as a foundation for all their laws so He said, "Thou shalt love the Lord thy God and thy neighbor as thyself." On these two hang all the law and the prophets.

Jesus expresses here truth which is the foundation for all true patriotism. Any American citizen's life that is ruled by love for God and neighbor will render unto the government the things that are the government's and unto God the things that are God's. This would solve many of our national and international problems. There could be no war in the national program when its influential truly love God and their neighbors. It would also eliminate strong drink in our nation. May the study of this lesson be a great factor in the production of true American Christian citizens.

May 20, 1934

The Future of the Kingdom

Lesson Text—Matt. 25:1-13

Golden Text—The kingdom of the world is become the kingdom of our Lord and of his Christ and he shall reign for ever and ever. Rev. 11:15.

In this lesson we come to Jesus' warning concerning preparations for the future. He relates the story of the five wise and the five foolish virgins. The setting is an oriental wedding. Such a wedding in a small village was a community affair. The men and the friends of the bridegroom would meet with him in one part of the village, while the bride with her friends were waiting in another part. About two o'clock in the morning the bridegroom would start with his retinue for the bride's home. They usually took the long way around and came through the village with shouting and great hilarity. Maids would be waiting at the bride's home to announce the coming of the bridegroom. They would have small lamps burning. Jesus uses this setting to teach a great truth. Five of these girls not only had oil in their lamps but had a reserve supply so if the bridegroom might delay his coming they would still have sufficient oil. Five of the girls were prepared for what they expected, but had no reserve supply for the unexpected. The unexpected is what happened. The foolish virgins had no oil. It was impossible for the wise virgins to give them any because they needed all of theirs to meet the emergency. This beautiful parable is often spoiled by attempting to make out of it prophecies relating to the Jews or to the church. Jesus' great teaching in this parable is the meeting of the emergencies whether it is in the coming of our Lord or whether it is in our daily experiences in life. Many a church man or woman has lived along quite successfully as long as everything went smoothly, but when an emergency faced them they discovered that they had no reserve resources and the door was shut. Jesus would teach us to prepare day by day reserve power and reserve resources which need to be called on in an hour of great need and in an unexpected situation. Many church people who had a religion for prosperous days and got along fairly well did not have sufficient oil for their lamps for the supreme emergency in the depression and therefore spiritually failed. Watch, therefore, for in such an hour as ye thinks not the Son of Man cometh.

CORRESPONDENCE

Drake, Saskatchewan, April 19, 1934. Dear Editor and Readers:— In spite of April blizzards and sand storms, we are still happy and thankful for the many blessings we have received during the first three months of this year.

Sunday School has been well attended with an average number of sixty-six for the past quarter year. The birthday box is one of the things of interest in the Sunday School. As each member's birthday comes they put into the box as many pennies as they are years old. While the money is put into the box, the school sings the "Happy Birthday" song for them. Each member also receives a greeting card.

We were privileged to partake of the Lord's Supper twice, once on the 7th of January and once on Easter morning. We feel that we ought to be reminded again and again of Christ's broken body and His shed blood for the remission of our sins, and we look forward to His return.

About the middle of March Rev. G. Buhler visited us and preached some very inspiring sermons. He stressed the question, "Where will you spend eternity?" showing that a change of heart is necessary to gain everlasting life. We believe that the Spirit of God spoke through him.

Rev. Benj. Ewert also visited us about the same time and spoke to us after the Christian Endeavor meeting on the 18th of March. He took his text from the fifteenth chapter of John and told us to be fruitful branches of the true vine, Jesus Christ.

About a month ago our pastor, Rev. M. M. Lehmann, held a series of meetings in the Newnham district, near Leroy. He took two of our young boys with him to help with the singing. He reported great interest was shown.

The Christian Endeavor's Sunshine Committee, whose duty it is to look after the interests of the sick, has been quite busy lately, since there have been quite a number of sick people in our community, two of them being of our Sunday School.

The C. E. gave a special musical program and also an Easter program of interest to us all.

At several different times the United Choir of about thirty members sang a cantata entitled, "The Promise of Easter." It was refreshing to have the Easter message renewed. Sincerely, The Correspondent.

Inman, Kansas, April 10, 1934. Dear Editors and Readers of the Mennonite and Christian Evangel:— Nature in all its splendor, the blossoming fruit trees, as well as the unusual lovely appearance of wheat, oats, and alfalfa fields, are glorifying God, our Creator. Truly, the same power which revives nature to new life and new splendor, also brings new life to the spiritual man from day to day, and it is the goodness and the mercy of God ever trying to lead man to repentance.

Hebron Church had the privilege of listening to an Easter cantata which was rendered by the mixed chorus of this church, under the direction of D. V. Unrau. It helped greatly to extol the Easter season.

Dr. J. H. Langenwalter of Wichita, Kansas, has just completed a series of meetings, from April 2 to April 8. We hope that the words spoken through the Good Spirit will be the means to a fruitful life. Brother Langenwalter has been a blessing to us.

Hebron has lately installed electric lights into its church building, which render splendid service in the night meetings.

The Bethel College Volunteer Band gave an interesting program in Hebron lately. We appreciate it when students like to study and teach the Word of God. J. G. Neufeldt.

Believe that life is worth living and your belief will help create the fact.—James.

JOTTINGS

Easter services were celebrated with special music in many Mennonite churches. Many of these services consisted in rendering some beautiful cantata. In the Second Church, Philadelphia, "Triumph" was beautifully rendered by the choir. The choir of the First Church, Newton, Kansas, presented "The Crucifixion" by Stainer. The choir of the Alexanderwohl church, Goessel, Kansas, rendered "The Thorn Crowned King."

Due to the fact that there has been considerable delay completing the new Catechisms, it has been necessary to print an additional supply of the old Catechism. The new Catechisms may not be ready until late in fall, so if ministers find that they will need Catechisms during the next few months it will be best for them to send their orders in now to the MENNONITE BOOK CONCERN, Berne, Indiana. Prices are as follows: Single copies 40c, postpaid; 12 or more @ $4.25 per dozen.

Rev. A. J. Neuenschwander, of Berne, Indiana, who is traveling in the interest of Young People's Work and the Publications, is at present on a two months' trip through the Western District Conference. It is expected that he will visit approximately sixty churches in the states of Kansas, Nebraska, and Oklahoma. He expects to be home some time in June.

A temperance society was organized in Berne, Indiana, in 1886, in the Berne, Indiana, church. This society functioned for forty years and disbanded shortly after the country went dry. The work of this society attained considerable prominence, the cleaning up of the town of Berne being one of its achievements. Recently, this organization has again been called into life. The lax and make-shift administration countenanced by the state since repeal became effective is the reason for this new temperance effort.

More than 300 high school seniors from northern Ohio were entertained on the Bluffton College campus on its annual Visitation Day. Following registration, the visitors heard a short concert given by the a capella choir and made a tour of the campus and buildings and witnessed a baseball game. In the evening a free lunch was served in Ropp Hall. A concert by the college orchestra brought the visitation to an end.

The choir of the Kingman, Kansas, church, directed by Fred Voran, rendered a sacred concert in the Eden Mennonite church of Moundridge. The choir numbers forty, and its concert was appreciated by an exceptionally large crowd of listeners.

Kansas Mennonites had a conspicuous place in the Sunday radio program recently. Two programs were given over station KFBI, one being by a girls' quartet from the Zoar Academy at Inman, the other by a quartet from the Alexanderwohl church, Goessel. Station KMMJ broadcast a program offered by the Men's Quartet of Henderson, Neb. In Oklahoma a Men's Quartet from Fairview gave a program over KCRC, and later in the evening the Corn, Okla., Bible School gave another program over the same station.

Six Central Conference Mennonite Churches in the vicinity of Bloomington, Illinois, sponsored a Teachers' Training class at the Carlock Mennonite Church for ten weeks. The Life of Christ was studied. Rev. Wm. B. Weaver of Danvers, Illinois, was the teacher.

The Mission Board meeting of the Central Conference of Mennonites met at the Normal Mennonite Church, Normal, Illinois, for an all day session. The following day a meeting of ministers of the Central Conference was held at the same place. A program was given. This meeting meant much in helping to unify the work of the pastors of Central Conference.

The C. E. Society of the Salem Mennonite Church, Dalton, Ohio, recently enjoyed an old-fashioned sleighing party. They gathered at the church and journeyed via two bob sleds and six horses to the home of the pastor, where they enjoyed a social hour. — On Easter evening, the Community Choir, under the direction of Mr. Victor Gerber, presented "The Holy City" in the high school auditorium to an appreciative audience. There was a fine spirit of Christian fellowship in the Easter worship service. Special music was very ably rendered and an open Communion Service was participated in by the members and many friends.

The Topic prepared by the "Brotherhood" of the East District Conference for May study, is "Education." Unfortunately room does not permit the "Outline" prepared by the Brotherhood officers. It is splendidly worked out and deserves a wide distribution. Copies may be secured from the officers of the organization.

The Congo Inland Mission Board met at 26th St Mission, in Chicago, March 27, 1934. This was the annual meeting of the Board. The following officers were elected for the new year: President, A. Neuenschwander; vice president, Rev. E. Troyer; recording secretary, H. E. Bertsche; field secretary and treasurer, Rev. A. M. Eash. Two brethren were present from Minnesota, representing the Defenseless Conference of Mennonites of North America. The reports from the Belgian Congo showed that the Lord has been working marvelously in our field in the Congo. The ingathering has been large in spite of the depression in America.

Rev. and Mrs. Omar Sutton arrived home from the Belgian Congo the latter part of March. They were present at the C. I. M. Board Meeting.

Rev. J. E. Hartzler has been giving a series of Bible lectures in some of the Central Conference churches through March and April. From March 25 to April 1 he spoke at the North Danvers Mennonite Church; from April 1 to April 8 at the Calvary Mennonite Church, Washington, Illinois, and April 9 to 15 at the Eighth Street Mennonite Church, Goshen, Indiana.

Rev. E. Troyer conducted a series of meetings near Biglerville, Pa., the middle of March.

Training classes have been conducted at the Mennonite Gospel Mission, Peoria, Illinois, the last two years for the benefit of the workers at that place and also to provide training for several candidates for the mission field under the C. I. M. Board. The following courses have been given: Life of Jesus, Teachings of Jesus, Psychology, Church History, Book of Acts, Christian Ethics, The Pupil and the Teacher, and Sociology. Rev. Wm. B. Weaver of Danvers, Illinois, has been the instructor.

Dr. Harvey Bauman, medical missionary to India, under the General Conference, visited the group of churches in the vicinity of Freeman, S. D., giving addresses in the interest of Foreign Missions, April 12 to 15. He spoke in the Bethesda, North, and Bethel churches.

Freeman College, Freeman, S. D., plans to hold its Commencement exercises on the evening of May 22. Dr. E. J. Kaufman, president of Bethel College, will deliver the address. The baccalaureate sermon before the graduating class will be given by Rev. Jacob A Tieszen, a graduate of Freeman College.

PROGRAM

FOR THE PACIFIC DISTRICT CONFERENCE

To meet in Aberdeen, Idaho,
First Mennonite Church
June 7—10

Conference Theme—"The Church With Power"

Thursday afternoon—

Ministers' Conference—Program being prepared by the officers of the Conference.

Thursday evening—

Welcome in charge of .... Local Church
Response........................ Rev. S. S. Baumgartner
Prayer Session, to be led by the Secretary of Conference .... Rev. J. M. Franz
Conference Sermon by the President of Conference .... Rev. J. M. Regier

Friday Morning—

Devotional .... Fifteen Minutes
Receiving the Certificates of the Delegates.
Reading of Minutes of last session.
Preliminary Business
Topic—"The Power of Growth in our Church" Rev. Albert Claassen
Topic—"The Meaning and Source of Power in the Church"........................ Rev. F. F. Jantzen
A Bible Study of Forty-five Minutes Rev. Lester Hostetler

Friday Afternoon—

Devotional .... Fifteen Minutes
Topic—"How can we have more Power in the Church?" .... Rev. J. M. Franz
Topic—"In what way can the S. S. be a Power for our Church?"........................ Rev. S. S. Baumgartner
Topic—"What can our Conference do to assist the Conference Churches which because of financial distress are hardly able to continue?" Rev. P. R. Aeschliman
Round Table Discussion........................ Rev. J. M. Regier

Friday Evening—

In Charge of the Women's Missionary Societies who will prepare the program.

Saturday Morning—

Devotional .... Fifteen Minutes
Business Session of Conference,
Reports of Evangelical Committee, Treasurer, Conference Officers, other Standing Committees, Bethel College Representative, etc.
Election
New Business

Saturday Afternoon—

Devotional .... Fifteen Minutes
Topic—"The Church, a Power in the World" Rev. D. D. Eitzen
Topic—"Our Young People, the Future Power of the Church"........................ Rev. W. Harley King
Round Table Discussion........................ Rev. J. M. Regier
A Bible Study of 45 Minutes.... Rev. Lester Hostetler

Saturday Evening—

Young People's Session—Our Field Secretary, Miss Emma Ruth, is preparing this program.

Sunday Forenoon—

Mission Services in charge of the local church, The First Mennonite Church of Aberdeen, Idaho.

Sunday Afternoon—

Young People's Session—Our Field Secretary, Miss Emma Ruth, is preparing this program.

Sunday Evening—

An Inspirational Service.

THE PROGRAM COMMITTEE.
Rev. H. J. Krehbiel.
Rev. M. J. Galle, Secretary.

DEATHS

Reuben Rufus Amstutz died on the 20th day of March, 1934. For the past eighteen years he had been making his home in Pittsburg, Penna. His tragic death came as a result of burning, his clothes having caught fire from a gas heater. The deceased was the son of the late Abraham and Elizabeth Amstutz. He was baptized into the Salem Mennonite Church at Dalton, Ohio. He came to the age of 53 years, 1 month, and 19 days. He was preceded in death by his parents, two sisters, and one brother. He is survived by five brothers and sisters, also by a large number of other relatives and friends. He was laid to rest in the Salem Mennonite Church, services being in charge of Rev. A. R. Keiser, assisted by Rev. Per Mar of Orrville, Ohio.

Rev. John Toevs — Father Toevs was born July 30, 1865, in Germany, near the city of Danzig, and died February 16 at 8:20 P. M., after a lingering illness, at the age of 68 years, 6 months, and 17 days. At the age of four years his parents moved to Russia. After living in Russia for ten years, again his parents set out to find a land where they could have complete freedom in religious worship. This time they directed their footsteps toward Asia where their wishes were again granted. Many hardships were encountered while traveling through Asia with horse and wagon. Hostile Mohammedan tribes did not offer inducements to establish homes in this country. While sojourning in Asia. he was baptized upon his confession of faith. At the age of nineteen, he and his parents made their last long journey, this time directing their course to the United States, and settled on a farm near Newton, Kansas. In the year of 1888 he was joined in holy matrimony with Agatha Suderman. This marriage was blessed with eight children. In 1907 the family moved to Aberdeen, Idaho, and settled on the farm west of Aberdeen, and in 1917 moved to town, where he resided until his death.

He was ordained as minister of the Gospel in 1912 and after the death of Rev. L. Dirks, he was ordained as elder of the Emanuel Mennonite Church. In July, 1928, he was stricken with a severe attack of Angina Pectoris, from which he never fully recovered, the attacks recurring from time to time. Since November 5, 1933 (after another severe attack), his health gradually failed and on February 13 he suffered a stroke of paralysis, this with other complications causing his death.

He leaves to mourn: his beloved wife, two daughters, four daughters-in-law, three sons, and one son-in-law, seventeen grandchildren, and many relatives and friends.

Words of comfort were spoken by Rev. J. E. Kaufman of Aberdeen, Idaho, on Psalm 116:15, and Rev. M. J. Galle of Odessa, Washington, on John 14:2,3.

Mrs. Mary E. Graybill, aged 78 years, 5 months, and 22 days, widow of Rev. Solomon S. Graybill, died at the home of her daughter, Ursula Shelley, in Richfield, on Thursday, April 5th, 1934. She was the daughter of Amos and Barbaray (Graybill) Winey. Her maternal grandfather, Rev. John Graybill, was a son of the first settler in the vicinity, and was the first Bishop of the Mennonite Church in Juniata County. She was the last survivor of a family of thirteen, three sisters and nine In December, 1863, she was married to Solomon S. brothers, four of which were ministers of the Gospel. Graybill, to which union were born two children, Rev. Elmer W. Graybill, who died fifteen years ago, and Ursula Shelley, with whom she lived since the death of her husband, more than nineteen years ago. She was a faithful member of the Richfield Mennonite Church, for many years. "Aunt Mary," as she was known to so many, will be missed in the church, the home, and the community for her many deeds of kindness and love shown to every one. She is survived by her daughter, seven grandchildren, eleven greatgrandchildren, and three great-greatgrandchildren.

Brief funeral services were conducted at the home on Sunday morning, April 8, with the principal service in the Richfield Mennonite Church. Rev. B. S. Graybill, her pastor, officiated. Burial in the Richfield cemetery.

Daniel W. Sears, son of Christian and Phoebe Eigsti Sears, was born in Woodford Co., near Eureka, Ill., August 1, 1860, and departed this life at his home in Tiskilwa, Ill., April 5, 1934, aged 73 years, 8 months, and 4 days. He was a man of robust health until about five years ago. Since that time he had been gradually failing in health until a complication of diseases caused his death after a serious illness of only a few days.

When several years of age he moved with his family to Tazwell Co., near Morton Ill., and later at about the age of seven years he moved with them to Bureau Co., near Tiskilwa, in which community he spent most of his life. He was married to Elizabeth Springer of Hopedale, Ill., on January 17, 1886. To this union two sons were born—Arthur Lewis, who died April 2, 1912, and Homer C., of Moline, Ill. He leaves to mourn his departure, besides his devoted wife and one son, two grandchildren, Marjorie and Richard; two brothers, Christian A. of Tiskilwa and Samuel R. of Elkhart, Ind.; four sisters, Mrs. Mary Ropp of Tremont, Ill., Mrs. Lydia Springer of Princeton, Ill., Mrs. Fannie Forney of Graymont, Ill., and Mrs. Phoebe Culp of Sterling, Ill. Two sisters, Mrs. Barbara Bachman and Mrs. Magdalena Gerber, preceded him in death.

He accepted Christ as his Savior and united with the Mennonite Church in early youth, and remained true to the Mennonite faith until his death. He was a charter member of the Tiskilwa Mennonite Church. The sterling quality of his religion was revealed in a life of devotion to his Savior and loyalty to his church.

Funeral services were held April 7 at the Tiskilwa Mennonite Church by Rev. E. Troyer, Rev. H. E. Nunemaker, and Rev. Ericsson of Moline, Ill.

Daniel Charles Klein, passed away at midnight, April 4th, 1934, at his residence in Chenoa. He was born in Hicksville, Ohio, on the 27th day of June, 1852, the son of Philip C. and Mary Meyerling Klein. On January 6, 1876, he was united in marriage with Elizabeth Schertz of Gridley, Ill. To this union four children were born. He leaves to mourn his death, the widow and three children. Mrs. Nellie Engel of Bloomington, Ill., Fred A. Klein of Chenoa, Ill., and Grace K. Morpell of Chicago, Ill. One son, Floyd Philip Klein, passed away at the age of 2½ years. There are also two grandchildren, Richard F. Klein of Chenoa, Ill., and Jacqueline G. Morrell of Chicago, Ill., besides five brothers, John of Milford, Nebr., Chris of Denver, Colo., Philip of Madrid, Nebr., David of Eckley, Nebr., and Edward of Yuma, Colo., also a host of other relatives and friends.

He was one of the pioneers of this community, having spent the past 49 years here, and he was a patient sufferer during his long illness.

Funeral services were in charge of Rev. G. I. Gundy and Rev. H. E. Bertsche.

MARRIAGE

Fein-Litwiller.—Mr. and Mrs. F. W. Fein announce the marriage of their daughter, Leta Mae, to Mr. Arthur J. Litwiller, of Milledgeville, Ill., son of Mr. and Mrs. Jacob Litwiller of Hopedale. The marriage took place March 5 in Chicago, Ill.

The newlyweds both are graduates of the Hopedale Community High School class of 1929.

The bride following her graduation here was employed in the office of the State Farm Mutual Insurance office in Bloomington until a few months ago. Mr. Litwiller received his B. S. degree at I. S. N. U. last year and since has been employed in the grain business. at Milledgeville. They will make their home in Milledgeville.

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VOL. I **HILLSBORO, KANSAS, MAY 15, 1943** **No. 10**

EDITORIAL

MAY DAY GATHERINGS

May Day is an American invention, the late Samuel Gompers having been responsible for its beginning, he having suggested it as a day upon which labor organizations might make special demonstrations. Today and for some years past this day has been made an occasion for radical demonstrations in many of the countries of the world. The day was marked with rioting in several of the large centers of Europe this year. Radicals everywhere take this day as one upon which they can appropriately celebrate their cause with disorder. Men have yet to learn that such celebrations with their accompanying disorder, gain little and risk much for the cause of labor and the underprivileged classes. The really effective methods for gaining ends are orderly ones. The ballot offers the best opportunity for improvement. Violence only gets violence for an answer. There is no doubt that the underprivileged have a right to a hearing, but to hit a man first and then expect him to listen to reason is not in accord with human nature. After all, mobs have little chance in this day of machine guns. They invite merciless punishment when they resort to discorderly demonstrations.

It is fortunate that we, of this country, in this time of stress, have seen so little of mob demonstrations. The general good sense of the American people is the best protection against organized mob violence. Those May Day demonstrations in the large centers of our population which occurred last week are but feeble efforts. The writer of this article mingled with a May Day gathering in front of City Hall. There were at most only about three thousand in the parade which the radicals had made great efforts to make the biggest ever seen in this city. The crowd was composed chiefly of people who spoke foreign tongues and did not betray any American characteristics. Even the venders of foreign radical papers who mingled in the crowd did not seem to be finding customers for their wares. The police severely left the crowd alone. We noted only two in the gathering and they looked bored to death. The conclusion we came to in these surroundings was, that the gathering was promoted and patronized by a handful of persons who knew little or nothing of American life and thought. Hebrews and negroes, people in classes by themselves, who made up ninety percent of the gathering, did not even represent the attitude of the large majority of their own people.—G.

FORMER MINISTERS

The Gospel Herald, the (Old) Mennonite organ of Scottdale, is running a second series of articles covering the lives of the ministers who have, in a more or less prominent way, served the church. Interesting and valuable information concerning pioneers in the ministry is being uncovered which is not only appreciated by the present generation, but surely will be valuable history for those who follow. It would be well if church papers were to print more articles of the kind. The making of the church has been in the hands of those who were content to faithfully follow their tasks as God set them before them and often never thought so much as to write a record of them, but then the best record that any one may make is the record written by a life of love and service upon the hearts of those to whom he ministered. Ambitious lives are not always those that are remembered with gratitude. Indeed, the best reputation one may make for service is the one patterned after the one "Who made of himself no reputation."

The poet speaks of some lying silently in the graveyard as possible "Mute inglorius Miltons." Nevertheless, a personality that marked those in humble places may be a more blessed one than that of who sought high and distinguished places. It had been characteristic of our fathers to regard themselves as the "Quiet ones in the land," but they neither wasted their lives nor are forgotten. We call them blessed for what they have done and for the example of loyalty to our Lord which they set. It is our hope that in our other conferences something may be done to keep us in mind of what our heritage means and of what our humble but loyal fathers in the faith accomplished for us.

—G.

"TRANSLATION COMPLETED ON APRIL 11th"

So reports Brother R. Petter, Lame Deer, Montana. The printing will be done by the American Bible Society by the cheap "Offset Process," which does not require the setting of the whole manuscript type. But it has to be rewritten first by typewriter, which will require from one to two months.

We do not yet know the exact cost, but a few hundred dollars will have to be figured on, and special gifts for the purpose are welcome.

Thank the Lord for upholding Bro. Petter's health and strength long enough to finish the work. May the Lord now bless the whole New Testament in printed form to the whole Cheyenne tribe! P. H. Hichert, Secretary.

HOW DOES OUR MISSION TREASURY FARE?

During the first quarter of this year it fared well, so that we could make full payments, thank the Lord and the donors. This quarter we have so far been able to pay only 30%, but there are still two months ahead of us in which to provide the rest. We need, besides what is now in the treasury, $11,500.00 to make full payment. The great mission festival, Pentecost, is near, and so we are in good hopes that the Lord will provide all our needs through our mission friends. "A word to the wise is sufficient."

Who are the wise? According to Prov. 11:30 that title belongs especially to the soul winners: **"He that winneth souls, is wise."**

In the name of the Executive Committee,
P. H. Richert, Secretary.

REMINISCENSES OF THE WEST

For the first time in all my gospel ministry and school work have I been privileged thus to nose about a little in the vineyards of my many friends and co-workers and travelers to the land where they never grow old.

On the 16th of October last I went by stage from Bloomfield, Iowa, to Denver, Colorado, where I met former members of my church. A few hours of early morning worship and fellowship was ours to enjoy with them. Here at Denver I was met by a former pupil of mine, who took me to his home, many miles south, to be his guest for one week. Here it was my blessed privilege to help him, as best I could, by God's grace to once more embrace the high and noble ideals he once had, from which he had departed, doubtless through the dangers to which even legitimate prosperity may lead, for he was indeed successful in his business career, and perhaps needed this loving chastening of the Lord I told him about. This, dear reader, was one of the high spots of privilege and blessing that was mine to enjoy, for I know of nothing grander than to bask a bit in the sunshine of helpful Christian service. This little incident means so much to me I could not refrain from speaking of it. This was at Lamar, Colorado.

From here I was kindly permitted to share with him (an old-time friend and fellow teacher in Indiana, D. R. Yoder, a prominent business man, now of Goshen, Ind.), his seat all the way to Upland, Calif., landing me safely at the very door of Rev. J. C. Mehl. Rev. Mehl had long since said that, should I come to California, his home must be my hotel. And why not, for Bro. Mehl was once my teacher, of the first magnitude, and his loving companion was my schoolmate and classmate in days when our bodies were younger than now. While in Upland, I was much at home there, and pleasant memories of those early days were happily rekindled. It was through the kindness of Bro. Mehl's and Ira Scott's families that a company of Middlebury friends, now living in the West, at Los Angeles, Pomona, Pasadena, Upland, Yucaipa, etc., gathered in the Pomona Church of the Brethren. It was here that we, forty or fifty, gathered around a table spread with heaven's bounties, prepared by kind hearts and hands; there we ate and talked and sang and prayed and rejoiced—then we parted to meet again, oh yes, where they NEVER say goodbye. Another high spot!

Shortly before Christmas it was my privilege to meet with the people of the Upland Mennonite church in a series of twelve gospel meetings. Rev. Hostetler added much to the interest of the meetings by opening each series with Scripture quotations and prayer. On the whole I feel that showers of blessings were ours to enjoy, that, we trust, may bring forth abundant fruit. A Sunday morning and evening service I was pleased to conduct in the Emanuel Mennonite church in Los Angeles. Bro. Eitzen had just recently taken charge of the work there. I was agreeably surprised to look into the faces of such morning and evening gatherings, the final result and harvest of a little seed-sowing in one of the dismal parts of that great city, under the leadership of Rev. Elmer Grubb. There stands now a living monument to the credit of all concerned, both pastors and people. I predict for Bro. Eitzen and his people a real soul-saving station in the midst of the largest city on the Pacific Coast. It was my delight to spend a night with Bro. Grubb and his wife. He is still in the Lord's work. Through the kindness of friends I was brought face to face with a great many points of unusual interest, so that what David said of the heavens I can say of the mountains, valleys, canyons, deserts, and the beauty of nature everywhere. For more than three weeks I was in the vicinity of the Bible Institute of Los Angeles, a great gospel-spreading institution, yet not without its faults. "Watch and pray," a timely warning for any institution, however Christian. I was asked to go to the Angeles temple and given my impression of it. Here it is. I was at the temple on the evening of her homecoming reception, so that I saw her, perhaps, at her best. The seating capacity is 5000. It was crowded to the doors; many turned away. Two hundred in the white robed choir. A large orchestra; the singing uplifting. Wish you could have heard them sing "Silent Night, Holy Night." Perhaps from a merely mechanical point of view, none better this side of heaven. Aimee marched to the pulpit in a queenly fashion, encouraged by 5000 voices and the clapping of 10,000 hands. This was my impression: If all that beautiful demonstration was to the glory of God, Hallelujah, Praise His Name; if not, too bad. This I must say, however, fearless of successful contradiction that she excels in, over and above, many great leaders; in leadership; as an organizer; in having such a large following; and such marvelous love and esteem bestowed upon her by her people. And last, her unusual and attractive personality. Yet ALL depends upon the highest aim and motive. May she have just that, is our prayer. She said recently, "I face a new world, a wiser but a sadder woman." This has reference to the Hutton experience—betrayal.

Now to Reedley, a beautiful city in the heart of the raisin belt. There we found a very pleasing and attractive flock of God's children of many years' making, largely the work of Bro. J. H. Krehbiel, formerly of Trenton, O., up to the coming of Rev. J. M. Regier, of Pandora, Ohio. Bro. Regier is taking up the work gracefully where Bro. Krehbiel laid it down, and with his earnest endeavors and excellent pastoral qualities, both pastor and people will evidently be led into "pastures green and by waters still." Had several friendly calls at the home of Bro. Krehbiel. We learned to know each other as members of the Bluffton College Board of Trustees, when we prayed that it might live and become a fruit-bearing institution. Glad to find him still working for the Kingdom advancement; making Bro. Regier's work a little lighter by preaching twice a month in the German. He has not turned over everything to Bro. Regier, he may have turned over his salary, but not his life of personal responsibility. Work, brethren, for the night is coming. We had a very delightful series of meetings of nine evenings, with two ministers of experience, practical and experimental, to pray for and assist the H. S. in His leadings. I felt quite at home, under the Spirit's guidance, casting bread upon the waters to be gathered days hence.

Bidding goodbye to Bro. Regier and his wife at the bus station in Fresno, we motored to Salem, Oregon, where I met Martin Dieffenbach and wife, former members of my church. After an afternoon's social visit and partaking with them of the evening meal, I went with Bro. Lisse to a Junior and Senior choir practice in Rev. Franz's church. He being the leader, was present. After the practice, Bro. Frantz invited me to give an evening message, which I gladly did, especially to young people preparing to sing more efficiently for Him and His church. I had the opportunity of becoming better acquainted with Bro. Franz and his family, through his inviting me for the night. This brother has indeed a thrifty and growing work there in many ways. They are located in one of the most fertile districts in Oregon. The depression is not much of an obstacle there, for which they are certainly thankful.

Then I went on to Portland and Seattle in the rain. Was with Bro. Claassen and Missionary Niswander in the Portland mission, Sunday, January 14. To me it was an inspiring Sabbath day. From 9 A. M. to 9:30 P. M. we were teaching, giving messages, partaking of a basket dinner, praying, singing all the time, having blessed Christian fellowship. The meeting closed with a well prepared Gideonite program previously arranged.

You remember, at the wedding of Cana some said the best wine was left to the last. I was almost going to say that in this very delightful run through the Pacific coast country He came near repeating the circumstances concerning the best wine in Cana. The work is not a big one judged by world standards. The world is not saved by crowds, but one by one. If one soul has found Jesus Christ precious to Him experimentally, because of this mission, the value of such a work is inconceivable. Thank God for these life saving stations that honeycomb our cities and towns, and for those who have such a burning passion for souls which is worth more than ten thousand material worlds like this. I think that the Pacific Conference made no mistake in placing the Portland mission under the direction and Christian leadership of its founder and the one who comes to her assistance with his rich, ripe, and mature experience in the great work of the commission to the world. It was very noticeable that Miss Niswander has lost none of her former passion for souls, exhibiting the same untiring spiritual energy and fervor so characteristic of her in the difficult and trying days of the Chicago mission. May that spirit, born from above, continue to manifest itself in the lives of both of these God called ones till the evening shadows gather, is my prayer.

This closed my mission in the north, at least for the present. While at my daughter's home near Seattle, I contracted a severe cold, the first since leaving home, due, I think, to the almost incessant rains there this time of the year. I became quite hoarse, making it impossible to do any speaking in public, and also in view of the fact that the people were daily looking for a weather break. I felt justified in setting my face homeward, sorry that I could not be with the brethren at Monroe, Odessa, Colfax, Aberdeen, etc., at least for a short time, but I must forego that pleasure for the present.

At this writing I am at home, my cold about gone, and if my people can see their way clear to forgive me for staying away so long, where oranges are ripening and flowers are blooming, I think we can again move along up hill and down without any hurtful friction, believing "that all things work together for good to them that love the Lord."

In closing, I want to wish for our beloved editors of this paper and its readers, a happy New Year in Him. Yours for larger and better service, W. W. Miller.

BIOGRAPHY OF BOOKER T. WASHINGTON

Miss Minnie Brenneman, Normal, Ill.

Booker T. Washington was a negro born in Franklin County, Virginia, about 1858 or 1859. There was no record of the date of his birth and he did not even know who his father was. He died at Tuskegee, Alabama, November 14, 1915, only 56 years old. But during his life he became the leader of his race in this country.

He was born in a one-room log cabin, where his mother was a slave and a cook on a plantation. In his autobiography, "Up from Slavery," he mentions that he could not remember of sleeping in a bed until after the family was declared free by the Emancipation Proclamation.

There were three children and their pallet was a bundle of filthy rags laid upon a dirt floor. There were no schools for negro children, and he grew up in squalor and ignorance, as his mother had to work hard for these white people. She, of course, could not read. He does not remember of the family ever sitting to a table and having a meal together. Food was handed out to them as they got hungry.

He, however, learned to work. He remembers of having to shoo flies at the big house where the master lived, at eating time.

He made regular trips on a horse quite a distance away to get corn ground and had to do various other things.

After the slaves were set free his stepfather sent for them to come to Malden, West Virginia. They put all their possessions in a cart and the children walked most of the way, a distance of about 500 miles. His stepfather had secured work in the salt furnaces there and although Booker T. was only seven years old, he was put to work at this, too.

He wanted to learn to read, and had a consuming desire to learn. There were no free schools for colored children in Malden. They did find a colored boy who could read and he was always surrounded by the black people, old and young, to have him read the newspaper to them.

When they did get someone to teach, Booker T. was very much disappointed, as his stepfather wanted him to keep at work in the salt furnaces. He was afterwards allowed to go to school in the morning and so got a start. He had one resolve, and that was — a determination to secure an education.

He later had to work in a coal mine. While working there, he heard of a great school for colored people at Hampton, Va. He stopped working at this coal mine and began to work for a lady, Mrs. Ruffner, as a servant at $5.00 per month. He learned some very valuable lessons here. This lady was very exact. She wanted everything clean about her and wanted things done promptly and systematically, and at the bottom of everything she wanted absolute honesty and frankness.

In later years he knew that the lessons he had learned at the home during 1½ years were as valuable to him as he had gotten anywhere since. In 1872 he started for Hampton Institute, Va. He was then fourteen years old. He had many difficulties to overcome. He walked most of the way, as he did not have money enough to pay his way there. When he arrived he presented himself to the head teacher and did not make a very favorable impression, having been without proper food and clothing on this trip. At first it was doubtful if he would be allowed to enter. At last the head teacher said, "The adjoining reception room needs sweeping, take a broom and sweep it." Never before did he receive an order with more delight. He knew that he could sweep, as Mrs. Ruffner had taught him that. He swept the room three times and dusted everything four times, then he reported to this lady. She made a thorough inspection and soon said, "I guess you will do to enter this institution."

He was very happy, and the sweeping of this room was his college examination for entrance at Hampton Normal and Industrial Institute. The principal and, I think founder, of this school was Gen. Samuel C. Armstrong, a white man. In 1874, after being at Hampton two years, he returned to Malden, W. Va., to visit his home. During this summer his mother died.

That fall he entered his third year at Hampton and graduated in 1875, and made such a record that he was placed on the honor roll of Commencement speakers.

The next fall he again went to his home, Malden, and was elected to teach the colored school there. This was the beginning of one of the happiest periods of his life. He felt that he could now help the people of his home town to a higher life. His work began at eight in the morning and usually ended at ten at night. It was not mere book education that these people needed. In addition to the usual routine of teaching he taught the pupils to comb their hair and to keep their hands and faces clean, as well as their clothing. He gave special attention to teaching the proper use of the bath.

He soon began a night school for older boys and girls and men and women. He established a reading room and a debating society. On Sundays he taught two Sunday Schools, morning and afternoon, and he was supremely happy.

In 1878, after teaching at Malden two years, he studied eight months at Washington, D. C. About this time there was an agitation about moving the capital of West Virginia from Wheeling to Charleston. This latter place was only five miles from Malden. He was asked to canvas the state in the interest of that city.

During this time he got quite a reputation as a speaker, and Charleston was made the capital.

In 1879, only five years after he graduated from Hampton, he was asked to return there and deliver the commencement address. His subject was, "The Force That Wins." Soon after this he was asked by Gen. Armstrong, the principal, to come to Hampton to teach there and also pursue some elementary studies, which he did.

Two of his brothers whom he had taught at Malden, received their later education at Hampton and were so well prepared that they entered advanced classes, and for that reason Booker T. got his reputation as a teacher.

An experiment was now tried out at Hampton to teach Indians. Seventy-five Indian youths were housed in one building and he was to be a sort of housefather. The average Indian felt himself above the white man and much above the negro, largely because the negro had submitted to slavery which the Indian would not have consented to do. Nevertheless, Booker T. gained their love and respect and made the teaching of Indians a success. He also taught colored girls and boys at a night school there. These were people that had no means, but earned their tuition and board by working ten hours a day and attended two hours of school at night. This also was a success.

In May 1881, Gen. Armstrong received a letter from a gentleman in Alabama asking if he could recommend someone to take charge of a Normal school for colored people at Tuskegee, Alabama. Gen. Armstrong asked Booker T. Washington if he could fill the position, and he said he would try. He was accepted and continued there until the end of his life.

When he came to Tuskegee, he expected a building and apparatus ready for him to begin teaching, but nothing of the kind. The legislature had appropriated $2000.00 per year to be used for salaries for instructors, but nothing for buildings. He did find something, that no costly buildings or apparatus can supply, and that is hundreds of hungry souls who wanted to secure knowledge.

His first task was to find a building, and he found an old, dilapidated colored Methodist church and a shanty nearby. He traveled over the state to get acquainted and to advertise this school. When school opened, thirty students applied for admission, and he was the only teacher.

After six weeks a new teacher entered, Miss Olivia A. Davidson. She was born in Ohio, and a graduate of Hampton Institute and had also studied at Massachusetts State Normal School at Framingham. She brought many valuable and fresh ideas as to best methods in teaching. They soon found that to do the most good they must teach more than mere books. He adopted the same plan that he had carried out at Malden. He said: "We wanted to teach them how to take care of their clothing and what to eat and how to take care of their rooms. We wanted to give them such a practical knowledge of at least one industry, so that they would know how to make a living." The students largely came from agricultural districts and their chief ambition among a great proportion of them was to get an education so they did not have to work with their hands.

Three months after the opening of school, an old plantation was offered for sale, about a mile from Tuskegee, for $500.00. They did not know where the money was to come from, but the treasurer at Hampton Institute offered to gladly lend him $250.00 for the first payment, from his own personal funds.

Nearly all the work of getting the new location ready was done by the students after school hours. The buildings on it were a cabin, an old kitchen, a stable, and a hen house. Soon after he determined to clear up some land to put in some crops. When he explained his plan to the young men they did not take to it very kindly. They could not see the connection between clearing land and an education.

In paying the loan of $250.00, Miss Davidson devised plans to hold festivals or suppers and got the colored families to give something like a cake, chicken, bread, pies, etc., and he does not remember of a single white family that refused to help in this way, so it showed that both white and colored were interested. The remaining $250.00 was paid in the same way, and Miss Davidson also traveled north to secure funds.

In 1882 he was married to Fannie M. Smith of Malden, W. Va. She was also a graduate of Hampton Institute. She passed away in May, 1884. In 1885 he was married to Miss Olivia Davidson, who was such a devoted worker for the interests of the school from the beginning.

In 1889 she died. Two children, both boys, were born to them and he had one daughter from his first wife. In 1893 he was married to Miss Margaret James Murray, a native of Mississippi and a graduate of Fisk University in Nashville, Tenn. He was married three times and each wife was very helpful in the work at Tuskegee.

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

So the work grew. He was a forceful orator. Many people in the North and South became interested in his work. Throughout the country his rare abilities as a public speaker, his good will and wisdom won for him a repute and recognition equaled by no other negro, and he became known as the leader of his race. Frederic Douglass had that distinction up to the time of his death, which was February 2, 1895.

Booker T. Washington traveled much. He was known and honored here as well as abroad. He made it his life work to build up this school. At the time of his death, which occurred November 14, 1915, there were 1800 students enrolled; there was a corporate property value of two million dollars on more than 2000 acres of land, it had 100 buildings, and 47 trades were taught.

Tuskegee Normal and Industrial Institute is still in existence, and it and Hampton Institute take the lead in industrial education.

On April 12 to 14, 1931, the fiftieth anniversary of the founding of Tuskegee Institute was celebrated. Maj. Moton was the principal then and, I think, still is.

At this time the enrollment was 2701, divided as follows: College courses 477, high school 683, Elementary 172, Children's House 389, Summer School 668, Macon Co. Teachers 21, Smith Lever Agents 34, Smith Hughes Agents 35, Short Course in Agriculture 228.

During this fiftieth anniversary celebration, President Hoover delivered a radio address which gave this school much publicity. He said, "The nation owes a debt of gratitude to the wisdom and constructive vision of Booker T. Washington, the founder of Tuskegee Institute."

I want to mention that I got most of this material from Booker T. Washington's autobiography, "Up From Slavery." He also wrote other books, "The Future of the Negro," "The Story of the Negro," "Working with the Hands," "Character Building," "The Negro in Business," "My Larger Education," and "The Man Farthest Down," eight in all that I know of.

In one chapter from "Up From Slavery" he mentions how this whole nation was enriched for more than two centuries by the labor of the negro, and it would have been no more than right that after they were freed, some provision should have been made for the general education of the negroes by the Federal Government.

In another place he mentions that perhaps if his race had not been brought to this country from Africa the way they were, they would still be in heathen darkness and would have no opportunity for knowledge or any education that leads to a higher life. So it may have been Divine Providence that led them here. But what a great blot it is on a Christian nation like this country to be instrumental of such a practice as slavery! M. B.

HOME AND HAPPINESS

Mrs. Wm. B. Weaver, Danvers, Ill.

(Read at a Mother-Daughter Banquet at Meadows, Ill.)

"Whene'er you find a happy home
With smiling faces in it
Where loving hearts and busy hands
Are speeding every minute;
Where every one is quite content
With one thing or another,
You'll know there lives within that home,
A wise and loving mother."

"As are families, so is society. If well-ordered, well-instructed and well-governed, they are the springs from which go forth the streams of national greatness and prosperity—of civil order and public happiness."

"Just as the strength or weakness of a tree when it is full grown is often determined in its early days, so the happiness of a home is often determined by events that have transpired in the lives of the two people years before they have met each other."

"Some homes have small chance for happiness when they begin, because of the wrong foundation laid in the ideals of the two people even before they thought seriously of love."

For the girls it is a tremendous step from a home that is certain to one that is yet to be made. From those who have understood her, sheltered her for years, and provided for her want, she goes to a love that is comparatively new and an association that is yet unproven. She gives up her name and gives over to his name whatever reputation she may have achieved. She so links herself to another that if he does wrong she suffers with him. She promises to follow him to the ends of the earth; to depend upon him for support; to receive from him a love so great that for it she will leave father and mother, brother and sister, and this not for a short time, not for a day, or a week, but for life.

From a man's point of view it is a serious step simply as a financial proposition. He enters into a contract, not as he would elsewhere for six days a week, eight hours a day, but for all the week, and for all the hours of the day; not for a time that can be determined by a few days' notice, but "till death do us part." He offers her his name. He obligates himself to support her as long as he lives. She can spend his money, run him into debt, drive him to desperation. Much of his comfort and practically all that his home can mean to him depend on her. Into his hands she is to put the shaping of the ideals of his children. She determines in large measure whether he has two hells, or two heavens, one here and one hereafter.

Married life involves constantly the most intimate relationship of life. Day after day is filled with the closest associations. Without love this becomes an irritation. But with love it becomes a joy and these intimacies form the basis for the most marvelous comradeship of life. We rightly judge, therefore, that home life depends for its satisfaction upon the reality of love between husband and wife.

REAL LOVE is the only tie strong enough to stand the strain of married life. Paul says, "Love suffers long and keeps kind." No finer tribute to love could be paid than this. To be able to carry the load of the daily work, the burden of the care of little children, to meet the irritations of the day in the average home, and keep smiling and kind; to rise above life with a poise of soul, these require some great resource.

But love can do it, Paul says. Listen, "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears." 1 Cor. 13:4-8. (Moffatt translation.) Can anyone describe the kind of love that is needed in home life any better than this or set it forth in finer language?

Yes, real love can do it. But it must be REAL LOVE. All this but emphasizes the demand that young life puts upon us when it says, "Tell us, then, how we may know when we are really in love."

It is hard to answer this question with absolute exactness, and yet, if we were to attempt at making an answer we should speak of at least three elements, the physical, mental, and spiritual.

Sex attraction is a real quality of love. This is the physical mark of love.

But there is also the mental side of love. Love is a matter of judgment and choice. It is not blind at all in the sense of inability to utilize its judgment. Love that has no other mark except to be swept off its feet by physical attention comes dangerously near being something that can be more nearly described by a different word with the same number of letters. Love that is real must be based upon a certain amount of mental as well as physical harmony. Emotional attraction that attempts to link up two people who have directly opposite mental interests who do not like the same books or friends or entertainments, who have not at all the same tastes or culture, is offering a shaky foundation for permanent married life. It might be easy to convey the idea that people to be happy must be absolutely congenial in tastes. This, of course, can never be so; yet love must have a surer and broader foundation than mere friendship and certainly friendship, to last long, must have a real basis in mutuality of mental equipment and life interests.

There is a third mark of love. Just as in our natures there is a mixture of the physical, the mental, and spiritual, so real love has its roots in these three sections of our natures. In some ways spiritual harmony has more to do with the permanence of the love relationship than either of the other bases that have been mentioned. Love, so called, that involves repression of the highest spiritual expressions, is a love that is going to start under a tremendous handicap. Love should really set these finer spiritual possibilities free. Married life has for its greatest undertaking the readjustment of two separate personalities in relationship that will enable those lives to develop to the fullest, not as individuals but by mutual contributions. One of the great contributions of the Christian religion is its measure of success in making individuals submerge their selfish and individual peculiarities in such a way as to enable them to live peaceably and happily with others. And, finally, if the emotion that they feel drives each of them to seek, not the selfish ends to be gained by the individual, but the serving spirit which creates a sense of obligation and protection for the other, we may well say that most of the great marks of real love are in evidence.

If God is what we say He is and we in any real sense are His children, if He has placed within us such great gifts as love, the joy of companionship, and the urge of parenthood, and if, as we are led to believe, one of His chief concerns is that we shall come into the fullest realization of life here upon earth, and by entering here into the riches of the experiences of living together through our homes, be prepared for an even larger and more entrancing experience of fellowship hereafter, then where shall we turn except to Him, and His Revealer, Jesus Christ, to learn the spirit and methods by which we home-makers shall come into the fullest glory of the experience of love and family life? He should be its inspiration as it begins, its guide as it develops, and its glory at its consummation. Under His guidance for us all "it shall come to pass that at evening time it shall be light." God wants us to have the home we planned for, and the one He wishes for us is better than we can dream."

THE FAR SIGHT

A young man living in New York, whose eyes had been troubling him, consulted an oculist.

"What you want to do," said the specialist, "is to take a trip every day on the ferry, or in New Jersey, Long Island, — any place where you can see long distances. Look up and down the river, across the fields, or, if it comes to the worst, go to the top of a skyscraper and scan the horizon from that point. The idea is to get distance. You use your eyes a great deal and always at close range. You can't use them in any other way in town. Even when not reading and writing, the vision is limited by small rooms and narrow streets. No matter in what direction you look, there is a blank wall not far away to shut off sight."

Even so is it true in the matter of our spiritual vision. The reason so many of us do not understand the things of God better than we do is because we do not get distance. We confine truth; we limit the divine to what we know —to what is immediately about us. Get out and get "distance."

—The Homiletic Review.

CORRESPONDENCE

Gnadenberg C. E. of Whitewater, Kans. We have but one C. E. Society which meets every other Sunday. Our programs have been excellent with scarcely an absentee number for several months. At a very recent program Miss Grace Unruh presented a paper on "The Jewish Method of Religious Education," of which I would like to pass on a few excerpts. "Every father was required to teach his children the sacred history of his nation, with the great deeds of his ancestors, and to talk of them while sitting in the house or walking by the way, when they retired to rest, and when they rose for the day. A devout Jew began his daily religious life with his first waking moments. He was taught that his first thoughts, as soon as he waked, should be directed to the worship of God," and "In a virtuous home no opportunity was lost at the table, at home or other places, evening or morning, of placing reverence for God's law into the minds of the family and of teaching them its words, till they knew them from memory." Corr.

Reedley, California, April 17, 1934. Since the consolidation of the Mennonite and Evangel into one publication, a move which seems to meet with universal approval, I realize that the space for correspondences from the different churches is limited, and yet, having been elected by my church as correspondent, I will endeavor to do my duty and try to be brief so as not to monopolize too much of your valuable space.

Prayer week was observed at the beginning of the year by a series of meetings conducted by Bro. W. W. Miller of Pulaski, Iowa. After that a woman evangelist, holding meetings in the Baptist church, supporting her husband in apparent idleness, spoke twice in our church.

Later on Rev. Pritchard gave a series of Bible studies on the letter to the Galatians. At the beginning of the year we set an enrollment of 400 as a goal for our Sunday School. Several weeks ago we reached and passed this goal.

On Good Friday the citizens of our town had a two hour union service in the Methodist church, and on Easter Sunday we had baptismal and communion service in our church. Thirteen young people, after having received biblical instructions, were baptized upon confession of their faith, and a husband and wife were received into the church by the hand of fellowship, after which we celebrated the Lord's Supper.

The Two County C. E. Convention took place at Fowler a week ago and it being only sixteen miles from here, many of our people attended.

Last Sunday our choir of fifty-two voices conducted by Bro. C. F. Mueller and accompanied on the piano by Sister Emma Ruth, sang the Holy City by Gaul. The church was packed full to the last seat in the Sunday School room and the whole audience was thrilled and delighted by the rendition. In two weeks they will sing it again in the Presbyterian church at Fresno.

This week-end the Mennonite Sunday School and C. E. will hold its convention at Upland, Calif. Five autos will go from here and I, too, should like to go, especially since the new highway over the Tehatchihi Mountains has been completed and people drive from here to S., California in six hours, as compared with a day and a half when I first made the trip 26 years ago. But circumstances tell me that the time has come when it is best for me to stay at home and in this time of depression one ought to be thankful if he has a home in which to stay.

On March 2nd, our youngest son, Arthur, was married and established his own home, so since then Mrs. Krehbiel and I have the large house to ourselves, but the house has served its day and generation in the past 24 years when the children were at home, and it is still serving a useful purpose in providing us with a home and a place of entertainment when the children and grandchildren come to visit us.

Last Sunday our granddaughter from Woodlake came with her parents and brought with her a little playmate. Upon arrival she showed her companion "My Grandma's House" from cellar to garret and the wood shed and chicken house, after which the two kept house unrestricted and unsupervised all afternoon in the garret. I wonder if you can visualize from a rainy afternoon of your childhood which you spent treasure hunting in the garret of your parent's home the delight of those two little girls last Sunday afternoon? How long we can keep the home, I do not know. The government is trying to help homeowners and farmers, but that help is wrapped up in too much red tape, that after you have made application for the same and answered 183 questions you just have to press your soul in patience and wait to see whether all the red tape can be unrolled without getting it into a knot. What a topsy turvy world we are living in! Here the government pays the farmers for reducing production. In Germany the government urges the farmers to produce more in order to support the population, and Senator Borah tells us in a recent speech that the international munition manufacturers are working like the devil himself to push humanity into another world war. It all goes to show that the petition of the Lord's Prayer, "Thy will be done on earth as in heaven," has not yet been fulfilled and that Christ's followers still have a great mission.

H. J. Krehbiel.

Coopersburg, Pa., April 17, 1934. Phil. 3:14. Fellow Christians of the Mennonite and Christian Evangel:— Greetings in the Lord! It is rather a long while since you saw even a jotting from Saucon Mennonite, Coopersburg, Pennsylvania.

We are prospering in the Lord under the faithful care of the Pastor Elwood S. Shelly of Pennsburg, Pa. His special Lenten services, including the Lord's Supper on April 15, were all well attended by members and friends of the surrounding community.

Our new deacon, Frank H. Kramer, of Bethlehem, Penna., assisted for the first time at the communion table.

Our mid-week prayer meetings are the pulse of our church and all who attend speak very highly of the spirit of these praise and prayer meetings. Opportunity is given for testimony. Recently a member of our Young Peoples Plus Ultra Bible Class was saved at our mid-week service. She has been very active in His service ever since. Recently she completed her fourth Christian scrap-book for homes and hospitals.

Our Bible school under the able leadership of Andrew R. Shelly, youngest son of Elwood S. Shelly and brother of Paul R. Shelly, now in training for the ministry at Ursinus College, is steadily increasing its membership.

A special feature is a German Bible class taught by our deacon, Frank H. Kramer.

Our Christian Endeavor Societies, Senior and Junior, are both gaining members. Our Juniors have their meetings every Lord's Day at 6:30 P. M., keeping the doors of our old sacred landmark open for evening worship. The attendance of our last Senior meeting toed near the hundred mark, with one of our newly elected trustees as leader, Racie Beam, of Coopersburg, Pa.

The sudden passing of one of our most faithful prayer meeting committee members, Flora M. Wimmer, was noted with deep regret. She was a loving, sincere member. It is a good thing to give thanks unto Jehovah for faithful souls and to continue to show forth God's faithfulness every morning, and His infinite kindness every night.

And now as we close, may we ask your continued prayers that we may be proven faithful in the task before us. We believe that God is working at Saucon as never before and we are eager to stand by our pastor and be used of God as He may lead. Yours in Christian fellowship, Laura Adams Nolf.

First Mennonite Church, Newton, Kansas, April 28, 1934. Dear Editors and Readers of the Mennonite and Christian Evangel:— Since in our congregation things are happening pretty fast, we will have to report to our paper or the correspondence will get too lengthy, and the editors do not like that.

On February 4, our missionary J. B. Frey spoke to the Sunday School and preached an interesting sermon. The Lord's Supper was celebrated on February 18. Dr. Lohrenz from Bethel College preaches now pretty regularly every alternate Sunday and sometimes in the evening. For about twelve weeks he conducted on Thurday evenings a teachers' training class, in which he gave an introduction into the books of the Bible in an interesting way. A short prayer meeting was held in connection with the class, and the attendance was good. A teachers' meeting was held for the Sunday School teachers before the prayer meeting and class, and the choir practiced after the training class. Prof. Anderson of Bethel College is the teacher.

The choir appears on Sundays in neat, black gowns, which looks well, and the choir gives us good, edifying songs. Our choir, in connection with the choir of the First Christian Church, rendered the cantata "The Crucifixion" on Sunday evening, March 25, in the First Christian church and on Good Friday evening in our church.

During the Passion Week there were services in our church in the evening, the pastors of different churches in the city preached.

Monday, April 9, Rev. A. J. Neuenschwander preached and spoke on the work of the Publication Board and its importance. On Tuesday evening he preached and spoke on the work of the young peoples' societies.

On Saturday afternoon, April 14, Brother and Sister Abr. Richert celebrated in our church their golden wedding.

Sunday, April 15, Rev. Abr. Warkentin, former assistant pastor of our church, preached in the forenoon and evening. From Monday until Friday he conducted an interesting Bible class on the epistle to the Hebrews in the afternoon in German, and preached in the evening in English. The meetings were well attended, they were instructive and edifying. He left for Chicago Friday evening after the service.

Sunday, April 22, Rev. Paul Harris, Jr., spoke on Peace in a very interesting way. In the morning he spoke in Bethel College, in the afternoon and evening in the auditorium.

In the evening of April 22 the combined chorus of Bethel College sang in the First Mennonite Church. In the afternoon of that day Bro. Herman Claassen died and the funeral was Wednesday afternoon.

Of the young people attending the catechumenal instruction of our pastor, Rev. J. E. Entz, a number have decided to give their hearts and lives to the Lord. May they be an honor to their Savior and to our congregation.

With brotherly greetings to the readers and friends, C. van der Smissen.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

SOURCES OF HAPPINESS

Mrs. Joe G. Graber, Freeman, S. Dak.
Salem C. E. Society

(Conclusion from last issue.)

Jesus teaches us a beautiful way to receive happiness, and that is through service, when He washed the disciples' feet. None of us is too great nor too low to be of service for Christ's Kingdom. Our greatest happiness often lies in service. We do not have to go far out into the world to perform great deeds, but right in our own home, school, church, and community can we be of service by doing simple deeds of kindness and love. Doing to others as we should like to have them do to us. Jesus Himself, our greatest example, was always living for others, denying self, always cheerful and always in every way helpful to others. Idleness is the last place to look for happiness, for always an idle person is an unhappy person. There is no happiness greater than the satisfaction of having some noble work to do, and we as Christians have to let our lives be guided and lived for Christ. We must be willing to bring sacrifices, for often through these do we achieve happiness. Oftimes in trying to lead a godly life our friends shun us and Satan tries to lead us into sinful ways. "If ye suffer for righteousness' sake, happy are ye; if ye be reproached for the name of Christ, happy are ye, for the Spirit of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." Peter 3:14; 4:14.

Finally, as our closing thought let us take the words of the Psalmist when he says, "Happy is the people whose God is the Lord." Ps. 144:15. For after all, Christ is our greatest source of happiness. Somebody said that all the crime and misery of the world rests upon the failure of human being to understand the principle that no man can be really happy until he harmonizes with the best thing in him: with the divine and not the brute. The God in him is the only possible thing that can make him happy."

Let us therefore ask God for a noble work to do, a purpose to live for, so that we may know and understand Him better. For if He is in us and we in Him, then He will give us a wise and understanding heart and our trust and faith will be daily growing stronger and truer. No service nor sacrifice will be too great and we shall receive the greatest happiness promised to all God's children.

THE PLACE OF JUNIOR CHRISTIAN ENDEAVOR IN THE CHURCH

The church is an essential institution to help strengthen the life of the Christian. So Junior Christian Endeavor is an essential organization within the church to develop the child's spiritual and mental life.

The leading principles of Junior C. E. are pledged service for Christ, regular witness bearing for Christ, daily prayer and Bible reading, loyalty to the church, training in committee work and fellowship with those of other churches. With these principles, Junior Christian Endeavor is a regular training school for the children, preparing them for the older part of the church.

Each Junior can be given a little task to do which makes them feel that they are a part of the society and of the church. A child is always so eager to do something. If it is not directed in its actions through work as the Junior Christian Endeavor will give, it will use its energy somewhere else less profitably. If we can early give them something to do their interests are more liable to stay in the church.

To take part in programs gives the child a chance to express himself and in this way to be a witness for Christ. He will show others that he is trying to follow Christ and encourage another one to lead a Christian life. Christ is glad to have children show that they love Him and are trying to do His will. He can come nearer to them when thus they try to get close to Him.

The Junior pledge keeps before them their duties; we are far more likely to do our duty if we have promised to do it than if we do not promise. It will strengthen their wills which are so powerful in making them successful in life. Besides they are required to make many pledges in life and being true to the Junior pledge will help them to be true to other pledges.

It trains them to be leaders in our future church—their executive abiliities are developed as they are given a chance to exercise them in little offices that they are given.

One of the promises of the Junior pledge is that they try to do whatever Christ would have them do. It early brings them into the will of God and teaches them to surrender their lives to Him. Another promise in their pledge is to pray and read the Bible every day which helps them to learn His will for them.

Junior Christian Endeavor is also a missionary agency for the church. Juniors like to give and give for something definite. They enjoy missionary stories which is a great help in ocquainting them with mission work and with different countries in which the work is carried on.

So little time is given to the spiritual development of the child that it behooves us to take such an opportunity as the Junior Christian Endeavor Society. It makes them more successful to do a man's or woman's work in the world. It will strengthen their good purposes, and make them wiser and better members of our future church.

Melvina Gerber, Pandora, Ohio.

CHRISTIAN ENDEAVOR

May 27, 1934

The Everyday Use And Abuse Of Money

Luke 19:12-17; 1 Timothy 6:10

Of course by our topic we will mean the Christian use and abuse of money. This is a timely topic. Money has been at the root of our last few years of trouble and misery. Before the depression, men put too much stress on things material and not enough on the values spiritual. They desired to selfishly accumulate much wealth and satisfy themselves with luxuries they could not afford. If we have learned a few lessons the past few years, it will have been worth all it cost. We should have learned that money is of no value worthy of our implicit trust. It can be swept away overnight, leaving us miserable beggars if we trust only in wealth. Human welfare for all men is of far greater importance than much material gain accumulated by the few. We question as to whether any one man can possibly earn a million dollars in one year while millions are on the border of starvation. We may also question in the future as to whether any one individual may have a social right to hold such vast sums. The state may hold that a larger burden of taxation should be placed on those who have means thus alleviating those who have a bare existence.

No, money in itself is no evil, but Paul spoke quite truly to young Timothy when he warned him that "the love of money is the root of all kinds of evil." Jesus looked upon the young man with great compassion when he went away sorrowfully, for he had great possessions, his money had overmastered him, he no longer had the money, but the money had him. That was the danger which Jesus saw in money when He spoke about the rich fool. Money is like a bad cancer sore, it eats into the very vitals and takes the best there is in a man.

Questions

1. What is money?
2. To what lengths shall we go to gain money? When does money cost too dearly?
3. What are some of the worst abuses of money?
4. How saving should we be with our money?
5. How may a Christian wisely apportion his money?
6. Do you believe that "God will bless a consecrated nine-tenth more than when the whole is spent on oneself?"
7. What lessons does Jesus wish to teach us in Luke 19:12-17?

It is difficult to find a middle way between the way of the miser and the spendthrift. Both are wrong. The miser, like Silas Marner, handles and worships his gold, it is lying idle while many of his brothers have not enough to eat and to wear. He could find real joy and service in putting that money to work, it would bring him untold joy if he could thus help human beings to become more comfortable and thus more hopeful. On the other hand, there are those who let money pass through their hands "like water." They do not appreciate a nickle or a dollar, perhaps because they have never found it necessary to earn money for themselves. The day will come to the spendthrift youth when he will desire to set up a home or a business and he will need money and he will then see what a fool he has been. Some people quite needy, do not seem to have the sense of proper proportions, namely, to use their money for things most essential to a full abundant life.

An interesting meeting could be had by assigning the daily readings as topics for discussion; this week they are as follows:

May 21 Benevolence. Deuteronomy 15:12-15.
May 22 Giving to God. Proverbs 3:9.
May 23 Selfish use of money. James 2:1-6.
May 24 Unwise display. 1 John 2:15-17.
May 25 The hoarder. Luke 12:13-21.
May 26 Selfish use of money. Luke 16:19-31.
May 27 Use and abuse of money. Luke 19:12-17; 1 Tim. 6:10.

June 3

The Christian Use of Sunday

Exodus 20:8; Mark 2:27-28

During the last year or two there has been a wave of moral laxity coming over our country. Instead of being more concerned with the spiritual and moral welfare of man we have legalized the manufacture and sale of spirituous liquors, betting, the lottery and what not, all in order that more moneys may flow into the treasuries of states and selfish individuals and money-grasping organizations, irrespective of what harm it will do to sear the souls of men, women and children. Increasingly, all thinking and doing must be determined by the influence it will bring to bear upon men and women.

With the coming of summer there is the perennial problem of using the day which God has set apart of special spiritual refreshment, for mere commercial purposes and for pleasures which will not tend to build up the spiritual natures. God meant that the Sabbath day should be a gift to mankind in order that the body might find rest and the soul new strength. Sitting in one of our ball parks listening to the not too Christian language, or gathering each Sunday for some noisy game of tennis or baseball, disturbing the peace of others who desire to worship, is hardly using the Sabbath in the way God meant that it should.

The Sabbath should be the most joyful day of the week. It is a day when we joyfully worship a gracious loving God, we meet in Christian fellowship those like ourselves. Sunday should be family day. Every member of the family should plan to spend the afternoon with the other members of the home group. The parents may plan special privileges for that particular time, perchance it may be a good book or some other special diversion which is enjoyed by all, but always reserved for Sunday. There are many things which may be one on Sunday which are different from the other days of the week, and which will be beneficial and uplifting. It is the great opportunity of the home, to use that day to bind the family together with the bands of love and to direct the minds and hearts of all to a loving but righteous God.

We do not want to make the Sabbath a Puritanical day which will be hated by every one, but always make it a day of all the week the best, one that will minister to the fullest wellbeing of man. "The Sabbath was made for man and not man for the Sabbath." But unless we use this day to teach our children more of God's precious truths they will grow up and never know the most blessed gifts which should be the heritage of every child. Older people, too, need to feed their spiritual natures and become more fully attuned to God. O blessed Sabbath day, a day of all the best when we may rest from all our labors and do some of the fine, uplifting things we do not seem to find time for during the week. It is a day of refreshing, preparing us for the harder days of the week. We should so spend our Sundays that Monday morning will find us prepared to meet the tasks of the week. Sunday is God's day in a special way, blessed is the man who so uses it, and sorrows will follow him who uses it for his own hurt or to the harm of others.

Questions

1. How has God ordained that the Sabbath should be observed?
2. What has been the result when men have desecrated the Sabbath?

3. What are some of the worst abuses of Sunday?
4. What principles should determine our rightful use of the Sabbath?
5. What are some things the Sabbath can do for us?

Search the Scriptures

May 28 Sunday abused. Nehemiah 13:15-21.
May 29 A day for worship. Rev. 1:9-17.
May 30 A day for helping people. John 9:1-14.
May 31 A day of rest. Genesis 2:1-3.
June 1 A day for communion with Christ. John 20:19-23.
June 2 A day for church attendance. Acts 2:46-47; 3:1.
June 3 The Christian use of Sunday. Ex. 20:8; Mark. 2:27-28.

June 10

A Christian's Duty Toward His Body

Daniel 1:15-16

What is your estimate of the body God has given to you? Someone has said to the undertaker it is just a carcass, to the athelete an efficient machine, and to the Christian the temple of the soul. P. R. Hayward has given

A Message From Within To Modern Youth

I Am Your Body.

Centuries ago, through the long history of men, it was being decided what I would be like—my size, my shape, my color, and the inward capacities that now bind or free your life—all these were being decided then.

Out of this long stream of your physical ancestry I came forth to be a vital part of that mysterious Something that the world calls You.

In ceaseless and unknown ministries I enrich and empower your life.

I am, as the wise man saw many centuries in the past, "fearfully and wonderfully made."

I live my life according to unseen but changeless laws—laws of food, and sleep, and exercise, and cleanliness, and wholesome self-control of my appetites.

O youth, obey these laws of mine and I will become wings on which your spirit can soar and achieve; break them, and I will blight, and blister, and blast your soul.

Slumbering within me are the physical foundations of those great passions that enrich or enslave the souls of men. Within me the childhood of tomorrow awaits its chance to carry onward and higher the torch of life.

I am in your hands, O youth, to become at your command, the hard master or the willing and happy slave of your spirit—and I await your word as to which it is to be.

I Am Your Body.

Our bodies are wonderfully made, consider any one part, the eye for instance, no machine has ever been made to equal it, or consider the heart, what an efficient machine it is. To most of us is given a strong body, but it is given to us as a trust, to be cared for, it is to serve us, but we should never become a slave to the body. "Whatsoever a man sows that shall he also reap." Many a man has sought to have liberty and enjoy a good time only to spend many long years in grieving over his past foolishness and in dreaming what he might have done had he used his body more wisely.

Questions

1. Tell about the great gift from God in giving us such wonderful bodies.
2. How careful should we be with our bodies; can we save them too much?
3. What are some of the ways in which we abuse our bodies?
4. How does the law of sowing and reaping pertain to our topic?
5. Is the spiritual welfare dependent on the physical well-being?

Search the Scriptures

June 4 Effects of sin on the body. John 5:1-14.
June 5 Effects of disease. Matt. 8:14-15.
June 6 Improving the body. 1 Cor. 9:24-27.
June 7 Radiant health. Mark 5:25-34.
June 8 Right thinking and health. Phil. 4:8.
June 9 Making the body serve the soul. Rom. 6:12-14.
June 10 A Christian's duty toward his body. Daniel 1:15-16.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

May 27, 1934

Playing the Game at Home

Eph. 4:26-32; Rom. 15:1-3

"O to your birthright and yourselves,
To your own souls be true,
A weary, wretched life is theirs
Who have no work to do."—Anon.

Pointogram

If we cannot serve those in our home, we cannot serve in a wider sphere. We serve our apprenticeship in the home.

Pre-Prayer

Let us ask God to help us "Brighten the corner where we are, in the Home." This will effect our social life and our religious life, as well.

Piano Prelude—Help Somebody Today.

Call to Worship—Reading in unison, Ephesians 4:26-32.

Sentence prayers by several members, asking God's guidance in the C. E. meetings here and everywhere as this individually important topic is discussed tonight.

Group Song.

Introduction to discussion by leader. — Last week we discussed home life around the world. We took notice of many injustices and unfair play in the problems of home life. Tonight let us look into our own homes and give and take some constructive actions on playing the game in our homes.

Special musical number.

Question 1. How does playing the game fairly or unfairly at home affect

a. The individual?
b. The home?
c. The religious life?
d. The nation?

Question 2. Why should home chores be evenly divided?

Question 3. What if one of the family refuses to do his share?

Question 4. How may the spirit of cooperation be developed in the home?

Question 5. Just how much should the parents dictate and how much should the children be allowed to think things through for themselves?

Question 6. How do words and tone of voice help to keep harmony and love in the home?

Question 7. How is home like a nursery? Explain this statement made by E. Jones.

Question 8. What does the happiness of a home depend upon?

Question 9. Suggest some ways of administering discipline.

Question 10. How should our playing the game at home remind us of our life in our heavenly home?

Rays of Sunshine

The very tone of your voice can be a curse or a benediction.

Burn your own smoke. If you feel bitter, be **silent.** And when others feel the same way, respect their silence.

Happiness does not depend on the kind of home we have so much as upon the kind of people that live there. We make them what they are.

June 3

They Gave The World A Song

Ps. 98:1-8

(Hymn-writers and their hymns.
Consecration Meeting.)

> "God is its author, and not man. He laid
> The keynote of all harmonies. He planned
> All perfect combinations, and He made
> Us so that we could hear and understand."
> —Brainard.

Pre-Prayer

Praise God for the expressions of the hearts and interpretations of the love of God and the needs of man, manifested in sacred hymns. Ask God for a heart and life out of which can flow the spirit of Praise and Victory.

Use the favorite hymns as group songs, special songs, musical readings, and poems to be given after the explanation of the thoughts which inspired the writer to so write.

Use as many other well known hymns as you can. It would be well to ask six or eight members to come prepared to tell about the authors of several well-known hymns.

1. "Abide With Me" was written by an English minister, Rev. Henry F. Lyte, who was ill and knew that he had not many years to live. His hymns have brought comfort to many who have faced the shadows.

2. "I Am Thine, O Lord," was written by Fanny Crosby, who wrote more hymns than any one else ever did. It is the expression of her own notable consecration.

3. "To the Work, to the Work," written by Fanny Crosby, who was blind, but whose stirring call in this hymn has aroused thousands to the greatness of their opportunities and the shortness of time.

4. "Give of Your Best to the Master," was written by Howard B. Grose, a young Christian Endeavor pastor, later editor. It was Dr. Grose who designed the Christian Endeavor pin.

5. "Just As I Am, Without One Plea," was written by Charlotte Elliott at the time she saw

that to accept Christ she had nothing to do by way of preparation, but just accept Him. The hymn grew out of her heart-searching prayer to God.

Scripture Hymns

David and his shepherd psalm. Ps. 23:1-6.
An unknown author. Ps. 1:1-6.
John's great hymn. Rev. 7:9-17.
"No Night There." Rev. 21:21-27.
Paul's hymn of Love." 1 Cor. 13:1-13.
"Nearer My God, To Thee." Gen. 28:10-22.

Close with a prayer of praise and appreciation for the messages and spiritual life that we have found ANEW tonight in these hymns. "God, give us a greater appreciation of Thee and of Thy messages to us through these, thy servants."

June 10

Wisdom From the East

Prov. 1:1-6
(A Study of Proverbs)

Proverbs is a book especially for youth. Read it and see how often youth are spoken to directly. It is **experience** talking with **inexperience.**

Pre-Prayer

As Solomon, let us unitedly pray for spiritual wisdom, that we may "rightly divide the Word of Truth."

The Book of Proverbs

1. Proverbs is a book of life. It deals with situations that arise in daily life and points out the sensible course to follow. It is a spiritual, practical and intellectual chart.

2. The message of Proverbs is that religion is the highest wisdom. "The fear of the Lord is the beginning of wisdom."

3. In the old days the book of Proverbs was a text-book in the Scottish schools, imparting a good deal of that shrewdness and practical wisdom for which Scots are famous.

Explain and Comment Upon the Following

1. How does Prov. 1:10-19 warn against gangsters.
2. Happy are the merciful. Prov. 3:3.
3. What is the law of giving and receiving as given in Prov. 3:9, 10.
4. Do we need wisdom to guide our thoughts? Prov. 4:23-27.
5. Is it wise to look ahead? Prov. 6:6-11.
6. What is the beauty of love? Prov. 10:12.
7. Why is Prov. 13:7 called a Biblical puzzle?
8. What is your favorite proverb?
9. What do Proverbs say about friendship?
10. What do Proverbs say about foolishness?

Challenge!

Have you ever read the Book of Proverbs? Let us read it, beginning tonight and reading at least one chapter a day. Let us all begin together. Then if we have any questions about it, let us ask our pastor about them during the first or last five or ten minutes of each I. C. E. meeting. Appoint someone to make a question box and urge questions (sensible and honest inquiry), which can or need not be signed by the one who wishes to know. The reading and the discussions will be helpful and inspirational to your group.

JUNIOR C. E. TOPICS

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

May 27, 1934

Topic—God's Wonder World: Beautiful Things In Nature

Matt. 6:28-30

While visiting in Chicago a number of years ago, Dr. G. Campbell Morgan of England told this story to help folks understand Matt. 6:28, 29. While sitting at breakfast in a home where he was visiting, he noticed a rose that someone had made. It was so beautiful that it looked quite like a real flower. As Dr. Morgan admired it, the man who was entertaining him sent a servant to bring a real rose from the garden. The two, when placed side by side, looked almost alike. Then the man asked Dr. Morgan to look at them through a microscope. What a difference! The beauty seemed gone from the artificial flower when it was enlarged but the real one showed richness and beauty which could not be seen before. That is the way God makes things. The more we see of His handiwork, the more beautiful it seems. With a microscope one sees great beauty and order even in a tiny snow flake or a blade of grass.

Plans for the Meeting

If possible, bring a microscope to the meeting and have the Juniors examine leaves and flowers through it. Seeing the perfection of even the minutest detail should help them to appreciate God and His wisdom and goodness.

Questions

1. How is God's love shown in nature?
2. Mention things in nature which show God's wisdom?
3. Where is God's power shown in nature?
4. Tell of God's careful planning for the things He has created.
5. How may we show our appreciation of the beautiful things God has made?

Daily Readings

Beautiful sea. John 21:1-6.
Beautiful trees. Rev. 22:1-5.
Beautiful flowers. Isa. 35:1, 2.
Beautiful sunsets. Matt. 16:1-5.
Beautiful snow. Psa. 147:16-18.
Beautiful birds. Psa. 84:1-4.

June 3

Topic—Being Like Christ In His Forgiving

Matt. 18:21, 22; Luke 23:34.
(Consecration Meeting.)

There is a story told of a brother and sister who often quarreled. It seemed the brother was especially to blame, and at last the sister felt something must be done. Mother had told the children that Jesus had said folks should forgive until seventy times seven. The girl wanted to do what was right, so decided to make a list of the times she forgave her brother and stop forgiving when she had reached four hundred and ninety. That went well for a time, then she did something he didn't like, and he forgave her. He must have credit for this, so the sister decided to check off one for each time he forgave. She found soon that they were so nearly even that she knew she must stop counting and just keep on forgiving. I wonder if that isn't what Jesus meant when He said, "Until seventy times seven."

Plans for the Meeting

As this is Consecration meeting, why not have the Juniors quote verses on forgiveness in response to roll call. The Daily Readings may be used as a basis of study in the meeting.

Questions

1. What does it mean to forgive?
2. How does Christ forgive?
3. How may we become like Him in forgiving?
4. Why should we forgive others?
5. How can we prove that we have really forgiven one who has wronged us?

Daily Readings

Jesus says, "Forgive." Matt. 6:14, 15.
Stephen forgave. Acts 7:60.
How often forgive? Luke 17:4.
Forgive enemies. Rom. 12:20, 21.
Jesus' own method. Matt. 5:44.
Paul's strong advice. Eph. 4:32.

June 10

Topic—God's Wonder Book: How It Came To Us

2 Tim. 3:15-17

In 2 Pet. 2:20,21 and 2 Tim. 3:16 we learn that the Bible is the Word of God. He spoke to many men at different times and they wrote as He spoke. Almost all of the Old Testament was written in Hebrew, a very small part in Aramaic. The New Testament was written in Greek. Many translations have been made into other languages. The Bible that most of us use, the King James Version, was translated into English in 1611. The Bible is a wonderful Book because of the way it was written, the way God has taken care of it all these years, and because of the messages it brings. There has never been another book to compare with it.

Questions

1. How was the Bible written?
2. Why did God give us this wonderful Book?
3. Name some of the writers.
4. Why do we call the Bible a wonderful Book?
5. How has the Bible come to us?

Daily Readings

How the Book was written. Heb. 1:1,2.
Men wrote their visions. Ezek. 1:4; 2:1.
Men moved to write. Jer. 1:4-10.
Preserved by scribes. Neh. 8:1-4.
Held sacred. Acts 17:2, 11.
Many authors. Isa. 1:1, Hos. 1:1.

Use thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as a springtime which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—Walter Raleigh.

THE SUNDAY SCHOOL LESSONS

May 27, 1934

The Last Judgment

Lesson Text—Matt. 25: 31-46

Golden Text—We must all be made manifest before the judgment seat of Christ. II Cor. 5:10.

We are still studying Jesus' warnings concerning preparations for the future. In this same chapter He told the story of the wise and foolish virgins which we studied last Sunday, then He told the story of the talents. The ten virgins taught the lesson of watching, the talents the lesson of working while you watch. Jesus was extremely practical in all of His teachings. Although He emphasized the future He always had in mind its effect upon the present. He was not interested when the world should come to an end, but rather what effect its coming to an end would have upon the daily walk and conduct of the disciples in the present. In the parable which we have before us today He deals with the question of judgment. The truth of this lesson can be applied to our lives not only as we look forward to a future judgment but to that judgment which comes to us day by day. Life is made up of activities which become habits. These habits determine our character and destiny. Day by day we make a link in that chain of habits which either binds us into slavery or serves as a protection against the enemies of life.

This parable of the sheep and the goats is a story with a moral. The outstanding difference between sheep and goats in Syria was that the sheep were white and the goats black. So Jesus compares the judgment when all people shall be gathered before Him to a separation of sheep and goats. This is not an arbitrary division because the goats were goats determined by goat habits and goat life. The same was true of the sheep. The loving Father will not be arbitrary in His judgment of life, but each life determines by its attitudes and experiences whether it shall be on the right or the left side. This decision will not even be made on the basis of our form of worship, our ceremonies or our orthodoxy of belief. According to this parable it is based upon man's attitude towards the needs that faced Him. What a great truth this is in our present day civilization. Those that were placed on the right side were those who had rendered service in the name and spirit of Jesus Christ. These righteous had not even stopped to ask who the objects of their solicitude were. They saw a need and met it with no thought of reward. They asked, "When did we do these things?" and the King said, "As often as ye did it to one of the least of these," undoubtedly referring to the common mass of humanity. Those on the left side were turned away and punished, not because it was the Father's will or that He had withdrawn His love, but because their own selfishness and indifference they had created the hell in which they must suffer. I heard a man say a few days ago publicly that the time will come when God will no more love humanity. I do not believe that God will ever change His attitude or nature as far as man is concerned. Man determines his own destiny. He makes the gap between Lazarus in Abraham's bosom and the man in hell. Many people have difficulty in harmonizing the idea of a loving Father with the punishment of the wicked. Every man day by day as he faces opportunity and accepts or rejects responsibility determines his future destiny.

June 3, 1934

Jesus in the Shadow of the Cross

Lesson Text—Matt. 26:31-46

Golden Text—He went forward a little, and fell on his face, and prayed saying, My Father, if it be possible let this cup pass away from me; nevertheless not as I will but as thou wilt. Matt. 26:39.

We are approaching nearer and nearer to the time when Jesus goes to the cross. Too often we study Jesus' life and death as two entirely separate events, some placing more emphasis on His life, others on His death, but His life was as His robe of one piece without any seam. His life without His death is incomplete in its meaning to the world, and His death without His life is meaningless. Jesus begins to feel very much the weight of the experience which He shall have in a few hours. He goes to His accustomed place, the Garden of Gethsemane, to commune with His Father. He is human. The loneliest hour is upon Him, and He needs strength and courage to go through with it. His disciples were with Him, but they were not able to share with Him His experience or help Him. They stood in the midst of evaporating good intentions, but when the test came they forsook Him and fled. Jesus leaves them and goes forward a little farther to be alone with God. It has always been necessary for great leaders to go a little farther and to agonize as lonely men in order to lead others to higher heights. Jesus undoubtedly suffered more here in the garden than He did on the cross. Mental agony is more severe than physical agony. He has been facing the cross ever since the day of His baptism and now He has come to the last and supreme test of His faith. In the garden He gained the victory. This is the greatest battle that was ever fought in the history of the world. He left the garden with a firmness in His step and a brightness in His eye which showed that He had gained the victory. The truth of this lesson comes to us in the question: What does it mean to follow Him? We say, I will be Christian. Are we ready to go with Him into Gethsemane as well as on the mount of transfiguration? Too often with Peter we will say, I will go with you all the way and then when the first test comes which would effect our position or material gains or pleasure, we deny Him. So often our reliance on Jesus is a passing ecstasy rather than a firm conviction. Let us now be going facing forward with Christ as our leader.

CORRESPONDENCE

West Zion Church, Moundridge, Kansas. Mennonite and Christian Evangel Readers:—Have we ever paused long enough to count some of our blessings or make note of the many things for which we are thankful? Or have we ever said from the depth of our heart: "Grateful, O Lord, am I?" Those of our readers who have read Bro. Petter's twenty-two reasons for thankfulness will have been truly inspired and perhaps found new reasons for thankfulness.

My report is rather a tardy one for the first quarter, as the New Year has already left in its wake many weeks, however I shall report briefly of a few important dates.

On December 10, Dr. E. G. Kaufman of Bethel College, was with us for two services, after the evening address a Bethel Fellowship was organized, with Mr. Dale Galle as president.

The Christmas holidays passed in the usual way, with the Sunday School and White Gift program on Christmas eve, the annual cantata on Christmas night. "The Christmas King," by Fred B. Holton, was given by our church chorus. The cantata was also given in the Buhler church and they, in turn, gave their cantata in our church.

Prayer week was again observed the second week in January, with a goodly number attending the three meetings.

On February 11, Mr. and Mrs. Wm. D. Fast of our congregation were privileged to celebrate their fiftieth wedding anniversary. The entire morning worship service was dedicated to them.

West Zion enjoyed very much the sacred concert given by the Bethel College chorus, under the direction of Prof. Hohman, on the night of March 11.

Union services were conducted during Passion Week, which were well attended, the theme for the week being, "The Seven Last Words of Christ." The following ministers brought inspirational messages: Rev. E. E. Erfmeyer (Newton) and Rev. H. Wiens (Moundridge), Evangelical; Rev. P. E. Frantz, Buhler, Rev. H. T. Unruh, Halstead, Rev. P. P. Wedel, and Rev. P. K. Regier of Moundridge (Mennonite).

At the present time the joint choirs of the Mennonite churches in and near Moundridge are rehearsing for the annual song festival, which will be held this year on the Bethel College campus. Prof. Hohman is the director.

Last Sunday evening, April 15, the three young refugee women from Russia, who are attending Bethel College, gave a very interesting program under the auspices of the Mission Workers' Society. After hearing the talks by these ladies, many left the church saying, "How thankful WE should be!"

Mrs. D. O. Rupp, Corr.

Corn, Oklahoma. The boys of the Corn Bible School, Corn, Okla., visited us on the Sunday night of March 25, 1934, and rendered an inspiring program composed of singing, readings, and music.

Members of the Ebenezer church met the afternoon of Easter Sunday to celebrate the birthday of both our pastor, Mr. Hege, and Bro. C. F. Duerksen. It is interesting to note that on this date Mr. Duerksen was twice the age of Mr. Hege—the ages being eighty and forty respectively.

JOTTINGS

At the time of this writing, the Eastern Conference is in session at Schwenksville, Pa. Representatives from churches in ten counties are attending. This is the oldest local conference in the General Conference, having been organized in October 1847. For years the conference held semi-annual meetings, but in the beginning of the century the meetings were held yearly. The use of the German language in this Conference has disappeared long ago and services in the conference churches are conducted wholly in English. The first session of this body met and organized in the Skippack church. The most prominent early leaders were the ministers Abraham Hunsicker, John Oberholtzer, Joseph Schantz, and a number of deacons connected with the churches they represented. The Eastern District Conference is the most fully organized of all the General Conference conferences. Several ministers from the East met in Iowa to organize the General Conference which will hold its seventy-fifth anniversary in connection with the meeting of General Conference in Los Angeles, Calif., next year.

A letter to the editor from Dr. J. J. Isaak, of Harbin, Manchuria, brings the information that the remaining group of Mennonite refugees in that city, comprising 175 persons of whom 75 are children, left by transport for Brazil on April 2. Before sailing, two children were born to the group. Two years ago a group of 370 persons was transported to Paraguay. The present group will follow the same route taken by the former group. They stop at Shanghai, proceed to Marseilles, and then overland to Havre, and from there across the Atlantic to their destination in the southern part of Brazil where already many Mennonite refugees are settled in a section of the country in which there are a great many German inhabitants. Arrangements for this great journey were made by Herr Keno, a representative of the League of Nations, assisted by Dr. Isaak, who is a Mennonite physician practicing in Harbin. Mennonites and other friends in various parts of the world have financed this undertaking. The leader of the group is Herr Froese. A picture of the group, taken before sailing, shows people of various ages, from infants in arms to grandmothers and grandfathers. With the group are Herr Keno of the League of Nations, the German counsel and his wife, and secretary, Dr. Isaak and Herr Froese, who will lead on this long thip.

The Mennonite Settlement in Paraguay has for some time been experimenting with various crops in order to find the kind best suited to their conditions. Some of the crops with which they are familiar, are not suited to the country and so they must find something that they are able to handle and for which there is a demand. Their efforts are now in the direction of cotton. They have found that American seed suits their conditions best, and are therefore planting Cleveland Big Boll Cotton. As it was in Russia and America that the use of proper and improved seed was the secret of their later prosperity, so it is to be hoped that their selection of seed will result in their economic advance in the country under the Southern Cross.

Dr. E. G. Kaufman, president of Bethel College, made a trip to Nebraska visiting the churches at Beatrice where he was active in organizing Bethel College Fellowship chapters. He was accompanied by Rev. Kettlekamp. On April 22, the Mennonite churches of Kansas remembered Bethel College in special services. In Kansas the month of April was set aside to stress Christian education.

Last week Rev. A. Warkentin came from Chicago to conduct special evangelistic services in the First Church, Newton, Kansas. Good attendances are reported. The afternoon meetings were in German and the evening services in English.

The fiftieth anniversary of the Leisy Orphan Aid Society was celebrated by a special meeting in the Halstead, Kansas, Mennonite church some days ago. There was a large attendance and the program given was full of historic interest to the friends of the organization. A number of interesting addresses were given. An organization devoted to Orphan interests also exists in the Eastern District Conference. This one is sponsored by the women of this district and has a place on the conference program.

The annual meeting of the Union Women's Society comprising members of the First Church and Ebenezer churches of Bluffton and the Grace and St. John's churches of Pandora, O., was held April 12. The program included selections of music and matters of missionary interest. The guest speaker was Miss Elda Amstutz, a missionary on furlough. She gave a brief report of her many interesting experiences while laboring seven years in Panita, Ramabai, India. It is expected that she will return to her field in August.

The Second Church, Beatrice Nebraska, enjoyed a visit from Dr. E. G. Kaufman. He also spoke in the Beatrice church and his messages were stirring. He made special pleas for the cause of education and specially for Bethel College. of which he is president. A rare treat in the shape of the Singing Crusaders, a High School organization from Buhler, Kansas, was offered on April 15. A general luncheon was given, after which a sacred concert was presented. They were to be with the Second Church for the morning service, but motor trouble and muddy roads interfered.

Rev. Elwood Shelly, pastor of the historic Saucon, Pa., church delivered a series of special sermons which met with the appreciation of a good audience. The subjects were: "What is Life?"; "Repentance"; "Humility"; "Forgiveness"; "Self-Denial"; "The Triumph"; "The Lamb of God"; "The Significance of Easter"; "Searching the Heart"; "Christ our Passover."

Dr. J. M. Anders of Philadelphia, a life member of the Schwenkfelder church and one of the few surviving students of the Mennonite School of Wadsworth, Ohio, who is one of the most noted professors of Medicine, in the University of Pennsylvania, and a well known author on his subject, was being commented on always being promptly in his place at the services of his church. He replied, "I always keep my appointments with my patients, I surely ought to keep my appointments with my Lord."

DEATHS

Mrs. Mary Welty, the daughter of Jacob and Elizabeth Dettweiler, was born in Fichtenbrum, Bavaria, Germany, March 24, 1862, and came to this country with her parents at the age of nine years. They settled first at Summerfield, Illinois, and later moved to Halstead, Kansas, where she was married to John W. Welty on March 13, 1881. Mr. Welty preceded her in death on June 17, 1922.

They moved to Oregon in 1886 and have always lived in the vicinity of Salem and Silverton, and were active in civic, Christian, and social life of the community.

Mrs. Welty accepted the Christian faith and united with the Mennonite church in 1878. She was the organizer and first president of the Ladies' Missionary Sewing Society of the Emmanuel Mennonite Church at Pratum, and has always taken an active part in the work of this society.

She became bedfast on the 8th of July and was a patient sufferer until Sunday, April 15, at 9:06 A. M., when her much desired wish was fulfilled, to depart and go to be with the Lord.

She was 72 years old on March 24, and leaves to mourn her departure, four daughters, four sons, two sisters, two brothers, seven grandchildren, two great-grandchildren, and many other relatives and friends.

Funeral services were held on April 17, and were in charge of J. M. Franz. A mixed quartet sang two songs, "My Anchor Holds" and "It Is Well With My Soul," which had been selected by the departed sister shortly before her departure. The attendance was very large.

Mrs. Bertha Detweiler.—Funeral services for Mrs. Bertha Detweiler, 59, wife of the Rev. Irvin R. Detweiler, of Bluffton, Ohio, will be held Wednesday afternoon at the Eighth Street Mennonite church. Services will be held in Bluffton Wednesday morning.

Mrs. Detweiler died Monday after a lingering illness. Bertha Zook Detweiler was born in LaGrange county, January 22, 1875.

She was a student in Elkhart Institute and graduated from the two year course in 1902. June 4, 1902, she was married to I. R. Detweiler, also a graduate of the Institute and student in the Garret Biblical Institute of Evanston, Ill.

Mr. and Mrs. Detweiler sailed for India in 1902 as foreign missionaries of the American Mennonite Mission at Dhamtari Central Provinces, India. In the second year Mrs. Detweiler succumbed to the severities of the Indian climate and in August 1904 they had to return home. After a few years she partially regained her health. Never, however, did she fully recover.

She was the mother of two children, James and Emma, and an adopted son, Mark. They, with Mr. Detweiler, survive.

The Rev. and Mrs. Detweiler lived for many years in Goshen, where they were connected with Goshen College and he for eight years served as pastor of the Eighth Street Mennonite church. Only two and a half years ago they moved to Bluffton, where the Rev. Detweiler accepted a position in the Bible department at Bluffton College.

Christian Mosiman, son of Christian Mosiman and Barbara P. Smith Mosiman, who emigrated from Herbevilier, France, and Colmar, Alsace, respectively, was born near Oxford, Ohio, on March 11, 1840. He died on his home farm at 10:30 P. M., Friday, March 30, 1934, having reached the age of 94 years and 20 days.

He was married to Anna Kinsinger of Collinsville, Ohio, on November 16, 1865, who preceded him in death by three years, four and one-half months, after having lived together for 65 years, lacking but a few days. Fourteen children were born to them, all of whom survive but one, a son Ezra, who died at the age of 3½ years, in 1884. Five sons and eight daughters survive. They are Samuel K., President of Bluffton College, John R., DeKalb, Ill. Edison of Newark, New Jersey, William of Bredenbury, Saskatchewan, Canada, Elmer E. of Oxford, Pa. The daughters are: Mrs. Herman Martin, Middletown, Salvena, at home, Mrs. T. J. Kennel, and Mrs. A. S. Augspurger, Trenton, Ohio, Mrs. D. K. Roth, Gibson City, Ill., Mrs. Louisa Yoder, Bluffton, Ida., nurse at the Armco, Middletown, and Mrs. Estelle Howe, on the home farm. There also survive him thirty-two grandchildren and forty-five greatgrandchildren.

Father Mosiman united with the Amish-Mennonite Church in early life. He served for a number of years as Sunday School Superintendent and for many years as Sunday School teacher. Occasionally he led the singing. Later, when the two churches united, he served as deacon and trustee for many years and was frequently chosen to sit on church councils.

Father Mosiman was known as a progressive farmer; he was interested in the public schools, serving for many years on the Board of Education of his district, and later on the Township Board.

Father Mosiman was a man of few words, but of kindly disposition. He hated shams, and foul language aggravated him. He never allowed any one working for him to swear.

Except for minor ills, Father Mosiman enjoyed good health all his life. He greatly missed his life-partner after her departure, and his longing to be with her grew stronger as his days declined. A life well lived, honored and respected in his community, has come to its close. "The hoary head shall be a crown of glory when found in the path of righteousness."

Rev. J. E. Amstutz conducted the funeral services Tuesday afternoon from the Mennonite Church, Trenton. Burial in the Mennonite cemetery. Rev. Amstutz based his remarks on Psalm 91:16.

MARRIAGE

Epp-Ensz.—Henry H. Ensz and Marie Epp, April 5, 1934, in the Second Church, Beatrice, Nebraska. Their pastor, Rev. M. Horsch, officiated. Text of wedding sermon, 2 Corinthians 13:11.

PROGRAM

FOR THE SPRING MINISTERS' CONFERENCE

May 17, 1934, Bruderthal Church, Hillsboro, Kans.

CONFERENCE THEME
"The Minister in his work"

Forenoon Session—9:30 A. M.

1. Devotional Service............Rev. J. M. Suderman, Chr.
2. Introductory Sermon......Rev. A. J. Neuenschwander
3. Music ....
4. Topic: "In the Study"....................Dr. H. W. Lohrenz
5. Music ....
6. Topic: "In the Pulpit"....................Rev. P. P. Buller
7. Close of forenoon session....................Announcement

Afternoon Session—1:30 P. M.

1. Devotional Service ....
2. Business Session ....
3. Music ....
4. Book Report—"Preaching out of the Overflow"—W. L. Stidger................Rev. Alvin van der Smissen
5. Congregational Song ....
6. Topic: "In the Community"............Rev. H. T. Unruh
7. Music ....
8. Topic: "In the Solution of Economic Problems" Rev. Gerhard Friesen
9. Report of Committees ....
10. Close of Conference ....

The Program Committee
J. M. Suderman, Chairman
Arnold Funk, Secretary.

JUST A DADDY

I've a feelin' in my heart
(It's one object of my life)
To be Daddy to my children
And a husband to my wife.
I don't ever want to weaken
In a cause I set about
I just want them all to know me
As a good old willin' scout.
There may be storms a brewin'
That are apt to rock the boat
But I pray for love and judgment
That will keep the craft afloat
Jest the little acts of kindness
That we pass along in life
Makes you Daddy to your children
And a Husband to your wife.

I don't want to be a crab nor a
Sorehead or a grouch
And if I live to be a hundred
I will never be a slouch.
I may get old in body, but I
Want my heart to stay
Always young and happy 'till
They lay my bones away.
I may get bald and wrinkled
In the daily grind of life
(For the way is not all roses)
There is more or less of strife.
But I'm trustin' and a prayin'
As I live my humble life
Jest to be a Daddy to my kiddies
And a husband to my wife.

I want to stand with those who stand
For ideals clean and high
A country ruled by Christian men
Whose honor cash won't buy.
For God and home and native land
I'm workin' every day
And I want to cast my lot with those
Whose hearts are tuned that way.
Too long we've left the job to "George,"
(He's jest about all in),
It's time we took a hand in things
To swat the graft and sin
Let all good men who love their own
Give them the best in life.
Be a Daddy to your children
And a husband to your wife.

—Milt G. Patrick.

(Wayland News.)

DONT'S FOR THE PULPIT

Don't imitate others. Better be a poor original than a fine copy.

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boys' clothes.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.

Don't introduce politics into the pulpit.

Don't neglect closet prayer. The finest pipes can give forth no music till filled with the divine breath.

Don't scold your congregation. Attack measures and hit people only when they stand between you and the devil.

Don't harp too much on one string. Variety is pleasing, and God's Word has given ample choice of themes.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.

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MENNONITE BOOK CONCERN

BERNE, INDIANA

THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanoel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christia[illegible]ngel—Organ of the Central Conferen[illegible] Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which i[illegible]us Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, JUNE 5, 1934 No. 11

EDITORIAL

ARMS AND THE NATIONS

The recent action in England and the message of our President to Congress relative to prohibiting the selling of munitions of war to nations engaged in hostilities is one of the new developments of modern attitude toward war. The present action is aimed at Bolivia and Paraguay, who have been supplied entirely from the outside with war materials with which to continue their senseless struggle that has already cost many thousands of lives and which can in the end bring no advantage to the victors. Among the richest people in several of the most powerful nations are the munition workers who find it to their interest to resort to various underhand methods to start wars and keep them going and defeat sensible efforts toward making wars impossible. In the munition business the more opposition a maker has in other countries the more profitable it will be for himself. The matter of blood money makes no impression on his conscience. Lives mean nothing to him. It is the munition maker who would sell his own children and other children to any kind of torture, no matter how horrid it may be. Take the DuPonts, our own munition makers. Not only are they makers of killing instruments that bring money into their hands in streams, but we recall that they were the large contributors toward making this country wet and so opening up the flood gates of every kind of misery for which the liquor business is responsible. No doubt by this time their agents are actively at work trying to defeat the plan for preventing the sale of munitions to warring countries, as the agents of munition makers were at the peace conferences. Take war and booze out of the world and much of its misery will disappear, but this will not be done if the makers of booze and war material have their way.

MAKING BEER CUSTOMERS

Surely we have not forgotten the promises made by our political parties that the saloon must not come back and that the income from the sale of strong drink, upon which taxes would be paid, would solve the financial problems of our government and put great numbers back to work. Indications are that "booze" has neither solved the labor nor financial problems. Neither has it put the bootleggers out of business. As for the saloon, it is back and back with a vengeance. In the old days the saloon was a place where men gathered and drank. Today it is a resort for men and women—principally young men and women—who think it smart to patronize the institution. With the saloon there has developed in many places extra entertainment that, to say the least, is suggestive of immorality and often the place where virtue and decency are not to be seen. Yet with this bid for the satisfaction of desires that are not named in company, the liquor people have found that business is not so good as they had hoped. Young people who grew up in prohibition days are not all flocking to the saloon. They have not learned how to drink. The business must be stimulated. Much of this stimulation is expected to come through moving picture publicity. We are not movie patrons, but we have it from reliable sources that to find a film without a drinking scene, or many of them, is as rare as to find a chicken with teeth. Under the guise there are so-called educational films, ways for mixing drinks are demonstrated. Sex stuff and drink stuff have captured the movies altogether. Someone must make it profitable for the movies to give booze shows with all the decency that goes with them. The Roman Catholic church through Cardinal Hayes has issued a warning that twenty million Catholics would be called upon to insist that indecency be cut out of the whole movie business. Have the Protestants been as vigorous in protesting the booze shows? The only voice that the movie people will listen to must come through its box offices. If things don't pay they will reform, and only then.

There are tap rooms where no one may sit down at a table unless he is accompanied by a woman. There is no other way of seeing the shows that are put over except from one of the tables. The purpose of this rule is to induce women to give greater patronage to the tap rooms. The shows put over in such places often consist of indecent and suggestive dialogues and dances. Men, so gotten up that the superficial observer will take them for women, dance in the most indecent and suggestive way. Were they women, the places would be raided, but being only impersonations the police let them alone. What father or mother would want sons or daughters of High School age to patronize such places? Yet this is the class that these dens appeal to and from whom they expect to get continuous patronage in the future. In the old saloon age the victims were just drunks, now they make of them rakes as well as drunks. What are the parents of America doing about it? — G.

BIBLES AND HYMN BOOKS

One who buys a Bible or Hymn Book for personal use should naturally insist that it be one of good appearance and lasting quality. Cheapness is always poor economy in anything that is intended to be in constant use. We have seen splendid books, magnificent in printing, paper, binding, and workmanship generally, on the shelves of book lovers, but it is always a satisfaction to note that the Bible and Hymnal in the collection are just as good, if not superior, in workmanship and elegance, as the best in the collection. A book well made and artistic in its execution becomes a joy to the user and a treasured heirloom to those to whom it is passed in later years.

In the collection of the writer of this article are a number of the earliest hymn books used by the Mennonites in this country. They are substantially made because they come from a period when good material was to be obtained and great mass production had not spoiled the marks of good hand made workmanship in the interest of cheapness. The leather was whole leather and not the leather of a sheep stretched to the size of the skin of an ox before using it on the book. The paper was good, wearable rag paper and not made from wood, which would have crumbled by this time. The ink was as clear as it was the day it was laid on. Time has stained the pages but not destroyed their usefulness. The beautiful and illuminated inscriptions that the original owners had the **Fractur** place in them are evidences of how they cherished them. Many such copies are to be found among the descendants of those who first used them and are cheerfully preserved. However, the chief purpose of a Bible or Hymnal is not to foster sentiment. It is to be a vital factor in the spiritual life of the possessor. Personally, the writer knows of no treasure he holds more dear than the beautiful Bible and the finely executed Hymnal that were his mother's constant companions.

In recognition of a feeling such as is expressed above, the Mennonite Book Concern has just brought out two styles of the Mennonite Hymn Book. The purpose was not the production of something artistic alone, but something that combines utility with elegance. There are two types, one with a Record Buckram (Maroon) binding and the other in Spanish Fabricoid. Both represent the best efforts of the binder's art. The buckram book is the finest that can be used for general congregational purposes. Its lasting qualities are hard to surpass. The fabricoid model, because of its attractiveness, might well be used in the best of taste as a gift book that would last indefinitely. Father, Mother, Sunday School Teacher, Pastor, and Friends generally would be happy in receiving such a token of affection from their closest friends and well wishers.

It has been possible to produce such a beautiful and wearable volume at a cost well within the reach of any one. The new editions are not costly. By consulting the advertising columns of The Mennonite and Christian Evangel one will note that they may be purchased at a price no higher than one would pay for another good book.

The American Bible Society in a recent report gives out the information that, since the invention of printing, 882,000,000 Bibles have come from the press. The number is staggering. Few of us have any conception of what a million means, let alone nearly nine hundred millions. Every Christian wants his own personal Bible. He or she should insist upon having one that looks well and wears well. The finest kind of a gift to any one is a good Bible. The Mennonite Book Concern is prepared to sell Bibles that range from absurdly low prices up, but it prefers to sell the best Bibles. Our readers who are in the market for Bibles should buy them from the Mennonite Book Concern. In doing so they will be assured of a good article at a fair price. —G.

LOVE AS A CREED

That sounds good, and it is good, provided the scriptural definition of love is included: "This is the love of God that we keep his commandments," I John 5:3. Jesus also says, "He that keepeth my commandments, he it is that loveth me." John 14:15. Some of these commandments are regarding the Scripture, which "cannot be broken." That is the official creedal statement of our General Conference, given in a nutshell, though not in the same words. (See the constitution.) The authority of the Scriptures is absolute, that of the conscience is relative. P. H. Richert.

FLOOD RELIEF IN CHINA

Dear Fellow-Christians:—

We thank God that notwithstanding the depressive times and many other obligations that you people have, you still have found it possible to help in the flood relief. To speak frankly, we really had expected larger amounts from America, but God knows your conditions best, and we praise His name, that He did make it possible for you to bring some noble sacrifices. The Chinese organizations and the people of means have responded nobly. Most of the very severe suffering was either prevented or relieved. The breach has now been closed and the water goes down rapidly. The refugees are returning in large numbers. We still have some people here whom we must help. We also have 120 refugee children in the Mission until harvest — June. The China Int. Famine Relief Commission organizes cooperative societies and gives loans. Our field gets $60,000.00 in loans. Again we thank you. God bless you for all your love!

Sincerely yours,
H. T. Brown.

THE STATUS OF MENNONITE HIGHER EDUCATION

Young people of the General Conference are attending three Mennonite colleges. Together Bethel College, Bluffton College, and Freeman Junior College have about five hundred college students, the majority being Mennonites.

These schools are offering our young people a Christian education and should have our heartiest support. As a definite example of the value of our schools, we quote from a report of Bluffton College concerning its graduates, "Of the 578 graduates of Bluffton College and 81 Academy and Junior College graduates before 1915, there are 30 present or former missionaries, 27 are or have been ministers, 12 are or have been Y. M. C. A. workers, 3 are or have been relief workers with Quakers in Europe, 296 are or have been high school teachers, 23 are or have been elementary teachers, 47 are or have been college and university teachers. Of th 578 graduates, 397 or 68.7% held membership in the Mennonite church during the college career."

These schools are now at a crisis in these days of financial depression. They are making every effort, and great sacrifices in order to survive. They have earned the right to live, and the church needs them. The question of their future is a challenge to every Mennonite. There are two very definite ways in which we can help.

(1) Our schools need our prayers. They have been founded and built up on prayer and faith.

Let us pray for the presidents, the faculty, the students and the constituency.

(2) The colleges need our financial support, and especially our interest in the send-a-student campaign. Our colleges can all accommodate more students, and since they are depending upon tuition money to pay salaries at present, every student not only gets the benefit of a Christian education, but also aids definitely in the maintenance of our schools.

The Board of Trustees of Witmarsum Seminary is considering ways and means of resuming the work of this institution, but so far no definite announcement has been made.

—Mennonite Brotherhood.

JESUS—THE LIGHT OF THE WORLD—THE WATER OF LIFE

Recently a man being asked why he wished to become a Christian, gave this reply, "All around me there is darkness, but with Jesus I see light." This truth and more comes out in the following story.

Years ago in the village of Bhotia, where a Christian evangelist was stationed, there lived a weaver whose name was Nirbhay, which means the fearless one. He heard the Gospel and was favorably impressed. Later he moved to Champa and built his hut not far from the mission station. I remember well how a year ago he was so affected by the story of the suffering of Christ on the cross that he said: "This message is worth believing." After that he and his friends came to visit me frequently. Meanwhile asthma and tuberculosis were undermining his strength and he became so weak that he could no longer work.

It was just three months ago that one day he sent for me, saying that he was very sick. I went to him and found him so far gone that only with great difficulty could he talk a little between severe coughing spells. He said: "I am about to die — and I want to become a Christian before I go. Baptize me without delay, and pray that God may take me unto Himself speedily, thus delivering me from my intense suffering." I assured him that if he fully trusted in Jesus, God had forgiven his sins and even if he died tonight the Lord would take him to Himself. Regarding his bodily affliction I said that I would not pray that the Lord Jesus should take him without delay, but that He might do with him and for him whatever He knew to be best. Then we had prayer.

After that I did not see him for at least two weeks, but Mrs. Isaac went there at least twice and Indian brethren also visited him and prayed with him. I heard through others that he seemed better. When I visited him next I could hardly believe my eyes. He smiled happily, appeared well and strong, and was working at his loom. Asked how he was getting along, he gave the following testimony: "After you were here, during the night it became light round about me and I felt in my inmost being that Christ was with me and had forgiven my sins. Also I felt new life in my body and have gained strength daily. The Lord has healed me. I belong to Him. I am a Christian." And again he insisted that he should be baptized soon. His wife and fourteen-year-old son, realizing what the Lord Jesus had so visibly done for them in restoring the husband and father, wholeheartedly gave themselves to Christ also. The whole family thereupon received instruction and was baptized on Easter morning. After the service Nirbhay said: "Now my thirst is quenched."

—F. J. Isaac.

CALIFORNIA CONFERENCE

The Fourteenth Annual California C. E. and S. S. Convention was held at the First Mennonite Church of Upland, California, April 20-22, 1934. A total of 227 registered as delegates. Many of the guests arrived early in the afternoon from Reedley, Paso Robles, Los Angeles, and Escondido. They were all entertained in the homes of the members of the local church.

The evening session, preceded by a pre-prayer service, was well attended. The president of the conference, Miss Helen Lichti of Upland, presided. After a song service, led by Aaron Jantzen of Paso Robles, Rev. Lester Hostetler, pastor of the Upland church, led in the devotional service, his scripture reading was taken from Col. 1:1-13 and 25-27, fitting into the convention theme, "Filled with the knowledge of His will." The Rev. Herschel Griffin of the Ontario Baptist Church, gave the stirring opening address. He filled the hearts and minds of his audience with a real desire to know and do the will of God. Among other things he emphasized that when we are filled with a desire to know God's will, we will also be filled with a desire to act upon this knowledge and carry out His will in our daily lives. Knowledge without action is not carrying out the will of God. The business of the Christian religion is to give you power to conquer, and also to demonstrate the power of God, and we should be filled with joy if we are Christians. If we have the light we will shine forth.

Saturday morning the program opened with a pre-prayer group and song service, followed by a Bible Study conducted by Rev. Henry Dirks, of Los Angeles. A very comprehensive exposition was given on the Scripture Eph. 1 and 2, and the interest of the group was held the full study hour. After this class the delegates divided into three groups for conferences on Our Mennonite Heritage, led by L. J. Horsch of Upland; Personal Work, Rev. D. D. Eitzen of Los Angeles, and Music Within the Church, led by Miss Emma Ruth of Reedley. A fourth group was to have met with Mr. C. F. Mueller of Reedley, but it was impossible for him to attend because of the sudden illness of his wife, all of which was regretted very much by the group. Commissions were appointed from each of these classes which were to report to a meeting of all the delegates, giving the high spots of each discussion. These reports were given after the continued hour of discussion on the same subject in the afternoon.

The business meeting was held at eleven o'clock. Mr. Reinhold Ewy of Reedley led in prayer, the usual business following. Reports from the various S. S. and C. E. groups were given, which proved the activity of the churches was worth while. The nominating committee reported and election occurred as follows:

President	Aron Jantzen, Paso Robles
First Vice President	Wallace Hiebert, Upland
Second Vice Pres.	Reuben Berthold, Reedley
Secretary	Leona Kliewer, Los Angeles
Treasurer	A. J. Richert, Los Angeles

After a cafeteria lunch, the morning conferences were continued for one hour. The recreation committee planned a ball game which was well attended and enjoyed.

The evening banquet was a happy occasion; about 225 attended and enjoyed the fellowship of one another as well as a delicious dinner. Ted Kaufman of Porterville entertained with moving pictures of the retreat, which influenced many in making a decision to try to attend in August from the 6th to the 11th at Lake Sequoia in Mr. C. F. Mueller's camp, which is to be dedicated April 29th.

The banquet was followed by a musical program and chalk talk given by members of the various churches and planned by the Young People's Superintendent, Miss Leona Kliewer of Los Angeles. The evening's address was given by Rev. D. D. Eitzen of the Los Angeles church, his subject being, "Wanted, Two Thousand Young Mennonites," challenging youth to services for the Kingdom of God.

Sunday morning, pre-prayer service and the Sunday School was held at the regular hour of 9:30, the Bible Study was continued from Saturday by Rev. Dirks. Mr. Reinhold Ewy, Superintendent of the Reedley S. S., addressed the children during the children's story time. An impressive but brief installation service for the new officers was conducted by Miss Emma Ruth.

The morning sermon was given by Rev. J. J. Jantzen of Paso Robles, his subject being, "Three Crucifixions on One Cross." This service officially closed the convention, giving guests time to drive the long distances without too much night travel.

The first resolution submitted by the Resolutions Committee voices the desire of all those who attended the conference. It reads as follows:

That we express our gratitude to the Lord for the opportunity to hold another convention in which we could gather and fellowship one with another; and that we thank Him for the many blessings received during this time.

Signed,

Gertrude Eyman, Secretary.

MOENCOPI MENNONITE MISSION

Tuba City, Arizona,

April 10, 1934.

Dear Friends of the Mennonite and Christian Evangel:—

We wish to share with you the blessings of the Lord for the past year of 1933 and for the beginnings of this new year. The Lord had a great blessing for all of us on these Hopi fields that we want to pass it on to you, dear friends, who have long stood behind this mission work among our people.

It was perhaps most of the month of December 1933, that our special meetings for the Hopis were going on. In these special meetings both of our Baptist mission friends from Polacca and from the Sunlight Mission at Toreva had joined us for the one purpose of making the gospel of Jesus Christ known to our Moencopi people.

These Baptist missions are about sixty miles from our Moencopi Mission, which, as you all may likely know, is that of our Moencopi mission located on the Western Navajo Indian Reservation, and is, therefore, the farthest from all other Hopi villages in the country.

During these meetings for Moencopi we were fortunate enough to have at this time a friend, Rev. J. H. Epp of Hillsboro, Kansas, with us to bring the gospel message to our Moencopi people. It was our pleasure then to meet a number of our dear mission friends from the distant Hopi villages, both among the missionaries and also among the native Christians whom we have learned to love.

While these special meetings for Moencopi were going on our worker, Rev. J. P. Suderman, with another young man entertained our audiences with the picture machine, showing mostly religious pictures of Christ and Him crucified. We believe every child in our village was greatly interested in all these things in connection with our evening services. The singing, both in Hopi and English, was also very helpful to all the people who attended our meetings.

Our open air services on our village streets were also attended very closely, with listening ears from every side of the village, and one cannot help but take notice of the changed attitude of our Indians toward the gospel, which was never so seen in other meetings that we have had for this village in years gone by, in that the more friendly class of our Hopis have been drawn into our church services, and we wish to say here that the prayers of God's people have accomplished this much advanced among our Moencopi people.

What the Moencopi village needs at this time is that some leading man in our village take Christ at His Word and be the first man to break up the heathen village for Christ. If that can be done, we believe it will then be more easy for our young people to follow the Lord without much fear. We would ask that you pray for this outbreaking among our older generation of our village Hopis at this place.

After the meetings for Moencopi had closed, we took up song practice with a number of our young people for our Christmas program. What little time we had left from these meetings we put that part in with our Christmas service. And we are glad to report that for the first time since our coming to this mission our Indians seem to have enjoyed every bit of our Christmas program. The singing of our young people sounds so good and encouraging! And, too, our Sunday School girls all rendered their Christmas pieces very nicely. Above everything else, there was not one person in our whole audience disappointed with a Christmas present. There were a lot of Christmas presents sent over to our church from our village to be given to those for whom they were intended. Our Indians have learned to give to one another and in this way have been able to make their friends very happy at Christmas. Our mission was able to give candy and oranges in bags to each child and to those who attended our service. A dear friend from Chicago sent two boxes of toys for our Sunday School children and with the few things we were able to get for those who were regular at each Sunday School service, not a child had to leave our church service with disappointment. And I want to say in this connection that we do appreciate all the help that you good friends gave to us for these Christmas services. For some reason, our Indians seem to expect something from the mission, and when they do not get anything, they are usually greatly disappointed. This is especially true of the children, and we would ask that you remember our work with your gifts as well as prayer.

Shortly after January I left my mission at Moencopi for California and other places in Arizona, for the purpose of making my visit to the government school where we have a great many of our Hopi Indian students, attending these non-reservation government schools. I made my first stop at Peach Springs, Arizona, among the Wallapi Indians. The missionaries at that place invited me to stop off to preach the gospel to these Indians of a different tribe. I must say that I so enjoyed my visit to these interesting people that I stayed among them for three days, speaking both in their churches, schools, and homes. May God bless the work of his mission among these Indians of the different tribe who need the gospel.

My next visit was at Kingman, where a dear friend is at work among the white people. After filling my speaking date at this place, I finally headed for Los Angeles. Perhaps some of you know that in the city of Los Angeles we have two of the Christian Indians from Oraibi

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EDITORS

Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

and Hotevilla, who are studying at the Bible Institute, preparing to take up Christian work among our people. These are Daniel Schirmer and Amy Talas. They are both doing well, but need to be encouraged and backed up by the mission friends who love the Indians. After leaving Los Angeles, my next stop was at Riverside, California, at the government school, and at this place I spent the whole day with the young people from our Hopi villages.

After making my visit at Riverside among the Hopis, my next stop was in Phoenix, Arizona, where we also have some Hopis in the government school. Now, after having visited these places of interest, I am once more settled down to my work at Moencopi.

Just at this writing there are two of our Christian women from other Hopi villages visiting here at Moencopi. One of them is a blind Christian woman from Hotevilla. She will probably be here all summer with her relatives who live in our village. The other woman is from Oraibi. She is especially visiting us and some of her grandchildren in our village. Both of these are very sincere, earnest Christians, and we are enjoying our Christian fellowship together, especially in our prayer meetings. Pray for every native Christian on the Hopi reservation who is serving the Lord faithfully. May the blessing of God rest upon His work everywhere among those who love the Lord.

We remain yours in His service,
Mr. and Mrs. Fred A. Johnson.

MEMORY LANE

Rev. Elmer Graft
Pastor Danvers Baptist Church, Danvers, Ill.

In one of his most beautiful poems, James Whitcomb Riley has a line, "Memory now is on her knees." In reverential attitude, memory is often on her knees to the most sacred of life's past experiences. These experiences are deserving of such an attitude. When at "the end of a perfect day" you sat "alone with your thoughts," and those very thoughts have carried you back to some little house — your childhood home, and to some little woman — your own mother, — you have been down "memory lane." It is not the same lane, yours and mine, it does not lead back to the same house nor to the same mother. You have a lane that is yours and not another's. It is peculiarly sacred to yourself. Walt Mason probably had something like that in mind when he wrote:

" 'I'll buy a little farm somewhere,' the old man says, 'and tinker there until it's time to go to sleep down where the bending willows weep. I know a farm I'd like to buy; it's where I lived when three feet high. It's where my father used to strive to keep the family alive. 'Twas there, in bygone, golden days, I hoed the beans and husked the maize, and dreamed of triumphs I'd achieve, when I that dreary farm could leave. To dwell in cities was my aim, to cut a swath and conquer fame, and that old sandy, rocky farm was quite devoid of charm. The dreams I dreamed have all come true, I've done the things I meant to do, but I am old and worn and tired, and for a long time I've desired, above all other things, to go back to the scenes I used to know.' Thousands of old men talk that way; when they are bent by the years, and gray, feeble of step and weak of arm, they turn their eye to the old home farm."

We may go on journeys far and costly, but when all is said and done, isn't it true that our fanciful journeys are the most satisfying and thrilling of all? — Just a little trip down "memory lane" to "the road that leads back home." The greatest place in all the world is home. Several years ago a London magazine asked its subscribers what home IS, and received over eight hundred answers, out of which six were selected as best. Here they are:

Home—A world of strife shut out, a world of love shut in.

Home—A place where the small are great, and the great are small.

Home—The father's kingdom, the mother's world, and the child's paradise.

Home—A place where we grumble the most and are treated the best.

Home—The center of our affection, round which our heart's best wishes twine.

Home—The place where our stomachs get three square meals a day, and our hearts a thousand.

Edgar A. Guest gave us what is perhaps the most beautiful and deeply meaningful home poem ever written when he wrote:

It takes a heap o' livin' in a house to make it home,
A heap o' sun an' shadder, an' ye sometimes have t' roam
Afore ye really 'preciate the things ye lef' behind,
An' hunger fer 'em somehow, with 'em allus on yer mind.
It don't make any difference how rich ye get 't be,
How much yer chairs an' tables cost, how great yer luxury;
It ain't home t' ye, though it be the palace of a king,
Until somehow yer soul is sort o' wrapped 'round everything.

Home ain't a place that gold can buy or get up in a minute;
Afore it's home there's got t' be a heap' o' livin' in it;
Within the walls there's got t' be some babies born, and then
Right there ye've got t' bring 'em up t' women good, an' men;
And gradjerly, as time goes on, ye find ye wouldn't part
With anything they ever used—they've grown into yer heart:
The old high chairs, the playthings, too, the little shoes they wore
Ye hoard; an' if ye could ye'd keep the thumbmarks on the door.

Ye've got t' weep t' make it home, ye've got t' sit an' sigh
An watch beside a loved one's bed, an' know that death is nigh;
An' in the stillness o' the night t' see death's angel come,
An' close the eyes o' her that smiled, an' leave her sweet voice dumb.
Fer these are scenes that grip the heart, an' when yer tears are dried,
Ye find the home is dearer than it was, an' sanctified;
An' tuggin' at ye always are the pleasant memories
O' her that was an' is no more — ye cant' escape from these.

Ye've got t' sing an' dance fer years, ye've got t' romp an' play,
An' learn t' love the things ye have by usin' 'em each day;
Even the roses 'round the porch must blossom year by year
Afore they 'come a part o' ye, suggestin' someone dear
Who used to love 'em long ago, an' trained 'em jest t' run
The way they do, so's they would get the early mornin' sun;
Ye've got to love each brick an' stone from cellar up t' dome:
It takes a heap o' livin' in a house t' make it home."

If some men are ever to be redeemed spiritually, it's going to be on some little trip down memory lane where the light of a mother's love is shining on the pathway. Perhaps it will be a remembered word spoken, or her consistant Christ-like conduct. It is in honor of such mothers that we remember this day. "Mother's Day has no tribute to the cigarette-smoking, wine-drinking, child-neglecting, home-destroying mother, but rather to the old-fashioned mother whose worth is measured in noble deeds, high character, and Christ-like personality." Some men have not been able to understand their minister's preaching of the cross of Jesus Christ, but catching the significance of the sermon preached in the simple, Christ-like living of their mothers, have been able to understandingly sing:

"O mother, when I think of thee,
'Tis but a step to Calvary,
Thy gentle hand upon my brow
Is guiding me to Jesus now."

During my first year in the theological seminary my practical work assignment was at the well known Pacific Garden Rescue Mission. One is able at that place to observe manhood at its very lowest; sin at its greatest depth, and the effect of the preaching of the Gospel upon such lives. I have seen some men there apparently untouched by the sermon, who have come seeking the way of salvation or to definitely yield their lives to the Lord Jesus Christ when someone stood to sing:

"I wonder how the old folks are at home;
I wonder if they miss me while I roam;
I wonder if they pray for the boy who went away,
And left his kind old parents all alone;
I hear the cattle lowing in the lane,
And see again the fields of golden grain;
I almost hear them sigh as they bade their boy 'Goodbye.'
I wonder how they are at home, sweet home?"
—H. S. S.

Memory Lane takes many of us back to the first stories we ever heard of God and the Bible. I well remember my own first lessons, given me before I had reached the age of five years. They were usually in response to my own questions. Over and over again I asked my mother to tell me how Jesus was crucified. and just as often as I asked, she willingly told me the simple but tragic story of Calvary. So interested was I that upon my first visit to school, I asked the teacher to tell me how Jesus was crucified. At recess the teacher took me in her lap and drew upon the blackboard a picture of the cross. This was the first time I ever heard from the lips of another the story my mother so often willingly and interestingly told me.

"Sometimes in the hush of the evening hour,
When shadows creep from the west,
I think of the twilight songs you sang
And the boy you lulled to rest;
The wee little boy with tousled head,
That long, long ago was thine,
I wonder if sometimes you long for that boy,
O little mother of mine!

And now he has come to man's estate,
Grown stalwart in body and strong,
You'd hardly know that he was the lad
You lulled with your slumber song;
The years have altered the form and the life,
But the heart is unchanged by time,
And still he is only your boy as of old,
O little mother of mine!"
—W. H. B.

If I were asked to give a reason for the joy we find in our journeys down **memory lane**, I could not tell. I only know that any attempt to analyze home and mother is like "putting a rose under a microscope or tearing apart a blossom in an effort to find out the secret of its fragrance." In mother there is a trinity of virtues, **faith**, **love**, and **purity**. But the dynamic of these virtues are to be felt and experienced; I doubt if they can ever be explained.

When Kipling tried to measure mothers' love, the outline he traced was like the dimensions of the cross:

"If I were drowned in the deepest sea,
I know whose tears would come down to me;
Mother o' mine!
Mother o' mine!
If I were hanged on the highest hill,
I know whose prayers would follow me still;
Mother o' mine!
Mother o' mine!
If I were damned o' body and soul,
I know whose love would make me whole;
Mother o' mine!
Mother o' mine!

A journey down memory lane is not without profit. But memory is not all of life; dreams and sentiments are not enough. These should prompt us to an action that is practical, and to a tribute that is finer and nobler than words, and more abiding and beautiful than flowers.

"I did not have cut flowers today,
Or plants to set upon her mound,
As I took there last year in May,
And placed them on the sacred ground.
And, yet, today I carried her
More precious gifts than roses white:
The kinds I knew she would prefer,
In which her soul would find delight.

"I bore to her a cleanly heart,
Unsullied by the sin of hate,
And though we long have dwelt apart,
I did one thing to consecrate
The spot where she in quiet lies:
I took a life all pure and clean
With thoughts that out of justice rise
And laid them on the precious scene.
—R. S. W.

MISSIONARIES DEPART FROM NEW YORK ENROUTE TO AFRICA

On February 22, Rev. and Mrs. John Moseman, Jr., and Elizabeth Stauffer, missionaries under appointment by the American Mennonite Mission Board, sailed from New York to begin work on the new mission station established by that board on the African continent. Immediately preceding their departure a number of farewell services were held for the missionaries by congregations and friends, the last of which took place in a large restaurant in New York City. Regarding this service the Gospel Herald, Scottdale, Pa., gives the following report:

"What was the most inspiring and most far-reaching missionary meeting ever held by the Lancaster Conference was held in New York City, when 471 friends of the outgoing missionaries assembled in devotional meetings and the final wave of the hand as the Deutschland track was closed behind them. Reconsecration, zeal for greater loyalty and service were indelibly impressed upon all as the consecrated departed to glorify God in Tanganyika. The missionaries sailed for Africa at midnight, February 22, and the friends returned soon after to their homes, most of them in Lancaster Co., Pa. May the Lord direct and overrule in all things."

In the press of the nation this extraordinary service in the New York restaurant was reported from a variety of viewpoints. Typical of the many different reports given is the following taken from News-Week Magazine, New York:

"Mennonites: Faithful Launch Missionaries At An Automat

"Four hundred godly men and women from Lancaster County, Pa., filed into an Automat restaurant on Fifth Avenue in New York late one afternoon last week. While New Yorkers who had come to drop nickels in slots for pies, doughnuts, and coffee, paused in bewilderment, the visitors began singing "I am sinking deep in sin, far from the peaceful shore."

"They were Mennonites, and they had left their snow-covered farms to say farewell to three missionaries about to sail for Africa. There Brother John H. Moseman and his wife and sister, Elizabeth Stauffer, will bring the light of Menno Simon's teachings to blacks of the Dark Continent.

"The group was dressed in solemn black, the men without lapels on their coats or neckties around their collars, the women in unadorned dresses and caps on their heads. Stationing himself beneath the restaurant's sign, 'Please Check Your Hats, Coats, and Parcels,' Brother Ira Landes delivered a sermon.

"Then relaxing, the Mennonites experimented with the mysteries of the Automat's gleaming gadgets. 'Apple cobbler is a nickel,' one of the brethren announced.

"The Mennonite faith springs from an Anabaptist sect founded in Zuerich in 1525. Their greatest leader was Menno Simon, a Dutch priest who did much to aid the movement in Holland and Germany. They are extremely fundamental in doctrine and have always been stanch pacifists. There are about 100,000 in North America today, divided into more than a dozen churches."

—Mennonite Weekly Review.

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. Baccalaureate services for the graduating class of 1934 of the Topeka High School were held at this church Sunday evening, April 15th. Nadine Miller and Evelyn Steele were among the graduates. Another of our number, Helen Peterson, is among those graduating from Ligonier High School.

Sunday evening, April 22, there were no services, as a group of young people from Goshen presented the religious drama, "Quo Vadis" (Whither Goest Thou) at the Sycamore Literary Hall.

A number from here attended the funeral services for Mrs. I. R. Detwiler, which were held at the 8th St. Mennonite Church of Galen, Wednesday afternoon, April 25th.

One of the oldest members, Perry N. Bobeck, passed away at the home of his niece, Mrs. Gus Gloor, on April 30th, at the age of 78 years. Funeral services were held at the church, Wednesday forenoon, May 2, conducted by Rev. Salzman.

The Ladies Aid met Thursday, May 3, at the church.

Wednesday, May 9, death removed another of the older members, John J. Troyer, at the Sturgis Memorial Hospital, after a number of weeks of suffering of blood poisoning. Funeral services were held at the church Saturday afternoon, May 12, conducted by Rev. Lehman and Rev. Salzman. Bro. Troyer was 64 years of age.

On Mother's Day, Sunday, May 13, a playlet entitled, "Mother's Dream," was given during the morning worship hour. The oldest taking part was over seventy years of age, and the youngest less than a year old.

Congerville Church Notes, Congerville, Ill. On May 13, our church observed the Communion Ordinance, with Rev. J. H. King in charge.

Our church is quite fortunate in having the cooperative services of two able men, Rev. J. H. King of Carlock and Rev. J. F. Smith of Eureka, to alternate Sundays in preaching for us.

Our Ladies Aid will hold the monthly meetings in the church basement during the summer months. They have completed their quota of sewing for the African mission.

The Fidelis Band of the Sunday School is devoting its time at class meetings to sewing for new babies in the community.

The Junior C. E. held a wiener roast recently, which the group enjoyed very much. This society is quite active under the leadership of Miss Susie Kauffman and Mrs. Ivan Zook.

Mrs. Emma Reeser, who spent the winter months with her daughter and husband, Mr. and Mrs. R. L. Hyde, in Lincoln, Nebraska, has returned to her home here. Her many friends are glad to have her back again.

Rev. and Mrs. Lee Lantz and Mr. and Mrs. Henry Karte of Middlebury, Indiana, visited with friends here recently.

Commencement exercises of the Congerville High School were held in the church, May 18. Dr. Lyons, president of Eureka College, was the speaker for the occasion.

Calvary Church Notes, Washington, Ill. Miss Frieda Streid and Mrs. Ben Streid visited last week in Chicago with Mrs. Julia Swift.

Joseph Strubhar while working at the T. R. and W. railroad, fell quite a distance from a ladder. He was rendered unconscious and taken to the hospital in Peoria. He recovered from the fall quite rapidly, and was able to return to work several days afterward.

Mr. J. C. Guth of Wadsworth, Ohio, gave a talk on May 6 at our church.

Mr. C. W. Vercler and family spent Sunday, May 13, at the Peter Sommer home in Lexington.

Our church joined the other churches in Washington in a union meeting held at the local Evangelical church. The sermon was given as a closing for the religious training given in our elementary school.

Miss Mildred Smith of Metamora entertained the Kum-Joy-Nus Sunday School class, May 1.

Communion was observed April 29. A large number of the congregation attended on that day.

The Senior C. E. was entertained by Bessie Heiser on Tuesday evening, May 15.

Zion Mennonite Church, Donnellson, Iowa, May 14, 1934. Greetings to the Editors and Readers of The Mennonite and Christian Evangel! In looking back over the last few months we find that the Lord has wondrously blessed us. Our church is active all the time in all the different departments. We have been having a very good attendance in Sunday School each Sunday and in both the morning and evening worship services.

For the evening of February 11, our congregation was invited to the local Presbyterian church, where the Donnellson Boy Scouts gave an interesting program. Quite a number of the Scouts are members of our Sunday School and church.

February 18, the High School Glee Clubs gave a musical program to a large and appreciative audience.

At noon, February 25, our members enjoyed a basket dinner in the church basement. In the afternoon a program was carried out as a surprise both to Rev. Welty, who was celebrating his birthday, and as a farewell to the B. J. Neff family, who have moved to Mt. Pleasant, Iowa. The Sunday School presented Mr. Neff with a Bible as a token of appreciation of the untiring work he did in our Sunday School for many years.

Our church united with the other churches in the community in two weeks of Lenten services, closing with the Easter Sunrise service. These services were all very impressive and a great spiritual benefit to those who attended.

On Easter Sunday morning the communion of the Lord's Supper was held, at which a large number participated in the service. Easter Sunday evening the young people gave two pageants, "And There Was Light" and "Pilgrims of the Way," assisted by the mixed choir. This was heard by a large crowd.

We had Dr. H. A. Bauman with us April 20. He spoke very interestingly about conditions in India.

During our evening service on April 29, Rev. Welty and our Sunday School Superintendent, Mr. Howard Raid, gave very interesting reports of the State Sunday School Convention which they had attended the previous week. The theme of the convention was "Christ Supreme in the Social Order." We are all to feel that we have a part in making God's world Christian and to make our social order better Christ must reign supreme in the hearts of men.

Yesterday the children of the Junior Department of the Sunday School gave a short Mother's Day program during the S. S. hour. We also had a special Mother's Day church service and three babies were consecrated to the Lord.

Several committees are at work planning for the activities of the summer. We will have a Community Daily Vacation Bible School for four weeks again this year, beginning May 28. We expect a large attendance. We are planning a Children's Day pageant entitled, "The Children's Hour," to be given June 10.

June 14th is the day set for our annual Mennonite Get-Together Picnic, to be held at Noble, Ia., this year. We are planning for our Young People's Retreat here at Donnellson, July 14 and 15.

At present our pastor has a group of young people under instruction in the catechetical class. May the blessing of the Lord rest on the work which we endeavor to do in His honor and to His glory.

Pauline Krehbiel, Corr.

Odessa, Washington. Dear Readers of the Mennonite and Christian Evangel:— We are having rainy weather this week, and the prospects for a crop this year are better than they have been for years. Because of our mild winter the farmers are also blessed with wonderful volunteer wheat. We had real warm weather the other week, but because of the rain we are experiencing cooler weather this week.

The Menno choir of 35 voices rendered the cantata, "Morn of Victory," by Heyser, at Menno on April 8th. The choir was under the direction of Rev. M. J. Galle.

The choir of the English Congregational church in Odessa also rendered a musical program on Easter Sunday. Communion services, in charge of Rev. Galle, were also held at this time. Rev. Galle is still acting as minister of this church also.

The Menno church held a Workers' Conference on April 22nd. Questions dealing with C. E. and S. S. problems were discussed. Everyone present received a blessing from the meeting and helpful hints for improving our societies.

Rev. and Mrs. Galle entertained all the members of the Menno and English Congregational church choirs at a spring social, given in the Congregational church parlors in Odessa, April 20th. The social was closed with an impressive candle light service, in charge of Rev. Galle.

The executive committee of our Washington State C. E. and S. S. Convention will meet at the Menno church next Sunday. We are making plans to hold the convention at Colfax this year, and hope it will not have to be postponed for another year. The officers are: President, Henry Ensley of Odessa; Vice President, Arthur Franz of Menno; Secretary-Treasurer, Esther Jantz of Odessa.

May the Lord bless us and help us in all our efforts to further the work of His Kingdom.

Sincerely,

Esther Jantz, Corr.

First Mennonite Church, Allentown, Pa. Your correspondent received a resume of the important events, in the life of our local Brotherhood, during the past year. While some of these items may have lost their news value, yet they are suggestive of what the men of the church may do to stimulate the social and spiritual life of the church.

During the year a father and son banquet was enjoyed. Rev. Whittemore, of Lansdale, a returned missionary from Africa, was the principal speaker. He showed some lantern slides of the African mission field in which he labored. His message was impressive, challenging, and deeply inspirational.

At one of the regular meetings it was decided to send a letter of commendation to State Senator Snyder for his firm stand against liberalizing the so-called Blue Laws and Sunday sports.

On account of high taxes and excessive budgets in cities, states, and nation, there is a determined move on foot to legalize all forms of gambling for money raising purposes. Such moves are pushed with all their power by those who love and want the European Sunday. The popularization of card games, baseball pools, and all forms of petty gambling, have broken down the mass resistance against this sort of thing. Recent hearings, to legalize various forms of gambling, in legislative halls have brought practically no protests. A few years ago only a brief mention would have brought floods of protests. Now is the time for our men to express themselves and wire their convictions to their representatives. We are facing just as rapid a disintegration of our anti-gambling laws as we have had on our 18th Amendment, if we do not get busy. Here, men, is a job.

The local chapter invited the men of the Zionsville congregation to join our chapter since they had no such organization. Several took advantage of the invitation.

At one of the regular meetings the topic of Christian education and family worship was discussed.

A corn and doggie roast was enjoyed at the home of Horace Heller. The writer attended one of those delightful affairs at Brother Heller's home several years ago and will not soon forget the wonderful time that was had by all. It was one of the hottest evenings of a very hot summer. Doggies, and such corn; iced orangeade and lemonade, as only Mrs. Heller could make. Yum, yum! Ah! the memory lingers.

During the year Rev. Whittemore of Lansdale was secured for a week of Bible lectures His ministry was much enjoyed and appreciated. He always has a message that reaches the heart, thoroughly devotional. He has made for himself many friends in our midst.

Last but not least, the Brotherhood undertook to raise one share of the $1500 to be raised in our Conference to transport the Mennonite families from Harbin, China, to Paraguay. A canvass was made of various members of the church, and the Sunday School offering on a set day was designated as the Mennonite Refugee offering. The amount raised was $112.30. Our appointment was $82.00.

Some weeks ago our Junior Deacon, M. S. Sell, had an auto accident. It happened on an evening when driving conditions were most hazardous. He was taken to the hospital suffering from eight broken ribs and body bruises. He is rapidly recovering at this time and we hope to have him with us again soon, fully restored.

During March our people had a wonderful treat when Rev. Jas. R. Clinton, pastor of the Central Congregational Church, Philadelphia, was with us. He is also a member of the faculty of the Bible Institute of Philadelphia, teaching Gospel Music and Sunday School Organization. Rev. Clinton has a contagiously happy personality — and is deeply spiritual. He brought us two messages on Sunday and Monday evening. They were real Bible sermons, not simply intellectual lectures. We liked him so well that we requested our pastor to invite him again for a series of expository sermons on May 27, 28, 29. Everyone is welcome to these meetings.

Pratum, Oregon. Dear Readers of the Mennonite:— The beautiful spring days are here and how good and kind God has been to His own. So far this year we surely had lovely weather. All winter long we had more or less sunshine with rain and storm, but no snow or cold. The season here is at least four weeks earlier than other years.

There is very little sickness in our community at present. Mrs. John Hofstetter who had been ailing for some time, is much improved for which we are glad. It has pleased our Great Physician to release Mrs. Mary Welty from her sufferings and He has taken her home to be with Him, April 15. She was bedfast over eight months. She was the founder of the missionary society of our church.

On Good Friday evening we had our Pre-Easter service, and on Easter morning we had our communion service. Three souls were added to our large group by letter. There were 256 for Sunday School, and many came later.

In the evening we had a splendid song service and the church was filled to capacity.

On March 18, Rev. Harley King gave us an inspiring message. This servant of God truly lives his every day life on the same basis as he preaches — or in other words, he practices what he preaches. How fortunate a church is to have such a leader.

We indeed are happy to have new Sunday School song books. These are the best song books our Sunday School ever had. We purchased them from the Moody Bible Institute. It never is an honor for any Sunday School to have ragged song books. It is through careless- and irreverence that song books become ragged in Sunday School.

Our lowest attendance so far this year was 200. We have many visitors and strangers in our group, and we know that their souls are fed with the pure Bread of Life.

At present Rev. J. M. Franz has a baptism class of twenty-four young souls, instructing them the true Way of Life.

Lydia Stauffer, Corr.

Lima, Ohio, Cor. Scott & Eureka Sts., May 9, 1934. Dear Readers:— 2 Cor. 9:8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

In looking back over the short history of the Lima Mennonite Chapel, we are not discouraged for we have definitely felt God's help and blessing. Knowing Christ and His power to save, we want others to know Him, no matter where we live. For that which does not count for eternity, counts for nothing.

The church is well organized with Sunday School, Ladies Missionary Society, Children's Services, Bible Study, and Prayer Meeting. Rev. Esau preaches the word in power and demonstration of the Spirit both Sunday morning and evening. The neighboring Mennonite churches come in and assist with the work from time to time, which is greatly appreciated.

The children have been faithful in attending Sunday School and Wednesday Children's Services. Most of these children come from non-Christian homes.

The Missionary Society, which has been very active, is in charge of Mrs. Esau. They have distributed many pairs of shoes and clothing to the poor and needy in this community. Certainly one cannot help but feel more keenly than ever before their individual responsibility in meeting these spiritual and material needs. We need not lose heart before the greatness of the task, for God has set no limit to His power, and our part is to live each day as He leads us.

Rev. Kliewer, pastor of the Ebenezer church and organizer of this mission, held evangelistic services here from April 2nd to 15th. The services were quite well attended and we praise Him for the manifestation of His Spirit and drawing power. Rev. Esau and Rev. Kliewer have been active in home visitation and personal work, which is greatly needed in this community.

The church is planning to have its Daily Vacation Bible School during the month of June. Prayer is the important part in this work, as "Prayer Changes Things." So pray for this work in Lima, Ohio.

Rev. and Mrs. Esau will leave us for a month, to hold evangelistic meetings in Minnesota. They will be held in his home town church, Mountain Lake, Minn. During their absence, Mr. and Mrs. Marvin Lehman of Berne, Indiana, and Mr. John Tosh of Bluffton will have charge of the work.

With best wishes to the readers of the Mennonite, Barbara Bucher.

The First Mennonite Church, Sugar Creek, Ohio, May 1, 1934. Greetings! Our Communion services will be held on Sunday morning, May 13. We wish that all the members might be present to take part in this service.

The class of catechetical instruction will have their first meeting on Sunday, June 10. Rev. Smucker will instruct this class during the Sunday School hour. There are a number who are planning to join this class and any others who desire to join, will please be present at this time.

Rev. J. E. Hartzler, of Bluffton, Ohio, will be with us on Sunday, May 27. He will deliver both the morning and evening sermons.

Arlene Hostetler and Maurice Gerber were married on April 1, by Rev. W. W. Miller.

A son was born to Mr. and Mrs. Ray Miller of Shanesville on April 29.

GOD'S GIFTS

God has His best things for the few
Who dare to stand the test.
He has His second best for those who will not have His best.
He knows, He loves, He cares; and nothing this truth can din,
And always gives His best to those who leave the choice with Him.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

THE INEVITABLE

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear,
Sees his hopes fail, yet keeps unfaltering trust
That God is God, that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp — better with love a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot;
But with a smile and words of hope gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate."

—Sarah Knowles Bolton.

STIR UP THE GIFT

By Emma Ruth

A young woman was invited to spend some weeks of a summer vacation with friends in the back country of Yosemite Valley. She did not accept the generous invitation, but instead attend a young people's summer conference. She said, "I knew their company would not provide an atmosphere conducive to spiritual growth and I felt that God would have me put myself where my life could be enriched spiritually."

Paul says to young Timothy, "Stir up the gift of God, which is in thee." We dislike being stirred up. It is human nature to wish to be left alone. What was good enough for my father is good enough for me. We grow self-satisfied with our aims and achievements, yes, and with our Christian life and our devotion to Christ. So the ears grow deaf to the voice of God calling to larger opportunities and responsibilities. The eyes are blind to the vision of doing greater things for God.

As WORKERS with children, young people or adults, we need the rekindling of the fire of devotion to Jesus Christ. We need to be stirred out of our complacency with things as they are to a realization of the great possibilities that are ours as co-laborers with Him.

Let the opportunity for spiritual advancement be the determining factor in making your plans for the summer. Include a convention, conference, or Young People's Retreat.

YOUTH AND PEACE

The General Conference Peace Committee has been at work. Plans are under way to bring to our Denomination and to such others who may be interested, helpful as well as timely material on Peace and Non-Resistance.

Sunday, July 1st, 1934, has been designated as a very fitting time for a study of this subject. The Peace Committee has prepared The Christian Endeavor Topics for Sunday, July 1st, for the Senior, Intermediate, and Junior Societies. The regular Scripture for that date has been used.

The preparation and presentation of this Peace Material has been made possible by the fine cooperation of the regular staff who prepares and presents the weekly C. E. topics.

The Peace Committee hopes that every Christian Endeavor Society will plan to use the Peace material.

In peace time we need to quicken our convictions on the great question of War and Peace.

A. J. Neuenschwander,
Secretary Peace Committee.

CHRISTIAN ENDEAVOR

June 17, 1934

What Do We Mean By Having The Mind Of Christ?

Philippians 2:5-7

For the next few weeks we will base our discussion on a theme which may sound doctrinal but it will be well for every Endeavorer to think rather clearly on what it means by having the mind of Christ, and what is involved for those of us who call ourselves followers of His. First of all let us consider what it means to have the mind of Christ. Paul has been exhorting the Christian brethren to have a oneness in sentiment and aim, cherishing a reciprocal love which can be prompted only by a knowledge of Jesus Christ and the Gospel story. This should so grip a man that he will be born again and the Spirit of God will work in and through him. So the mind of Christ signifies a mystical union with Him, John's Gospel puts it thus: "Abide in me and I in you." It means the proper Christian way of thinking. It can come only by being properly grounded in Him. There are two outstanding ways in which we may do this. The first is by studying the Gospels quite thoroughly, and the second is by experiencing His power in our lives, but that is something which we cannot put on or off like a coat. A man cannot say some morning, "From now on I will have the mind of Christ in all things." That would help, but there must come a power directly from God into his life so that this man will have become a new creature, old things will have passed away. Men will see a difference in his life, his motives and attitudes will be different All of his thinking will be inspired by Jesus Christ, His life, His teachings, and His sacrificial death.

Consider the humiliation and obedience of Christ, and let us remember that He did it for us, yea for you and for me. Although the nature of Christ was from the very beginning divine, yet when the call came to make the nature and being of God more manifest to men, when the call came to serve others, this divine Son of God did not hold fast in self-assertion His Godlike state, but added to this the form of a servant adding to the divine the form of a human being. Jesus lived an earthly life such as our own, but He went lower still, He stooped lower than any of us will ever be asked when He traversed all the stages of obedience down to the humiliation of a shameful death on the cross. Such was His devotion to men, showing thereby that God loves each man like that, sufficient to make a supreme sacrifice that man might be like that, sufficient to make a supreme sacrifice that man might be redeemed. This knowledge of such a Christ and God should compel us by all the powers that lie in us—intellect, emotion, and will — to accept Christ as our Savior and in all of life's activities to try to discover what the Christian attitude is and how we may share this mind with Jesus Christ.

In planning for this meeting it would be very beneficial to assign to four active endeavorers the assignment of reading prayerfully through one of the gospels having an open eye to what can be found in respect to the mind of Christ—His manner of life, His attitudes and motives. And then in the C. E. service have these four people bring brief talks on their four respective gospels in showing forth the mind of Christ.

Questions

1. How does Christ show forth the nature of God?
2. What is meant by Christ "humbling Himself"?
3. In what ways may we know the mind of Christ?
5. What does the world have a right to expect from a person who has the mind of Christ?

June 24, 1934

The Mind Of Christ On Fear And Worry

Matthew 6:31-34

In the service for this week, it might be helpful to put more than the usual emphasis upon a devotional fifteen or twenty minutes. Plan to have a soft prelude on the piano, organ or violin. Have the congregation sing a hymn or two which speaks of trust and confidence. A number of scriptural readings might be given by able readers. Appropriate portions would be Psalm 23; 55:1-7; portions of or the whole of the Sermon on the Mount, and John 14. The following prayer by Samuel McComb may be found helpful.

"O God, we remember with sadness our want of faith in Thee. What might have been a garden we have turned into a desert by our sin and wilfulness. This beautiful life which Thou hast given us we have wasted in futile worries and vain regrets and empty fears. Instead of opening our eyes to the joy of life, the joy that shines in the leaf, the flower, the face of an innocent child, and rejoicing in it as in a sacrament, we have sunk back into the complainings of our narrow and blinded souls. O deliver us from the bondage of unchastened desires and unwholesome thoughts. Help us to conquer hopeless brooding and faithless reflection, and the impatience of irritable weakness. To this end increase our faith, O Lord. Fill us with a completer trust in Thee, and the desire for a more whole-hearted surrender to Thy will. Then every sorrow will become a joy. Then shall we say to the mountains that lie heavy on our souls, "Remove and be cast hence," and they shall remove, and nothing shall be impossible unto us. Then shall we renew our strength, and mount up with the wings as eagles; we shall run and not be weary; we shall walk and not faint. We offer this prayer in the name of Jesus Christ our Lord."

What a wonderful place this old world would be if we would not permit ourselves to be cast about by those demons of fear and worry. If we could drive out of the lives of both old and young those habits which enslave us to the moods of fearfulness and trembling. Many fear to die and dread to live. Common tasks are dreaded and for some a piece of work must be done three times—in previous worry, in anxious performance, and in regretful retrospect.

Fear does many things to a Christian personality. In the first place it imprisons the soul. Faith is our great liberator. What has a man to fear except to do evil. Neither the lack or loss of money are just causes for fear and yet so many of us do fear. Sickness or misfortune or unavoidable accidents are not made less serious by any fretting we can do, they may come as angels to discipline us, at least we may know that a Father who sees the sparrows falling will also know about our mishaps and will hold us in the hollow of His hand.

In the second place fear disheartens. Life lived to the full is rarely easy, it is often overwhelmingly difficult, and the individual who has the fear temperament will be so harassed and will hold the thing to be feared so close that he can see nothing else. He will see only the mountain of fear and will not be able to see the beauties of the sun, moon, stars and bright colored clouds. Even a copper penny may hide the sun if you hold it close enough to the eye. The poet Whittier lived in an age of turmoil and his private life was a continual struggle, yet he wrote:

"Yet sometimes glimpses on my sight
Through present wrong, the eternal right;
And, step by step, since time began
I see the steady gain of man."

In the third place fear depresses vitality and is a fruitful cause of nervous disorders with all their disastrous reactions on man's health. Modern investigation shows us that there is a close relation between mental worries and bodily sickness, the latter often results from the former. That is the reason why some people never are well. They fear illness, they fear unhappiness, they fear danger and they fear the passion of sacrifice. Many people play at living but never really live. Here is the gospel of psychiatry. It breathes the spirit of the Master who always was a minister of health. That is the reason why Jesus always demanded faith. Its consequences will be physical as well as moral and spiritual.

The only room for fear in the life of a Christian is to permit the presence of evil and that can best be overcome not by brooding but by an active faith. We do, of course, need to have concern for things which need to be done. During the past years we have nurtured a multitude of men and women who are perfectly satisfied to be fed and taken care of without any worry or effort on their own part. Faith demands work, only to such will God assure His loving care. "God helps them who help themselves."

Questions

1. What was Jesus' attitude in respect to fear in His own life?
2. What does Jesus teach about the futility of fear?
3. What is the cure of fear, and how can it be administered?
4. What are some of the most common fears?
5. What is the relation between bodily sickness and faith?
6. How can the Christian live a continual life of faith and be master over all fear and worry?

Study the Scriptures

June 18	Fear is distrust. Matthew 14:22-33.
June 19	"The cares of this world." Matthew 13:22.
June 20	Trust God and be fearless. Matthew 10:28-31.
June 21	Calm in danger. John 19:8-12.
June 22	Do your duty fearlessly. Luke 19:31-35.
June 23	No need to worry. Luke 10:38-42.
June 24	The Mind of Christ on fear and worry. Matt. 6:31-34.

Truth is beautiful and divine, no matter how humble its origin.—The Wayside Pulpit.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

June 17, 1934

Harmfulness of Gossip

James 3:1-6

"It would be well if we would ask three questions before we tell anything about another person: 1. Is it true? 2. Is it kind? 3. Is it necessary?

Pre-Prayer

Pause Here! Lead There!

Program

Praise Service.

Devotionals.

Leader's introduction of the topic with remarks: Tonight we will discuss a subject well known to most of us, "Harmfulness of Gossip." Someone has said gossip is like a snowball. What you tell to others is repeated and magnified. Gossip grows worse. Once started you can never stop the evil of it.

Poem—"Scandal"

A breath can start it,
Blowing into flame
A quick, hot fire
To ruin the name.

O lips, be careful,
O tongue, keep still,
There are many ways
To maim and kill.

Far more cruel
Than a gun or game
Is the breath of scandal
Blown on your name.

By Grace Nall Crowell.

First question: Just what is gossip?

Second question: Is gossip always harmful?

Third question: How does gossip hurt the life of the gossiper?

Fourth question: What does the scripture say about the sinfulness of gossip? Luke 23:1-7.

Fifth question: How do gossip stories grow?

Sixth question: How may gossip "steal a man's reputation?"

Seventh question: What is a sure cure for gossip?

For leader:— Since Jesus met the attacks of Satan in the wilderness with "It is written," let us look into the Book of Books and see what is written here on our topic tonight.

1) 2 Thess. 3:7-18; 2) Prov. 11:13; 3) Prov. 21:23; 4) 2 Sam. 10:1-5; 5) Ps. 41:4-13; 6) James 3:1-6; 14.

Special number of music.

Offering.

Announcements.

Closing prayer: Pledging ourselves anew to God to cease, by His help, from any talk that would harm others, therefore harm our Master also. God helping us, let us live above this foe and temptation.

June 24, 1934

Getting The Most Out Of My Summer Vacation

Eph. 5:16-21

Pointogram

"What you are when you are doing nothing determines what kind of a man or woman you are."

Pre-Prayer

The place and time to generate group-power for your Endeavor.

Summer Vacation

Vacation is usually referred to as a time when we do something different than the ordinary everyday routine. It does not imply a time of laziness and absentmindedness. Vacation time can be a time of refreshing our souls on the Greatness of God and His goodness to us through the following ways:

Topic 1. Getting the most out of my summer vacation through traveling. Heb. 11: 8, 9.

Topic 2. Getting the most out of my summer vacation through friends you meet. Titus 1:8.

Topic 3. My summer vacation a blessing by visiting other churches. 3 John 1:1-11.

Topic 4. Preaching Christ during my summer vacation. Acts 8:1-8.

Topic 5. Getting the most out of my summer vacation by reading good and helpful books or investigating certain subjects which are of peculiar interest to me. 1 Tim. 4:13-16.

Question 1. How may our vacation be spoiled?

Question 2. What plans have we for this summer?

Question 3. How may we help others while we are on vacation?

JUNIOR C. E. TOPICS

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

Organizing A Junior C. E. Society

In recent issues of this paper, articles have appeared on "Privileges of Junior Workers," "Benefits Derived from Junior Christian Endeavor," and "The Place of the Junior Society in the Church." These were written because of the number of churches in our conferences which have no Junior Society. We are convinced that Christian leaders desire to do their best for the boys and girls and welcome information concerning methods of teaching the Word and training children for Christian service.

No doubt there are those who have seen the need of work of this kind but are still hesitating. The question which naturally comes to the minds of such is "Just how shall we begin and what kind of organization do we need?"

In answering this question, one must bear in mind the purpose of Junior C. E. While it is an organization in which worship and teaching have a large part, its primary purpose is training for service, "for Christ and the Church." It is, therefore, necessary to give each member something to do for "we learn to do by doing."

To be efficient in Christian service one must know the Word and know how to give it out. This demands Bible study and participation in meetings. He must also see the need of giving the gospel to those outside his own circle. To meet this need the ideal Junior Society gives time to mission study and mission work.

An efficient worker for the church is not only able to teach the Word but he must also know something of church organization. He needs to know how to take care of finances, how business meetings are conducted, how to work with others, etc. Training along this line is given in Junior Christian Endeavor through regular business meetings and work on committees.

Since Junior C. E. is also a training school for Christian Endeavor, it is best to have the organization as nearly the same as possible. There should be the Junior president, vice-president, secretary, treasurer, and all necessary committees. All of these work under the supervision of an interested adult called the superintendent.

The superintendent is the most important of dependent upon her. She may, in fact should have, other adults to assist, yet the Junior society can not be expected to rise above its superintendent either spiritually or from a standpoint of organization.

In choosing a superintendent there are a number of outstanding requirements to consider:

1. She must love children. No one else will have sufficient patience or influence to make the work worth while.
2. She must understand them, be able to look at things from their standpoint. One who loves children can learn to understand them by associating with them.
3. She must see the need of Christian Training for children.
4. She must believe in Junior C. E. as a worth-while training agency—must be an enthusiast. Otherwise she will not give herself to the work wholeheartedly.
5. She must be a true Christian. This is all-important. No amount of service will make up for a lack of love for Christ. Only one who really knows and loves the Lord can lead boys and girls to Him.

June 17, 1934

Topic—God's Wonder Book: Abraham, Who Believed God

Heb. 11:8-10

Our topic for June 10 was the first of several subjects on God's Wonder Book. We thought then of how wonderfully the Book had been written and kept for us. God Himself told men years ago what to write, and even though they wrote in a language we can not understand, He helped other men translate it into our own and many other languages, so that today we still have His Word. In this Book He tells of many men who did special things for which they are remembered. Today we think of Abraham. We know a number of things about him, but that with which God was especially pleased was that he believed God. See Romans 4:3. It must have seemed strange when God asked him to leave his home and go to a new country, but he believed that God knew best, and went. God told him other things hard to understand, but still he was sure God knew best and he believed.

Do we believe God as Abraham did? I am afraid many of us do not, for if we did, I am sure we should not complain each time He lets something happen that we do not like. God would have us believe Him even as Abraham did. There are some things in His Word not easily understood, but since He has said them we should believe. He is so much wiser than we that He can easily write things that we may think strange, but as we study and ask Him to help us He teaches us what we should know. Let us be like Abraham and believe even when we do not understand. Such faith pleases God.

Plans for the Meeting

The work of the men whose names are mentioned under the heading "God's Wonder Book" should be carefully studied. Find why God considered them worthy a place in His Word. There are so many things of note recorded concerning Abraham that you will find a blackboard helpful in your study. Make a list of events of special importance and use this list in studying his life together.

Questions

1. What is Abraham called in Gal. 3:9?
2. How did Abraham show that he believed God?
3. How did God show that He was pleased with Abraham?
4. Why should we believe God?
5. How may we prove that we believe God?

Daily Readings

Work followed faith. James 2:21-26.
Abraham's obedience. Gen. 12:1-5.
Abraham's worships. Gen. 13:1-4.
Abraham listens to God. Gen. 17:1-8.
Abraham's faith tested. Gen. 22:1, 2.
Abraham's generosity. Gen. 13:5-13.

June 24, 1934

Topic—God's Wonder Book: Joseph, Whose Dreams Came True

Gen. 41:41-44

How many of you have thought of something great you hoped to do some day? Did somebody laugh when you told them? If they did, you may not have mentioned your plans again, but I dare say you kept on dreaming. We really hate to tell some of our hopes to folks that we think may laugh, don't we? If this has happened to you, you will know how Joseph must have felt, because this is just what happened to him. He had dreamed that he would some day have the chief place in his family, but his big brothers were so sure he could never be greater than they. God must have given him these dreams, for they did come true. Even though the brothers did their best to keep Joseph from becoming great, the time came when they were glad to have his help. Read all you can about him and see how wonderfully God took care of him. He, too, believed God and pleased Him. That is why he became such a great man.

Plans for the Meeting

Draw or bring to the meeting a picture illustrating one of Joseph's dreams. Two of the Juniors may tell these dreams. The line of thought suggested by the Daily Readings should be followed leading up to the scripture lesson for the day. If there is time, more may be told of Joseph's dealings with his brothers.

Questions

1. Why did Joseph's brothers laugh at his dreams?
2. Why did they sell him?
3. What kind of man did he become?
4. Why did Pharaoh trust Joseph as he did?
5. How did Joseph's dreams come true?

Daily Readings

A father's favorite. Gen. 37:3.
Dreams of success. Gen. 37:5-10.
A big calamity. Gen. 37:12-28.
Imprisoned. Gen. 39:21-23.
Pharaoh's dreams. Gen. 41:1-14.
Joseph exalted. Gen. 41:35-41.

Childlike Faith

A friend tells of overhearing two little girls, playmates, who were counting over their pennies together. One said, "I have five cents." The other said, "I have ten cents." "No," said the first little girl, "you have just five cents, the same that I have"; but the second child replied quickly, "My papa said that when he came home tonight he would give me five cents, and so I have ten cents."

The child's faith gave her proof of that which she did not as yet see, and she counted it as being already hers because it had been promised by her father. So are we to trust the promises of our heavenly Father, and we, too, can count among our possessions the things which He has promised to give us.—Moody Monthly.

THE SUNDAY SCHOOL LESSONS

June 10, 1934

Jesus on the Cross

Lesson Text—Matt. 27:33-50

Golden Text.—Looking unto Jesus the author and perfecter of our faith who for the joy that was set before him endured the cross despising the shame and hath sat down at the right hand of the throne of God. Heb. 12:2.

We have now come to the close of Jesus' life and to that hour of crisis towards which He moved through all His ministry. His life becomes meaningful only as we see it in the light of the cross. On the other hand, the cross only becomes meaningful as we see it in the light of His life.

Jesus came to reveal the Father so that through that revelation in incarnation we study His life, death and resurrection. There are two phases of Jesus' death which are significant in this lesson. In the first place He was killed and in the second place He died for us. The factors that combined to bring about His death are the age old factors that have always killed leaders and prophets. First was that of blindness. Even the disciples misunderstood Him and misinterpreted His teachings so that they quarrelled as to which should have the seat of honor. When Jesus talked to them of His suffering and death they thought He was out of His mind. Much less could the Scribes and Pharisees understand Him. Bitterness and hostility always are a barrier to true understanding. When men are prejudiced you can not teach them.

The second factor is bigotry. The Scribes and Pharisees thought that God's revelation to them was complete and final and that no young carpenter could add anything to their knowledge of the truth. The third factor which killed Him was fear. They were afraid of His attitude and His teachings on Peace.

The fourth factor that killed Him was a matter of positions. The Jewish religious leaders knew that if Jesus' teachings would become effective they would lose their positions. Finally, the fifth factor that killed Him was the indifference of the people. Jesus was extremely lonely the last few days of His life. No one was willing to stand by Him.

On the other hand, what is the meaning of the cross as He gave His life for us? In the first place it revealed, as nothing else had, the awfulness of sin. In the second place it revealed the redemptive sacrificial love of God through Christ, and finally it opened the way for a life of self-denial and sacrifice on the part of His followers.

June 17, 1934

The Risen Lord and the Great Commission

Lesson Text—Matt. 28:1-10; 16-20

Golden Text—Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world. Matt. 28:19-20.

The three days in which Jesus was in the tomb were days of great disappointment to those who had followed Him. Peter said, "I go a-fishing." The two disciples that met the risen Christ said, "We had hoped that He would restore Israel." Out of this disappoinment and despair came great rejoicing and victory. For when the women and the disciples came to the tomb early on Sunday morning they found an empty tomb. "He is not here, He is risen as He said. He goes before you into Galilee." The risen Christ made a number of appearances to the disciples confirming His resurrection. The great significance of His resurrection lies in the fact that He who had been limited in space and time because He was human was now unlimited. He could now be anywhere at any time. The resurrection teaches us the true nature of personality. It is eternal, because He lives we too shall live. In the second place Jesus' resurrection is the sign of power. The disciples who had been weak and stumbling and had denied Him and doubted Him now became lions of power and men of great courage. So in our lives the resurrected Christ means courage and power.

"O give thanks unto the Lord; for He is good: for His mercy endureth for ever" (Ps. 136:1).

JOTTINGS

Members of the Junior Christian Endeavor Society of the Bluffton, Ohio, church had charge of the services on the evening of May 21. The program offered consisted of a talk, solos, readings, and instrumental music.

Late in June, six missionaries under the (Old) Mennonite Board will sail for India. They are Sarah Lapp, Rev. and Mrs. J. D. Graber and son Donald, Dr. and Mrs. Fred Brenneman and daughter Juaniata. Dr. and Mrs. Brenneman are going out for their first term.

Dr. E. G. Kaufman, president of Bethel College, will spend the summer in New York doing research work in Columbia University.

Dr. Peter Epp, director of language and literature in Bluffton College, has severed his connection with Bluffton to accept a place on the faculty of the Ohio State University at Columbus. Dr. Epp, who is a native of Russia, taught in the institutions of that country before coming to America. Since 1925 he has served on the Bluffton faculty. He is the author of a book, "Eine Mutter," which gives an excellent description of Mennonite life in Russia at the beginning of the revolution.

Brother Charles H. Moyer of Philadelphia, one of the former students of the Wadsworth, Ohio, school, has just celebrated his 84th birthday. Some years ago he was the recipient of an award from the Pennsylvania Sunday School Association for fifty years of distinguished Sunday School work. For years he superintended the Sunday School of the First Church and during all the period he has been associated with the school he has been a teacher.

Mennonites of the Pacific District Conference have a full program for the summer. The Pacific District Conference meets at Aberdeen, June 7, the Mt. Hermon Summer Conference, July 27, and the California Retreat at Lake Sequoia, August 5-11.

Esther Jantz, the secretary of the Washington Mennonite and C. E. Convention, announces that the Thirteenth Open Door Convention will be held at Onecho, Washington, June 2 and 3. The program provides for a Fellowship Meeting, Quiet Hour, Discussions, Special Music. Addresses will be given by Rev. M. J. Galle, Rev. P. R. Aeschliman, Dwight Ensley. The topics to be considered are: "What DOES Christ Mean to the Christian in this Modern World? " "What CAN Christ Mean in this Modern World?" "What Attitude Should A Christian Take Toward War?" "Why Should I Accept Christ As A Partner in This Business of Living?"

Missionary Linscheid of the Cantonment Mission has a correction to make with reference to a recent article appearing in this paper. He says "In the Brotherhood Topic" for April, where it speaks of Oklahoma, Cantonment and Fonda, the distance between the two churches should be 14 miles, but the extent of the field is 28 miles in one direction and 15 in the other. Whiteshield is not really the native helper, but assists in the services on Sunday. So the spiritual care of the Indians is not his, but ours, and their number is not 350, but some 500.

There were 170 persons in the party of Mennonite refugees who sailed from Harbin, Manchuria, for Brazil. They left Shanghai, China, April 7, via Marseilles and Bordeaux, stopping at Antwerp to take on boxes of clothing and other materials contributed by friends in Europe.

Many of the farming districts in the West where Mennonites are located have been concerned about the dry weather which threatened the crops. From several sources we learn that a recent rain has assured them the prospect of at least a fair crop.

In order to be nearer his present charge, Rev. J. B. Epp has changed his address from Meno, Okla., to Fairview, Oklahoma.

The Secretary of the Peace Committee, Rev. A. J. Neuenschwander, under a recent communication, says, "Serving God Makes Peace," calls special attention to the fact that this is the subject for the Peace Lessons for the third quarter in our Sunday Schools. The lesson comes July 8. Sunday Schools desiring to use the English Peace Lessons should send their orders to the Mennonite Book Concern early, so that the leaflets may be sent in good time. The Peace Committee is gratified that all the leaflets printed for May 13 were ordered. The entire supply was exhausted.

The pastor of the First Mennonite Church, Aberdeen, Idaho, which is to entertain the Western District Conference at its meeting, gives the following as an Announcement and Invitation: "A hearty invitation is extended to delegates and friends to come to the Pacific District Conference which is to convene in the First Mennonite Church, Aberdeen, Idaho, beginning Thursday, June 7th, and ending Sunday, June 10th. Every effort will be made to provide for comfort and convenience of all. An inspiring program has been prepared and we believe the Conference will be a blessing to all who may attend. Our local church assures a cordial welcome. Should any plan to come to American Falls by train, please notify the undersigned as soon as possible.—J. E. Kaufman."

The Men's Glee Club of the Pretty Prairie Church, of which Rev. S. M. Musselman is pastor, rendered two sacred concerts on Sunday, April 29th. In the afternoon they appeared in the Christian Mennonite Church of Moundridge, and in the evening they rendered their concert in the Halstead Mennonite Church. Rudy Wiens, High School instructor at Pretty Prairie and son of Rev. and Mrs. P. J. Wiens, missionaries in India, is the leader.

The Home Mission Committee of the Western District Conference has made the necessary arrangements that Rev. T. A. van der Smissen is to take full charge of the work at Hanston, Kansas. During the past winter Brother van der Smissen has been teaching school and serving the two charges, Ransom and Hanston, at alternate Sundays.

People do support Summer Bible Schools. The members of the Bergtal Mennonite Church, Rev. J. B. Schmidt, pastor, Pawnee Rock, Kansas, believe definitely in the worth of Bible teaching for their boys and girls. The children attend seven or eight district schools in the winter. In the summer they maintain one high grade Bible School with two teachers. Some of the parents have to bring their children in the morning and also get them again in the evening after school. It has been found that one man makes a total of 42 miles per day to bring his and his neighbor's children to this Bible School. The school runs for four weeks, and starts at 9:00 A. M and closes at 4:00 P. M.. Rev. and Mrs. T. A. van der Smissen are the teachers of the Bergtal Summer Bible School.

DEATHS

Katherine M. Regier, daughter of David J. and Katherine Unruh Regier, was born November 21, 1892, at Moundridge, Kansas. On June 8, 1913, she was baptized upon the confession of her faith by the Rev. Heinrich Banman and received into the membership of the Alexanderwohl Mennonite Church of Goessel, Kansas. Later she transferred her membership in May, 1925, to the West Zion Mennonite Church of Moundridge, Kansas, of which she remained a faithful member until the time of her death. She was active in the church as a teacher of the Sunday School and as a member of the Mission Workers and the Christian Endeavor Society.

In the early morning of April 19th, returning from a brief visit with her mother, she met her tragic and unexpected death in an automobile accident a few miles north of Halstead. She has thus reached the age of 41 years, 5 months, and 28 days.

Katherine was a modest, sincere Christian, loved and respected by all who knew her intimately. She was unassuming, yet ever ready and willing to serve her fellowmen and her Lord and Savior in whatever manner and opportunity opened up to her.

She leaves to mourn her early departure her deeply grieving mother, three brothers, three sisters, and a large host of relatives and friends.

Funeral services were conducted in the Alexanderwohl Mennonite Church near Goessel, Kans. Rev. H. T. Unruh read appropriate selections of comfort and led in prayer. Rev. P. H. Unruh spoke words of consolation in the German language, while Rev. P. K. Regier was in charge and preached the English sermon.

Elizabeth Schmidt nee Harms, daughter of Gerhard Harms and Anna Nickel Harms, was born July 18, 1855, in Michalin, Little Russia. On May 7, 1871, she was admitted to church membership through baptism. In 1874 she came to America with her parents and the greater part of the congregation at Michalin. Soon after the founding of this settlement her parents also settled here and she has since lived in this community. On March 1, 1885, she joined widower Jacob Schmidt in marriage and shared life's joys and sorrows with him 42 years. Three children were born to this union.

She died Sunday, April 15, at the age of 78 years, 8 months, and 28 days.

Funeral services were conducted April 18, Rev. G. N. Harms and Rev. A. A. Schmidt officiating.

Mr. Christian Sommer, son of Christian and Barbara Schrock Sommer, was born December 25, 1846, in France. He passed away May 13, 1934, at the age of 87 years. He was united in marriage to Barbara Claudon, March 16, 1869. They came to America in the year of 1892 and settled at Belleflower, Ill., and in the year 1916 they moved to Pontiac, Ill. His wife preceded him in death, May 3, 1928, and since then his daughter, Marie, has taken care of him. He leaves to mourn his departure one son and one daughter, J. C. Sommer of Fisher, Ill., and Marie Beller of Pontiac, Ill. Also four grandchildren and seven greatgrandchildren, and a host of friends. He united with the Mennonite Church in youth and was a faithful member.

The funeral services were in charge of Rev. Geo. T. Gundy at the Meadows Mennonite Church.

PROGRAM

WOMEN'S MISSION SOCIETY PROGRAM

Pacific District Conference, Aberdeen, Idaho,
June 8, 1934

1. Song Service	
2. Scripture Reading and Prayer by Leader,	President Aberdeen Society
3. Music by	Aberdeen Society
4. Reading	Colfax Society
5. Music	Mrs. Paul Aeschliman
6. Address: "Present-day Opportunities of Our Mission Societies"	Mrs. Harley King
7. Music	Pratum Society
8. Address by	Missionary
9. Music	Paso Robles Society
10. Reading	Reedley Society
11. Music	Upland Society
12. Offering	
13. Closing Prayer	

Mrs. M. J. Galle, President.
Mrs. A. Claassen, Vice President.
Mrs. A. J. Richert, Secretary.

When we think of all the sins we have committed in thought, word, and deed, we have reason enough to be ashamed to look up to Heaven. But when we remember that the Lord Jesus died for the very reason of putting away our sins, we can freely look into the face of the Lord and thank Him that He now does not see our sins—that is, if we have believed on the Lord Jesus as our Savior from sin. He has taken our shame, so we may be rid of that as well as of our sins.—H.

TEACHERS' MANUALS

For

A DEPARTMENTAL GRADED SUMMER BIBLE SCHOOL COURSE

The Summer Bible School Committee, under the direction of the General Sunday School Committee of the American (Old) Mennonite Church, has prepared an elementary curriculum of study for use in Summer Bible Schools. The curriculum covers a range of ages from four to thirteen years inclusive. A Teacher's Manual, covering in detail the work to be done and providing ample helps for teaching, is prepared for use in each grade. These ten Manuals are for the teachers only.

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   Topical Studies from the Scriptures—Series III
4. Primary II — For pupils, age 7
   Topical Studies from the Scriptures—Series IV
5. Primary III — For pupils, age 8
   Old Testament Character Studies: Creation to Saul
6. Primary IV — For pupils, age 9
   Old Testament Character Studies: David to Nehemiah
7. Junior I — For pupils, age 10
   New Testament Studies: The Life of Christ—First Half
8. Junior II — For pupils, age 11
   New Testament Studies: The Life of Christ—Second Half
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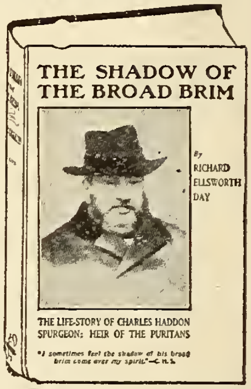
The Life-Story of Charles Hadden Spurgeon: Heir of the Puritans

By Richard Ellsworth Day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By RICHARD ELLSWORTH DAY
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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, JUNE 19, 1934 No. 12

EDITORIAL

READING THE HYMN

A Chinaman once interrupted a missionary to ask why he wore buttons on the sleeves of his coat. Neither he nor the Chinaman knew that such ornaments go back to the time when a military garment decorated with buttons was the smart thing to follow even in civil life. Today we simply buy a coat and do not concern ourselves about the usefulness or lack of and useful need that enters into sewing buttons on the coat. Some of the words we use have a history which we may conveniently ignore. Anciently a villain simply meant a man from a village and not specially a rascal. An idiot was a person not holding public office. Perhaps it was implied that he was a fool for not feeding on public gravy. Today an idiot is a person who is mentally abnormal and we don't bother about what the word once meant. Many of our everyday customs come to us and we follow them without a thought of their original meaning. The military salute, for instance, was intended as a friendly gesture to show that the guns were not loaded. Today it is a recognition of dignity.

In the way of conducting services we find some things which are but fossils of the past. Once there was a special reason for their use but now they are just followed as a matter of course. A child once asked why the minister read hymns before the people sang them. This custom of reading the hymns is still followed by some ministers. The beginning of this custom goes back to the time when few of the worshippers were fortunate enough to own hymn books of their own and many of them would have been able to read them had they possessed them. It was an important part of the service for the minister to repeat the songs whenever they were used; and at that time when they did not turn out devotional music in great quantities by machine, it happened that with the continued singing of a comparatively few hymns the people came to know them by heart. That time is now past. It is safe that the members of the congregation are able to read. Books are cheap and plentiful, and so there is no real value in reading hymns to the congregation before singing them. Preachers no more line the hymn they use, though that was once the better way for teaching them to the congregation. When they read the whole hymn they give too big a dose at one time to expect that it will stick. Perhaps as an exercise in pulpit elocution there may be some excuse for first reading the hymn, but the minister is seldom enough of an elocutionist to make the practice effective. Just because it was always done in a particular church service is no particularly strong reason for continuing it. Time may be more profitably occupied. We have heard the late Russell Conwell read hymns, but then Dr. Conwell was one of ten thousand on the pulpit. Again, we have heard some read their hymn and, because of the unskillful way of doing it, we wondered what it was all about. It may be suggested that the more one emphasized the song, the more impressive it will be. True! But the best emphasis consists in singing it heartily and correctly without first taking the edge off of it by mumbling through it or rattling it off like a school boy reciting the multiplication tables. —G.

LEARNING TO KNOW ONE ANOTHER

Some years ago a young man and a young woman living in a western city met one another and became engaged to marry. As the day approached the young people discussed both their past and future, and naturally the matter of their religious connections were mentioned. Said the young man, "I was brought up in a church of which you probably have never heard, I come from Mennonite stock." Said the young woman, "I surely have heard of Mennonites, my uncle is the pastor of a Mennonite church in Germany." So it happens that in this world of varied interests people sometimes get out of touch with the church of their childhood and youth and come to the conclusion that, after all, their religious affiliations are confined to a very small corner of the world. Mennonites have never been strong on publicity and from olden times they have been content to regard themselves the "Quiet ones of the land." We wonder sometimes what would be the state of our church today if our people had been more energetic in asserting the principles for which they stand and being prepared to defend them? Our age is one of aggression. Things must keep going or they will decline. We feel that the task of our church today is not only one of maintaining itself locally, but of spreading information concerning itself. Some things, we believe and teach, are today becoming things that are largely accepted in other quarters. Separation of church and state is an American principle. Peace testimony is becoming more general than ever. Ideas of congregational self-government are becoming stronger and stronger, even in churches that have autocratic politics. All these things are not new. In our church they have been the rule since the Reformation and before. We do not aspire to the leadership of people who agree with us in these matters, but we feel that the world should know of our stand on such things. I believe that had Mennonites generally been advanced to a greater degree our fathers would have given more attention to proclaiming their stand. The first Mennonite book printed in this country was a small English pamphlet prepared in 1727 for the express purpose of telling the world what Mennonites were and for what they stood. Too bad that this was not followed up with other literature of the kind. However, since Mennonite communities were separated by language and other peculiarities from their English speaking neighbors, the thought that others might be interested in their affairs did not continue to develop and the result has been that, even in this time, the amount of misinformation and ignorance concerning our church and our people is appalling.

Bad as is this lack of information from the outside it is almost as bad in the various branches of the church itself. We wish Prof. Ewert, in Canada, who is to address a conference on how we might come to know one another better, might have a larger hearing than his local field offers. The several All-Mennonite Conferences which have been held brought out a marvel of information concerning our interests and fields, but even with such gatherings there have not come the results that might have been attained; largely because of the small patronage given to them. The united relief undertakings into which Mennonites entered since the World War have gone far toward laying the foundation of continued relations. There are other interests in which we might speak unitedly, such as non-resistance. It is something that in this time of uncertainty needs to be emphasized in the strongest possible manner.

Even local conferences are in a position to increase mutual acquaintance and understanding. As an example we may mention the Eastern District Conference. Time was when a semi-annual meeting of the Conference, which was hardly attended by any but ministers and deacons, was all that indicated that there was any life in this community of churches. When Sunday School conventions, Young People's gatherings, Women's Societies, Orphan Society meetings and Brotherhood gatherings and other special interests came to the fore the Eastern Conference came to be noted as a very progressive one, not because of special talents, but because the people of the several congregations came to know and understand each other and learn not only that they could work together but that they had a field in which to work and that with experience efficiency increased.

—G.

THE 136th SESSION OF THE EASTERN DISTRICT CONFERENCE

The 136th session of the Eastern District Conference was held in the Eden Mennonite meeting house, May 3-6. The session began on Thursday afternoon and continued until Sunday afternoon. The mornings and afternoons from Thursday until Saturday noon were devoted to business, the evenings to inspirational messages. Saturday afternoon, the Ladies' Auxiliary held its meeting. The Brotherhood had the evening program. Sunday morning Conference Communion was observed and Sunday afternoon the Young Peoples' organizations held a Rally.

The messages presented at these meetings were of an unusually strong spiritual and evangelical quality. Two helpful Bible lectures were given. Rev. W. S. Gottshall gave an exposition on "The Significance of Paul's Conversion." Rev. Daniel J. Unruh presented the theme: "Regeneration or Reformation." Dr. Harvey Bauman read a very interesting missionary paper. Rev. P. J. Boehr stirringly spoke on the mission cause. The wives of these two missionaries spoke at the Ladies' Auxiliary meeting. Dr. William Mudge, Executive Secretary of the Pennsylvania Council of Churches, addressed the gathering on "The Lost Revival." Dr. Lew Wade Gosnell, Dean of the Bible Institute of Pennsylvania, addressed the Young Peoples' Rally on "The Story of a Preacher Who Found His Bible." The Conference sermon on "Abiding Values" was given by the outgoing president, Rev. A. S. Rosenberger. It was timely and forceful. The communion sermon was at two. The messages were brief expositions by Rev. George G. Buehler and Rev. Howard T. Landes, respectively, on "The Body and the Blood of Our Lord Jesus Christ."

There were no outstanding actions at the Conference. A strong, though silent, testimony of the presence of the Spirit of God was evidenced in the quiet and harmonious manner in which all business matters were transacted and in the accompanying power that seemed to pervade the presentation of all of the Conference messages. The Conference theme which aptly was, "Building for Christ," was also truly realized.

The officers elected to lead the group for the coming interim were:

President: Rev. E. J. Bohn, Souderton, Pa.

Vice-President: Rev. Carl J. Landes, Philadelphia, P.

Secretary: Rev. Freeman H. Swartz, Norristown, Pa.

Treasurer: Mr. Alvin C. Alderfer, Harleysville, Pa.

The delegates of the Conference were entertained by the members of the Schwenksville congregations. Lodging was provided by the congregation at the Mayfair, a summer hotel, near the meeting place. The meals were furnished in the basement of the meeting house.

A book display placed in the vestibule of the building attracted a great deal of attention and brought to the Conference in a visual form the opportunity of The Mennonite Book Concern. Mr. F. J. Wiens, the manager, made many friends by his pleasing and attractive personality and the Publication Board should profit by the effort.

Gleanings from the testimonies of the delegates and members of the Conference warrant the feeling that like Samuel we raised an Ebenezer, "Hitherto the Lord Hath Led Us!"

Freeman H. Swartz, Secretary.

HAPPY DAYS AT CHANG YUAN

These "happy days" were the days of the Week of Evangelism, a week set apart for special evangelistic effort all over China. This time of the Chinese New Year season is chosen for this because it is the time when most people are at leisure and have time to listen to preaching. The first day of the Chinese New Year this year fell on February fourteenth. It was the first Chinese New Year season that has seen foreign missionaries stationed here at Chang Yuan. Being here for a five month's stay for Refugee School and clinic work, it was my privilege to partake in these New Year activities, together with Rev. and Mrs. Ewert, who are stationed here, and with the Chinese coworkers.

The first few days of this festive season were not exceptionally happy ones for us, as they brought disappointments. We saw how, here and there, professed Christians had put up in their homes paper gods and were burning incense, much the same as their heathen neighbors. This idol worship is so closely linked with New Year's celebrations and the habit instilled in them so strong that they can hardly imagine going into the new year without this phase of "celebration." One of the most worshipped idols is the kitchen god, "Tsao

Yeh," who is supposed to control all the affairs that pertain to the different members of the family. Some Christians tell us how in their childhood days they would gleefully point to the colorful picture above the kitchen stove at New Year's time and call it a "picture." "No, no," they were told, "you must not say 'picture,'—say 'Yeh.'" After that the childhood prattle would make much of the "Yeh Yeh" at New Year's time. We did not allow discouragement to get the best of us. We saw in it a challenge for more earnest effort in prayer and work, for we felt that these sins were due largely to the fact that the church members were ungrounded and undernourished, spiritually. In discussing this matter, Brother Ewert once mentioned this phase of how much the deepening of our own Christian lives depends on being fed, hearing good messages, being admonished, much reading and Bible study, and how little these church members had had such opportunities.

The following days were days of great blessing and encouragement. The workers had strongly invited from the pulpit and otherwise, for as many as possible to take part in the coming Gospel campaign during the week of evangelism. Many responded, even some of the inquirers handing in their names. These people, together with all the workers, were divided into three groups, and a leader appointed for each group. Mr. Ewert, Mr. Chao, the evangelist, and Mr. Chang, our language teacher, served as leaders, though the last named, who usually served as announcer, insisted on giving my name as that of the leader of his group. I happened to be in his group.

A few days previous to this, a number of workers and Christians had divided into two groups and had visited a number of the homes of the Christians holding gospel services in the yards. As a result of this, Bro. Ewert felt the need of more unity in the work, especially in singing. He had us meet at their home on the Sunday evening previous to the Week of Evangelism for an evening of preparation. It was not long before the crowded room resounded with some lively singing with piano accompaniment, the kind which the whole mission knows Mrs. Ewert to be so capable to give. The main streets and suburbs were to resound again and again with these songs and choruses during the following days. Some of the most prominent ones used were the following: "At the Cross, at the Cross," "There is Life for a Look," "I need Jesus," "Come to Jesus," etc. Perhaps the following was sung more than any other one:

"Wo men tou yao tsou
Tao wo T'ien -Fu chia
(Repeat three times.)
Tsai na li ch'ang ch'ang k'uai lo."

Loosely translated it says, "Let us all go to my Heavenly Father's home, there we shall be happy always." Other verses that we would add sometimes say, "You too, all, may go," "Jesus leads us there," etc. This chorus was often followed by the rousing couplet,

"Chen hrih hao, chen shih hao,
Pu hsin Yesu tao pu liao."

This, in turn, means: "Truly 'tis good, truly 'tis good, if you don't believe in Jesus you can't get there."

Before going out, we would all meet in church for a prayer service. It was good to see the crowd that gathered for this, often quite a long time before it was time to start, and this extra time was usually spent in singing. The service consisted in an inspirational message, the workers taking turns in leading. This was followed by a season of prayer.

Each group usually stopped at about three places during one trip, holding a service at each place, either on the street or in some yard. The groups consisted of from twenty to thirty people and each one seemed willing to help in some way. The workers and some of the Christians gave messages, some truly good, worthwhile ones. It was good to see how here and there a timid, not very strong Christian would venture out with a testimony, haltingly at first, but more courageous as they went on. We feel this experience was of immense value to these Christians. Others helped by carrying things: posters, Gospel portions, tracts, books by controling crowds especially children, holding up posters while some one would speak, helping with the singing and the giving out of tracts and selling Gospel portions. On several days the older pupils of the Refugee School went along with the different groups and helped by repeating Bible verses in concert and by singing songs they had learned in school. We usually had large crowds who for the most part listened well. Over seven hundred Gospel portions were sold, and thousands of tracts given out. "My Word shall not return void," is the Lord's promise, and we beg of you to pray that the seed thus sown may indeed bear MUCH ruit, that the Lord might here, too, "see of the ravail of His soul and BE SATISFIED."

Frieda N. Sprunger.

BIRA VIA JANJGIR, C. P. INDIA,

January 4, 1934.

A brief sweep of the year's work. As a whole the work went on without much hindrance. A shock came to our teaching staff when they could not have their July allowance. Funds simply did not reach. However, they managed somehow to decrease their needs, or made a few debts, and went on with their work. Great joy came to them the other day when I told them that it now looked favorable that their back allowance could be paid. As a whole we have been getting along somehow with a low level of funds, though some things which seemed very necessary, could not be done. Yet we want to trust our heavenly Father to show us always ways and means to do the most essential things even though funds are not as they used to be.

Our work with the young people (especially boys at this station) has progressed. Even government inspectors say that they think we are doing something permanent for India. Our first interest is to build up a Christian church whose members can face the world, both spiritually and economically. True, such church members will also be a real permanent benefit to India as a whole.

As you will recall, besides the regular school work up to the end of the seventh standard (about like the eighth grade in the United States) we have also had a private eighth standard class of twelve boys this year. The meaning of "private" is that our class is not registered by the government, and the students have to go to a government school to take the final examinations. Otherwise we do the same work as government registered schools. In order to have that eighth class registered, it is necessary to deposit 600 rupees in the government treasury, and those 600 rupees (a little over 200 dollars) we do not have at this time. From the industrial point of view our school has also grown in importance, though not in expenses. Besides the three lines of work of sewing, weaving, and carpentry, we are also doing some agricultural work on a small scale. We farmed 2 acres with the school boys this year. Our main purpose here is to show how poor and unproductive soil can be made useful. One little point we have learned here is that if we sow hemp seed (which is cheap here) real thick and let it grow to about 18 inches high and then plow it under, it serves as good as the best known fertilizers. All this has the end purpose to help our Christians to have their own bread and to give to the needy.

Our Christmas season was not as joyful this year as it often has been because already a few days before Christmas the "flu" started to make its round, plus measles. Though we had programs and other joyful occasions, yet because of ill health it was all a bit lame.

But during the holidays we had the great occasion and opportunity to bring the Gospel news to the Ramramiyas at their mela, where some twelve thousand or more were gathered. Just one point more about that. The leader, Ratiram, put me to shame. Early in the morning I went to his tent again. I asked him: "Did you sleep here in this open tent?" He said that he had. I asked him then whether he had been able to sleep because of all the noise around. (In a Hindu mela people dance around and make noise all night long.) He said: "I slept only one hour. Who can afford to sleep when the opportunity is so good to sing Ram's praises?" I confess, I felt rebuked. About a half mile from the mela grounds I had slept at least six hours very peacefully in a closed tent in spite of the opportunity to sing Christ's praise before the thousands gathered there.

John Thiessen.

ANSWERED PRAYER CALLS FOR MORE PRAYER

This is the third time during the last three years that we have our camp in this village named Chhuri. Last year we were here earlier in the season and it was not so hot as it is now. Every day during the noon hour we went into different parts of the village preaching and teaching those who sat in groups resting from their work of the morning. That was in February, but now it is the middle of April and so we prefer our tents in the shade of mango trees in the middle of the day. The six young men who are with me go out in pairs early in the morning and I go along with either one or the other of these parties of two. At 3 P. M. we all go out together in one group to this or to some other nearby village. During the week we have visited fourteen villages and to most of them we have been more than once, thus trying to take the message of salvation through Christ to them.

Last year the people of this place asked us to open an outstation here so that they might have a Christian family in their midst all the time. When they made this request they were told in reply that if it was Christians they wanted they themselves should become Christians. They smiled at this suggestion and did not seem to be quite ready to accept it, but, praise God, they did not deny that some day they might really become Christians. In all sincerety they asked that we might send them a Christian family to live among them. We had to tell them that because of lack of funds it was impossible to keep the outstations we already had occupied and so there was no hope that the mission would open another outstation there. But then we also told them that the Lord Jesus had said, "Pray ye the Lord of the harvest that he might send forth laborers into the harvest." And so we prayed.

Today there are two Christian families living in Chhuri and we enjoy their fellowship as we meet with them every morning and every evening. Six months after we had prayed, the first Christian family moved to Chhuri. "How did it happen? Did the mission send them?" "No." Neither the missionary nor the mission had anything to do with it. The Lord of the harvest, we believe, sent them. "Does the mission support them?" "No." The Zemindar (landlord) has employed one man as an assistant in the office and the other as a carpenter. He has also given a house to each family so that they can live conveniently.

After all, how did they get their jobs? Before we prayed, one of our teachers, unwilling to accept a drastic cut in salary, left without even telling us. A few days after his departure we accidentally heard that he had left our village school, which is eight miles from Korba. This was rather humiliating for us. Soon afterwards he wrote a letter stating that he had a good job in a cloth factory some hundred miles away. He and his family seemed to be happy and he wrote, probably to show us his independence, that they were in no difficulty whatever. In the same letter he asked whether we would please send a service certificate for himself and one for his wife as well. His wife's appointment to a teaching position was to be made, he said, as soon as that certificate from us would arrive. We sent them both certificates as quickly as possible and wished them well. The future for them looked bright at the time. But sickness came and the new job was soon gone and the teaching position never materialized. After a short time this couple and their children were back at Korba, penniless and without work.

First they asked for a loan, but we had no money to loan them. Then they asked for work, but we had no work to give them. So this poor brother was forced to find work somewhere, somehow, and that all by himself and on his own merit. He is now confident that the Lord led him to this place. His name is Joseph, and once again the hardships that Joseph encountered turned out to be the fulfillment of God's good plan.

But now the Devil argues thus: "Do I hear you say God has answered prayer?" "Yes," we answer, "and He, as usual, has given double measure. We asked for one Christian family for this place, but He sent two." "Oh, is that so!" is the enemy's taunting reply, "Do you know what kind of Christians they are? You certainly have a surprisingly short memory. Don't you see that the one who left his teaching position in your mission school will also leave this place after the slightest little difficulty? He'll not be here long."

We must admit that that part of his argument is true, to say the least, but as far as this man leaving his present opportunity is concerned we say that there is no need for accusing a man of a bad deed before he does it.

"Yes," the enemy continues, "don't you remember that one of the officers told you only two days ago that these two Christian households in this village hated each other and were digging pits for each other, and he prophesied that they themselves would fall into them?"

Again we have to admit that this is true, but still there is no proof that they will keep on digging, and certainly they have not yet fallen in beyond hope.

"Do you know," the tempter begins again, "that the carpenter and his wife, when they moved here, did not even bring a Bible with them?"

"Yes," we reply, "we know that, but they have a Bible now."

"Oh, yes, and here is this envelope on your desk — and its contents — why, it is a com-

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THE MENNONITE AND

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plaint and a warning from one of the superior officers against your Christian carpenter. He is a thief! When the keys to the storeroom were entrusted to him he stole some wood and sent it to his father-in-law at Korba."

"Yes," we admit, "this also is true, and furthermore, he had a nice board in his house concerning which we questioned him last night and he admitted that he had stolen that, too. But since we bent our knees in his behalf that same Christian carpenter has confessed all before his non-Christian superiors and he has started to make restitution." We are glad to add that the officer under whom he works has pardoned our brother. He came to my tent in the heat of midday, saying they had granted pardon for the offense and were giving our Christian carpenter another chance.

"But," the destroyer says, "don't call such a man a Christian. You say it is God who sent these Christians, but you are mistaken. I sent them. Not only they but your whole Christian community will receive a bad name because of their living here. No one will ever believe that the Christ whom you preach and concerning whom you testify that He keeps you from falling and presents you faultless, is living at all."

This, however, is as far as the enemy can go, no advance beyond this for him! Our Savior Jesus Christ is a living Savior and He shall have the victory complete. Already we see signs of triumph. The two families who supposedly dig pits for each other unite with the rest of us every morning and every evening for the study of the Bible and for prayer. One of them testified this evening that, "The Lord has not dealt with me according to my works but occording to His loving kindness and tender mercy. He has wiped out my sins." Tomorrow night the penitent, pardoned carpenter has consented to lead prayer meeting.

Abraham "against hope believed in hope"—"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God," and so should we. Why should thousands perish in a night of ignorance and sin just because some of us Christians have a "form of godliness but deny the power thereof?"

"Greater is He that is in you than he that is in the world." In spite of all difficulties with us poor weak ones God sends out His light and He will continue to do so. We are conscious of the Lord's presence and power more than ever before. Whatever our weakness may be, God is able. He who in answer to prayer provided a place and an opportunity for some of our Christians at Chhuri is able, even so, in answer to prayer to use them there for His own glory. He who has already taken the first step will He not take the second? I can hear the Lord Jesus asking as He once asked two blind men (Mt. 9:28), "Believe ye that I am able to do this?" "Yea, Lord!" J. R. Duerksen.

"WHAT INSPIRATION IS"

(By Valdo Petter)

The question has been asked whether the inspired writers of Scripture were mere mechanical agents in the hand of God, because in a former article God was spoken of as "dictating" the Bible to various writers. The term "dictating" was used to bring out the fact that GOD and not man is the author of the Bible.

Of course, each writer wrote in his own style and manner as a man. And yet each writer was certainly directed minutely by God. This could not be otherwise, considering the marvelous, yea miraculous, harmony and oneness of the entire Bible and the unerring accuracy of each part — though written over a period of many centuries by writers that never knew each other or compared notes together.

The unmistakable stamp of One Author for the whole Bible is so pronounced as to make it permissible to say that God dictated to the various writers, though we know that each one was a free moral agent and used his own style. They were not mere mechanical agents, but they were holy men of God, fully submitted to His will, and under direct control of the Holy Spirit (II Peter 1:21). If they had not thus been under direct control of God, through His Holy Spirit, the Bible could not harmonize nor be one continuous divine message such as it is.

That the Bible IS the Word of God in a literal sense is proven by such passages as II Peter 1:21 and II Tim. 3:16. Also by such a fact as this: More than two thousand times the writers of the Old Testament introduce their messages with the phrase, "Thus saith the Holy Spirit," or its equivalent. Therefore, if the writers themselves admit that the Holy Spirit speaks through them, then surely the Bible cannot be anything less than the verbally inspired Word of God.

There are those who are not clear as to what is meant by the verbal inspiration of Scripture. For instance they say, "When Satan or evil and foolish men speak or act in the Bible, how can it be the Word of God?" However, what is meant by verbal inspiration is simply that the record from Genesis 1:1 to Revelation 22:21 is a God-inspired record. God, in the Bible, has accurately and unerringly recorded for us all the details found therein, whether they be Satan's words and doings or Christ's words and deeds.

Then there are always some who insist that the Bible cannot be inspired from cover to cover because they think they see contradictions and errors in it. But if only these good people would go more deeply into the matter, they would joyously discover that these supposed errors melt away into added proof that the Bible IS the unerring Word of God. When all the facts bearing on any alleged contradiction are brought out, they form a key that easily unlocks the complicated lock that was too quickly called an error.

It is very true that numerous errors SEEM to occur in the Bible. But they are all merely on the surface, and do not in reality exist. A careful and continued study of any apparent contradiction causes the real agreement of any and every part of the Bible to shine forth in every state. Thus the supposed contradictions and errors have to disappear like snow on a red hot stove. Many conclusive examples of this could be given if space permitted.

Christian brothers and sisters, many a man has sought to discredit the Bible. But none has ever permanently succeeded, and none ever will! Some of the alleged errors have puzzled even the greatest Bible scholars for a time. But eventually, through study, through searching in old manuscripts, through archaeological findings, etc., the supposed errors have disappeared like the shadows must before the rising sun.

However, we who are truly born again do not have to wait for every problem to be solved before we can accept the Bible as God's unerring Word. By faith we KNOW it IS His Word! As common people, we cannot always explain everything satisfactorily to those who discredit the Bible. But we ourselves do accept every bit of it as the inerrant Word of God. We accept it as being Christ Himself, for "His name is called THE WORD OF GOD," Rev. 19:13.

No stronger proof of Divine verbal inspiration can ever be given in heaven or on earth than these very words: "His name is called THE WORD OF GOD."

Christ Himself being the Word of God, it can never be anything less than divinely inspired from cover to cover. It can never be anything less than perfect and accurate in every single microscopic detail. By faith we know this to be true now, and by sigh we shall know it when we reach that other shore.

Ashland, Montana, April 5, 1934.

CHURCH AND CREEDS

G. A. Linscheid

Just very recently I had occasion to speak with two different parties about creeds and conscience. One of these parties is a stock heathen, a worshipper of the peyote, the other one is a professing Christian, with special emphasis upon the profession.

The peyote worshipper took me to task for saying things in my sermons which has kept some from coming to church — notably himself. He made it very clear to me that love is his creed, and that a person should not be "kicking" about this and about that, but efforts should be to draw everybody to ourselves by loving them and not by "kicking." I asked him if his love were so all-inclusive as to love the devil himself. He considered my question ridiculous and laughed about it, but for obvious reasons gave me no answer. — Thou sayest thou hast love for thy creed, thou doest very well; but the heathen have the same creed and will actually give up their last morsel of bread in order to comply with it. God is love, yet we are told that it is a fearful thing to fall into the hands of the living God. My creed must be based upon these two facts, and to be effective it must express itself in my life.

The other one, who is a professing Christian, boasted of his liberality which does not keep him bound to any church nor to any creed. To him man's conscience is the highest authority and the safest guide. I called his attention to the fact that all peoples, heathen and some even otherwise, follow the dictates of conscience in their manner of worship and yet it is a known fact that some of them — guided by their conscience — commit some of the grossest crimes, even actual murder. I contended that conscience must be guided by some immutable standard which is supreme or else it is very unreliable. We have such a standard, it is the immutable Word of the eternal God, and our conception of its obvious and fundamental teachings directs our conscience and constitutes our creed.

Cantonment Mission, Canton, Oklahoma.

BROTHERHOOD TOPIC FOR JUNE 1934

Practical Christianity Applied To Business

AIM—To review the use of Christian

Principles in Modern Business

Scripture References—Prov. 22; Eph. 6:5-9

Topics for Discussion

1. THE PROFIT MOTIVE IN BUSINESS

This subject is widely discussed in this day of questioning and change. If the question were asked of a representative number of business men, "Why did you engage in business," the reply of probably 75% of them would be, "To make a profit." And as business is organized today, profit cannot be ruled out. A business continually conducted at a loss, must fail, and failure means loss to labor, investor and community. Can we not translate the parable of the talents in Matt. 25:14-30 to indicate the Master's approval of a profit for industry?

However, we know that if the profit motive is the sole and dominating motive in conducting a business, it leads to unfair practices, exploiting of labor, dishonesty, and class warfare. Therefore, the profit motive must be subordinated to a higher and more Christian aim, and this we find in the motive of SERVICE. In modern business it is this word SERVICE that is stressed above all others. Is this not a practical application to business of the teaching found in Gal. 5:13, 14. And can we not see in this application, a faint but recognizable response to Christ's promise as contained in Matt. 6:33?

2. IS UNCONTROLLED COMPETITION IN BUSINESS CHRISTIAN?

One of the lessons of the depression seems to be the surprising discovery that all is not well with the generally accepted slogan "Free competition is the life of trade." Uncontrolled competition brought many deserving business enterprises to the verge of, and in many cases, to actual bankruptcy. Before the so-called New Deal got under way, it appeared that only the strongest and largest units of industry, and not necessarily the most efficient, would be able to "ride out the storm." The competition prevailing in those dark days was variously designated by such terms as "cut throat," "vicious," "unscrupulous," and "suicidal." It drove the wage scale down mercilessly to a level that was below a decent living wage.

But a new day has dawned. And the spirit of this new day is to "Live and let live." It recognizes the fact that competitors are not necessarily enemies, but friends and neighbors. Is it too much to claim that business is making a beginning in putting into practice the Christian teaching found in Romans 15:1, "We then that are strong, ought to bear the infirmities of the weak," and that found in Gal. 6:2, "Bear ye one another's burdens and so fulfill the law of Christ?"

This does not mean that poorly managed, dishonest, and inefficient business enterprises have a right to existence. The Bible certainly does not teach that. On the contrary, it upholds the virtue of hard work and industry. Read again Prov. 11:1; Prov. 6:6; Prov. 20:13; Prov. 13:4; Prov. 22:20; Ec. 10:18; Matt. 25:26; and Rom. 12:11.

3. WHAT IS THE CHRISTIAN CONCEPTION OF CAPITAL AND LABOR?

The spirit that brings about lockouts and strikes reveals an apparent antagonism of interests of Capital and Labor. It is this conception of contrary interests that has been responsible for so much of our industrial warfare. In this age of modern business it is rapidly becoming recognized that the interests of these two classes are common interests, and that cooperation, forbearance, mutual trust and respect and fair dealing one with the other, spells success for business, and promoted peace, progress, and prosperity. Here again we see the practical application of such Bible teachings as are found in Col. 4:1, "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven," and in Col. 3:22, "Servants, obey in all things your masters in the flesh; not with eye service, as men pleasers, but in singleness of heart, fearing God." In the relationship of Capital and Labor, there is apparent more and more the actual application of the Golden Rule as found in Matt. 7:12. "Therefore all things whatsoever ye would that man should do to you, do ye even so to them: for this is the law and the prophets."

SUGGESTION:— Have practical business men give concrete examples of incidents which would throw additional light on the extent to which Christian principles are practical in business.

CHARLESVILLE, CONGO BELGE,

April 7, 1934.

My Dear Friends:—

"Not by might nor by power but my Spirit saith the Lord." We have been burdened for some time about the Christians who are living in sin, and hardly knew how to handle the situation, they seemed so shameless and defiant in their sin. We were praying that the Lord would give conviction and real godly sorrow for sin, but we hardly expected the Lord to answer as He did, He always does for us "abundantly above all that we ask or think."

We had mentioned having revival meetings when the moon is just right, for it is hard to get these people out at night when there is no moonlight. Some of us thought we would have meetings a week and I for one wondered if that would be long enough, for I had never seen these people really sorry for sin. The revival had already started in the hearts of the people, as we were praying the Lord was answering and we did not suspect it. The very first night of the meetings when "the mupende" — Billy Sunday (Rev. Moser) called for all the Christians who knew that their sins were forgiven, only a few responded, but when he called for those who had sin in their hearts there were many, there were even more the following evenings. I have been here almost ten years, and I have never seen such conviction of sin. Men six feet tall confessed sin that they had hidden for seven years, coming like little children confessing sin that no one suspected them of, caring for nothing only that they might be forgiven and cleansed from their sin. Now that the Lord has done such wonderful things for His redeemed we are praying that His work will continue in the hearts of the people in the villages in the district.

The adversary is always on the job, his work was very much in evidence during the meetings . . . . When the people in the villages are asked to accept the Lord they often answer that they will wait until they are about to die then will call the priest or one of his teachers and they will sprinkle holy water on them and save them, also that the priests will pray them out of punishment if they pay them (purgatory). We have four white priests near us promulgating that sort of theory. Our hearts yearn for these people who are twice deceived. Some of us ought to be in the district all the time, but because of shortage of funds, traveling has been out of the question most of the time. Rev. and Mrs. Sprunger started out this morning on an itinerary trip (not in the car). Mrs. Sprunger and Charles went in hammocks and Rev. Sprunger on the bicycle. I wonder how he is standing the trip, the sun is terribly hot today, and part of the path is across a plain without a shade tree for relief.

Rev. Moser is building the three room stone house for the doctor's medical work when he comes to Mukedi in June. We are praying that the money for completing the building will be here when we need it. The village people are carrying some of the stones, but we can hardly expect the masons, sawyers, carpenters, etc., to do all their work gratis.

We covet your prayers. "The harvest is white" and the adversary knows that the time is short. O! that many might come to the knowledge of our Wonderful Redeemer and may be ready to meet Him when He comes to take His own to Himself. Sincerely,

Erma Birky.

Mukedi Station.

THE MENNONITE YOUNG PEOPLE'S RETREAT

The Seventh Annual Young People's Retreat of Central Conference of Mennonites was held at Meadows, Illinois, June 9 and 10.

The registration on Saturday was seventy-five, doubling the registration of a year ago. On Sunday there were one hundred and ten registered. The young people entered into the work of the Retreat with a fine spirit and loyally supported the program throughout.

Dr. C. Henry Smith gave a series of addresses on Mennonites and Peace which were enjoyed by the young people. The instructors and courses were as follows: Prof. I. R. Detweiler, Social Problems; Rev. E. A. Sommer, Early Christian Church;; Rev. Wm. B. Weaver, Book of Amos. Rev. A. M. Eash gave the addresses at the sunset services. Rev. H. E. Munemaker discussed the Bible School lesson on Sunday morning. Then on Sunday evening Dr. J. E. Hartzler gave the closing address which was also the opening address of a series of Bible lectures at the meadows.

A number of young people felt this was the best Retreat that had been held.

HALL OF RELIGION AT CENTURY OF PROGRESS

Visitors to A Century of Progress are being shown one of the largest and most costly collections of religious art ever assembled, in the Hall of Religion, located on Lief Ericson Drive, just south of the Hall of Science. Direct approach to this World's Fair feature is by way of the Twenty-third Street entrance to the grounds.

Painting, sculpture, carving, architecture, raiment, and works in precious metals are among the mediums used to symbolize episodes and developments of the Christian age. Each subject in the exhibit is a masterpiece of its kind. Some pieces are attributed to artists whose names are immortal. Others are works of obscure artists known only by the individual creations shown in this exhibit. And there are many other exquisite objects so ancient that time has hidden their creators' identity forever.

Turning to the right after entering the Hall of Religion, a model of the Cathedral of Ulm may be seen. The original edifice is in Wuerttemberg, Germany. It was begun in 1377 and took 513 years to build. The miniature replica on display is hand-carved from maple and holly wood, and required seven years to build. Accurately made to scale, the model is complete with lights, art glass windows, chimes and other minute details to be found in its full-sized counterpart. Questions about the model are answered by Gust Mrosek, its designer and builder.

An immense bas-relief symbolizing "Eternal Progress" is the central motif of the next display, sponsored by the Church of Jesus Christ of Latter Day Saints. The beautifully sculptured human figures depict the steps which mortals take in their march upward. This work is supplemented by a series of mural paintings which show important episodes of the great Mormon march from Illinois to Utah, during the bitter winter of 1846. A model of the famous Salt Lake Tabernacle, complete with its gigantic organ and famous "whispering gallery" is also included in this section.

Religious art that spans four centuries and includes works attributed to such immortal artists as Rubens, Velasquez, Rembrandt, Gainsborough and others attract the visitor to the next exhibit. This display is the work of the technical staff of Columbia Museum, a department of Columbia College, Dubuque, Iowa. In addition to paintings, there are beautiful carvings in wood, mother of pearl and metals; enameled work and needlepoint tapestries. General interest in the display is further assured by another group that includes treasures said to have been owned by European royalty.

Only two objects are shown in the following display, but these are among the most beautiful and historic pieces in the Hall of Religion. The first is titled "The Lord's Last Supper." It is a carving of Jesus and His disciples gathered about the table and is done in a rare type of mother of pearl. The carving was begun nearly 200 years ago by a young Armenian artist, as a gift to his mother. Twenty-seven years were required for the task, but tragedy marked its completion, for the eye strain suffered by the artist in executing its fine detail resulted in total blindness for him, two months later. Strong lighting and a powerful magnifying glass are provided so that the visitor can view the details of this remarkable work.

The second piece in the above exhibit is the famous "Liberty Bell" or "Wishing" rug. The rug was originally woven by a Persian maiden and offered by her as a ransom to free her lover, held captive by a neighboring tribal chief. The rug was accepted and years later was brought to America. Since 1915, every president of the United States has trod upon it; it was present when the World War was ended by the Versailles Treaty in France and at the dedication ceremonies of the American Unknown Soldier's grave. Famous statesmen, soldiers, aviators, kings, queens and princes are all associated with the ancient "Liberty Bell" rug.

A restaurant adjoins the previous exhibit, where guests may lunch at moderate prices before going on through the many exhibits that follow.

The Lutheran Church section presents a group of Austrian wood carvings, subjects being the Last Supper, St. Peter, St. Paul and Calvary group. Tracts and souvenirs identified with his faith are also available to the visitor.

Art and handicraft of native pupils are exhibited by the Near East foundation, a philanthropic organization devoted to educational and social activities in the Near East countries. The Foundation is the outgrowth of the Near East Relief organization which functioned during fourteen years of the war emergency period.

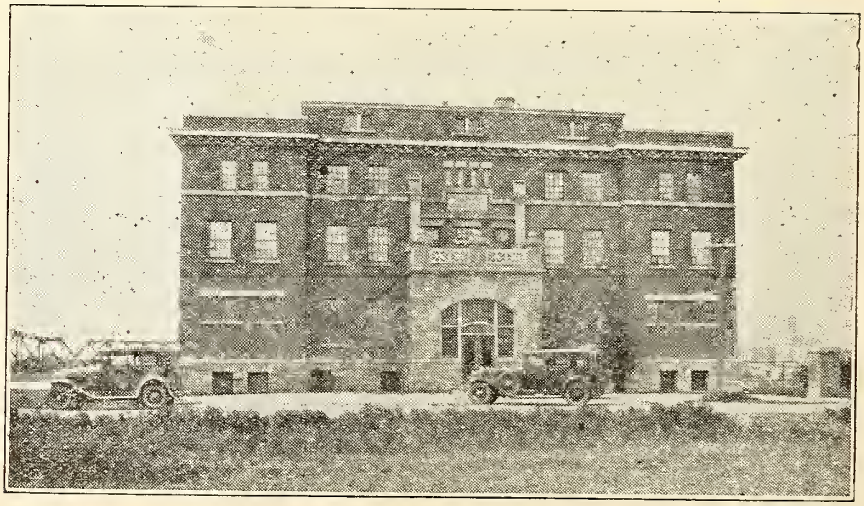
Work of the Seventh Day Adventists in 275 different countries of the world is shown by the next section. At the north end of the exhibit is a large revolving globe, illuminated by green, white and red lamps, which show locations of the colleges, administrative and hospital centers maintained by this denomination. A part of the exhibit is given over to the Braille books published for the blind and in this section visitors may have their names printed in Braille upon a souvenir card at no charge.

Crossing the entrance lobby of the Hall of Religion, an exhibit by the National Council, the Episcopal Church, is seen on the northern side. One of the features is a model of St. Luke's Cathedral, Evanston, Ill., built by a children's group of that church. Another interesting unit is the beautiful chalice and paten, presented to St. Ansgarius Church, Chicago, by the world-famed singer, Jenny Lind . Various church vestments are also displayed and captioned for the information of visitors.

The north wing of the Hall of Religion is in the form of a large open room wherein is grouped a collection of impressive mural paintings, centering about a bas-relief representation of Christ and His disciples, done in heroic proportions.

Passing down a half-flight of stairs at the left, the visitor next reaches one of the outstanding exhibits of the building. A small admittance charge is paid when entering. Here, the sacred Chalice of Antioch may be viewed. Experts concede this beautifully wrought silver cup to date from the First Century and some recognize it as the famed Holy Grail, sought in three Crusades by Christian knights of old. In addition to the Chalice, there are other price-

(Concluded on page 23.)



Mennonite Hospital Concordia, Winnipeg, Canada

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

OBEDIENCE

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said; "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone."

I said: "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine;
And into my heart came He;
And I walked in a light divine,
The path I had feared to see.

—George MacDonald.

THE VALUE OF A PLEDGE

The work of the Junior Christian Endeavor is just getting a start in many churches. As the name suggests, these Endeavorers are merely beginners in the field of spreading Christianity. The movement is for the purpose of giving Christian experience to the very young. Junior Endeavor includes all children from six to thirteen years of age, and a church training which starts with six-year-olds should mean much to a living church.

Many leaders of these societies are very anxious and interested in a pledge. Many are afraid of a pledge because they do not know the meaning or the promises it contains. So they are anxious to work out a pledge and find the real helpfulness and deep meaning which most pledges contain. Without a pledge is like being without an earnest purpose. Without a pledge suggests groups of people striving, but not dedicating themselves; trying, but not trying fully; expecting, and yet not knowing what to expect.

There are many values to be gained from a pledge. A pledge is a solemn promise to obey the standards and principles of an organization. It is offered as a security for service by its members; a surety of their interests. Business, factories, churches, clubs, schools and colleges ask a pledge from those who care to participate in the affairs they offer. To them it is a goal. Without a pledge that goal is unattainable. They recognize the value of knowing what and why, they realize that service must come from the soul interest of those serving. Therefore, since a pledge is beneficial to many concerns of the world, why should it not be used in the work of the Junior Christian Endeavor? Here we find these young boys and girls realize a worthwhileness if they promise something they can strive to fulfill. Junior Endeavorers need early to learn to give to the work and worship of a worthwhile organization. A young Junior who attends the meetings of the Endeavor weekly, listening and participating in the program, is stirred to a deeper devotion for the fulfilling of a purpose of helpfulness to his church, his society and his friends. It serves as a constant reminder of the reason for Christian Endeavor, it creates a tendency to strive to do and to do well. A group effort far exceeds an individual's effort if the group effort is united. A pledge unites the efforts of many within a group.

The results from a pledge for Endeavorers would be a direct benefit to the child first by stimulating his desires toward reaching for a real purpose, secondly to the church by training the child early to learn to serve the church, by giving of his best to its services. Children who know that a church calls for their actions and deeds will not be apt to grow up against the principles of their church. And thirdly, a pledge would benefit the Junior society by strengthening and widening its active endeavors.

With a pledge, the future outlook for Junior Christian Endeavor speaks victory. Then the Juniors shall go forth united to serve wholeheartedly. Mae Belle Amstutz.
Bluffton, Ohio.

ANNOUNCEMENT

In this issue will be found special Peace Programs planned and written by the Peace Committee of the General Conference of Mennonites. They appear for Juniors, Intermediates, and Seniors. Since the Senior topic is of a peace nature, the July 1 topic by the Senior editor is replaced by this Peace Program. The other two departments appear as usual. It is strongly urged that all societies and all departments will plan to use this material which is suggested by the Peace Committee. Mr. Luke Horsch, of Upland, California, a member of the Peace Committee, wrote these Peace Programs. May all of our young people, and older ones too, become more peace-minded in these days of disturbances; it is sincerely hoped that this venture may help to bring this about. We, as Mennonites, should more actively contribute to the peace sentiment of the world. Who knoweth but that we Mennonites may have been placed in the world for such a time as this?

PEACE PROGRAM

For Sunday, July 1, 1934

I. Adults and Young People

"The Mind of Christ in International Relations."
Isaiah 9:4-7

1. Mad Nations.—As long ago as Jeremiah nations lost their heads and literally did crazy things, Jeremiah not only arraigns Babylon for her sins, but expresses the conviction that other nations have gone mad because "they have drunk of the wine of Babylon" (Jer. 51:7). The suggestion is not only unique, but striking.

Mad Nations! Drunk with the wine of Babylon! Mad nations — trusting in horses and chariots when as never before they need to put their trust in the God of Righteousness and His Son the Prince of Peace. Mad nations — read the headlines of any issue of a metropolitan daily. Revolution and carnage in France (this is being written March 28, 1934), Cuba in revolt, war in Manchuria, all Europe in anxiety, powers vote colossal sums for armaments, new naval bases projected. Unless nations are mad how could they go on century after century, heedless of lessons from past carnage, how can they go on planning to spread death and destruction, misery and suffering for generations? How can they permit sickness and starvation, bitterness and hatred if they are not mad? "Drunk with the wine of Babylon."

2. The Appeal of Jesus.—"Follow me," not a request — a challenge, "Follow me!" Yet Peter wanted a religion without a cross. But Jesus set His face steadfastly toward Jerusalem. His followers must be just as steadfast, just as determined. The religion of Jesus is not to soothe and comfort. 'Tis true, there shall come "rest for the weary." But this is a world in which we must face a struggle, face it heroically. St. Paul speaking from experience said, "We fight not against flesh and blood, but against principalities, against the rulers of darkness, against spiritual wickedness in high places."

No great cause has ever come to ultimate triumph for which someone did not pay a heavy price. The world is not yet a paradise. The man who fights the war machine must be a hero. It takes a Christlike spirit of love and devotion to point out the wickedness, the wastefulness, the folly, the sin of building up great armies and navies by nations which are called Christian. Christ or Mars? The followers of Christ alone can supply the answer.

3. "What Price Pearls?"
Mary Jenness

Three pearls upon the counter—
Three lives that I might live
"And if I choose the smallest
What shall I have to give?"

"Nothing," said the angel,
Ironic as an elf,

"Except your daily labor
Can buy the pearl of Self."

"And this?"—the next was fairer.
"That one is Sacrifice,
Yourself will so enjoy it,
We discount half the price."

"The last, how lovely gleaming!"
I thrilled. He shook his head:
"Beware the pearl of Brotherhood,
It costs your life," he said.

4. Suggestions.—
   1. What is the meaning of Christian brotherhood?
   2. The significance of the attitude of the Mennonite Church. Are we condemned for doing nothing?
   3. How win the world to the cause of Peace?
   4. Can we escape individual responsibility?
   5. Short talks might profitably be given on such subjects as:
      The New Internationalism.
      Economic nationalism and peace.
      The position of the United States.
      Education for Peace.
      Forces making for world peace.

II. Intermediates

1. Instrumental Prelude—Quiet Music.
2. Call to worship—The Beatitudes, in unison (if possible from memory).
3. Silent prayer period, followed by the reading, softly, by the Leader or the first verse of "Dear Lord and Father of Mankind" (No. 65, Mennonite Hymnal). Immediately after the reading the melody is softly played at the piano or organ. (All heads should be bowed during this entire period.)
4. Scripture reading, Isaiah 9:4-7. By leader or a member.
5. Remarks by Leader — The Christian and World Peace.
6. The Golden Rule (Matt. 7:12) and Peace. By one of the members.
7. Heroes of Peace
   William Penn; Biship Benavente of Chile
   by one of the members.
8. What can I do for the cause of World Peace? By several of the members.
9. Pledge—in unison:
   On this day we pledge our lives to the building of Peace, in the name of Jesus, the Prince of Peace. We will not hate, but love—we will not destroy, but serve—for God has made all the nations to live in peace. "Blessed are the Peacemakers for they shall be called children of God."
10. C. E. Benediction.
   (Above program is offered only as a suggestion. Local leaders and superintendents will find ways to improve and adapt to local needs and conditions.)

A) It is necesseary that we learn to respect the homes, persons, and achievements of other races. The differences between races and nations are only skin deep. We should never call other races and nationalities by such slurring names as "Chink," "Dago," "Sheeny," "Wop," "Nigger."

B) Building a great Peace is the highest patriotism. Humanity is greater than any single nation.

C) The World War cost the United States something like 35 billion dollars. It has brought on world-wide poverty, suffering and distress, unemployment and lawlessness. The United States spent of its national budget for 1932 72 cents of every dollar for war, past, present, and future. Consider the broken homes, the millions of dead, needlessly sacrificed; the lies, the hate, the suffering. Yet the world is preparing for war at a pace greater than in the days before 1914.

D) "Every war is a national calamity whether victorious or not."—von Moltke.

E) "Thy will be done on earth as it is in heaven." Is war God's will?

F) Helpful Scripture Passages: Isaiah 2:2-4; Psalm 67; Psalm 72; Matt. 28:16-20; Eph. 2:13-22.

III. Juniors

1. Opening song service:"Follow the Gleam," "Living for Jesus."
2. Prayer by Leader.
3. Scripture reading, Isaiah 9:4-7. (Seventh verse to be the memory verse.)
4. What Hate Does. Gen. 4:1-13. (If a member of the group is good at telling stories, this story is adapted to such an assignment. At its conclusion the Leader or Superintendent can make applications.)
5. "I would be true," repeated from memory by a Junior. (Perhaps a more fitting poem will suggest itself to local leaders.)
6. Jesus and War. Have a Junior or older person read or repeat Luke 6:27-31 from memo-

ry. Other similar quotations will readily suggest themselves. Perhaps each member of the group could come prepared to read or recite from memory a scripture verse quoting Jesus as apposed to war, hatred, ill-will, and similar subjects. This exercise will be the more valuable if the Juniors will find such verses for themselves, prior to the rendition of the program, and present them as their contribution to the program.

7. Closing remarks, Leader or Superintendent.
8. Hymn, followed by all repeating the C. E. Benediction.

CHRISTIAN ENDEAVOR

July 8, 1934

What Makes A Vacation Worth While?

Mark 6:31-32

Increasingly workers of all kinds plan for a vacation during the summer months. The word vacation suggests arduous labor during the other weeks and months of the year. Many would choose to have all the wakeful hours be a time of leisure and the year around be one long, glorious vacation. Christianity calls for a program of work. Jesus said, "My Father worketh hitherto and I work." Many of life's satisfactions come from tasks well performed. Character is developed by children learning to honestly toil and struggle plus a life motivated by Jesus Christ.

Vacation means an intermission of employment, a period of rest and leisure. So if we are to have a worthwhile vacation, it will mean doing something different from our regular routine of work. It may be strenuous or it may be quiet and restful. It should develop those muscles which ordinarily are not being used. To merely carouse around possibly to return from our vacation more fatigued than we were in the beginning of it, that is not resting.

In our Scripture portion, Jesus bade His disciples to go with Him for a much needed vacation. The disciples had just returned from a rather strenuous campaign, and on this particular day the multitude had been fed, so they were physically fatigued. Added to this bodily fatigue was a mental weariness which came about as a result of the news concerning the tragic death of John the Baptist. Notice and try to experience the feeling of rest which comes from those words of Jesus, "Come ye yourselves apart into a desert place and rest awhile." If you are discouraged it may help to go apart and rest, for with bodily rest comes new moral and spiritual strength. If our bodies are tired it will be a good investment to take a vacation and tackle our tasks with a new enthusiasm and new strength.

Jesus and His disciples went apart for their vacation, they did not go to a resort, but into a desert place, where they could rest undisturbed. We wonder what they did when they went apart by themselves, we may safely guess that they rested their fatigued bodies and spoke of matters spiritual. How different from many vacations which are being spent today!

Questions

1. What is meant by vacation—should everybody have a yearly vacation?
2. What should a vacation do for us?
3. What determines the kind of vacation a person should plan?
4. What is your ideal vacation?
5. What are some things which a vacation might consist of?
6. What lessons can we find in Mark. 6:31-32 in planning for a vacation?

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

July 1, 1934

How Can A Nation Be Friendly?

Gen. 12:1-8 (Consecration Meeting)

Last verse of Moyer's "National Hymn"

Great God, we cry to Thee—
Love, wisdom, liberty,
To us be given;
Help us to see the right
Thy children all unite,
Lead in victorious fight,
Till earth be heaven.

Pre-Prayer

Let us here become greater friends with Christ, thus individually helping to make our nation friendly.

Call to Worship—Acts 3:19-21 (read in unison.)

Hymn—"What A Friend We Have In Jesus."

Silent prayer followed by a number of sentence prayers.

Announcements.

Introduction of topic and discussions by the leader, after which scripture text can be read.

(Present these problems for open discussion):

Problem 1—Since the beginning of time men have fought for food. This motive lies behind wars today. World war was fought for markets. Japan needed room for expansion, so she takes Manchuria. Is this right or wrong?

Problem 2.—Foreign policy depends almost wholly on state officials. They are the key persons in world friendship. How can they help or hinder international friendship?

(These discussions will probably help in the answering of these questions):

1. How will practicing the Golden Rule create friendliness between nations?
2. What destroys friendship between nations?
3. Can you give some examples of how cruelty makes bitter enemies? Luke 13:1-3.
4. How will my friendliness to foreign tourists help to establish friendship between countries?

(Let us pause for a few minutes of consecration as we each give our favorite scripture verse in answer to our names as roll call, pledging ourselves anew in being more friendly to those of other nations.) — Roll Call.

Offering—(Give that other nations may hear the Gospel before Christ returns.)

Prayer—for home and foreign missionary work everywhere.

Close with C. E. Benediction.

July 8, 1934

How Much Work And How Much Play?

Exodus 20:9-11; Lev. 23:39-43

"All work and no play makes Jack a dull boy."

Pre-Prayer

Pause for a moment of united prayer at Jesus' feet to praise Him and ask His guidance in I. C. E.'s all over the world.

Team Leaders

We would suggest two leaders for our meeting tonight. One stressing benefits and weaknesses of WORK and the other, benefits and weaknesses of PLAY.

A Problem

Mac was a demon for work. He gave himself to it night and day. No vacations, no relaxation. Mac became a rich man, but he was a slave to his business. Finally he retired and died. What did his success profit him?

Questions

(Play) leader—

1. Should I consider my hobby play?
2. What do you term "play" for young people your age?

(Work) leader

3. Should I consider my hobby work?
4. Just how much "work" is included in "play?"

Special musical numbers in duets, quartets, mixed quartets or octets are suggested, keeping in mind our team leadership for tonight.

(Play Leader) Search the Scriptures.

5. Too much play. Eccles. 2:1-11.
6. Ruinous pleasure. Prov. 21:17.
7. How can we make our work, play?
8. Why is play good for us?

(Work Leader)

9. Too much work. Eccles. 2:18-23.
10. The joy of work. John 4:31-38.
11. Aversion to work. Prov. 19:15.
12. Our need of rest. Exodus 20:8-11.

JUNIOR C. E. TOPICS

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

July 1, 1934

Topic—How People Serve Their Country

I Sam. 12:1-5 (Consecration Meeting)

Away back in 1620, a small group of people came to this land to find a place where they might worship God as they felt they should. Life was not easy for them, but God blessed them and helped them to build homes here. Year after year others came to find freedom. Finally we became a nation with our own rulers, our own laws, and our Constitution, which gives us the right that these people did not have in the countries from which they came. How often have we thanked God for all this? He has taken care of us so kindly. Have we thought of thanking Him for placing us in a country where we may have our Bibles, our churches, our schools, and our homes? Many people do not live in so happy a place. How may we show our appreciation both to God and to our country? Rom. 15:1 tells us that we should obey our rulers. In Mark 12:14-17 Jesus teaches that taxes should be paid. We are told to pray for our leaders, 1 Tim. 2:1, 2. The last part of Rom. 13 tells how any boy or girl as well as grown person may serve — by living a real Christian life. Those who really love God and other people will want to live rightly and be good citizens of their country.

Plans for the Meeting

Since this is Consecration Meeting, the Juniors may be asked to carry the thought of patriotism into their response to roll call. Have them find Bible verses that tell of love for or duty to one's country. The Daily Readings may be discussed as they tell of various ways in which men of old served.

Questions

1. Why did people first come to this country?
2. Tell something of the life of the early settlers.
3. What are some rules the Bible gives for becoming good citizens?
4. Why should we try to be good citizens?
5. How may Juniors serve their country?

Daily Readings

David served his day. Acts 13:36.
Served as king. 2 Sam. 7:1-3.
Serving as teacher. Luke 6:46-49.
Serving as Savior. John 10:11.
Serving as official. Rom. 13:1-4.
Serving as workers. Ex. 35:30-35.

July 8, 1934

Topic—Being like Christ in His Serving

John 13:1, 4, 5

Jesus said, "Whosoever will be great among you, let him be your minister." "I must work the works of Him that sent Me." There were times when people wanted to make Christ king, but He proved that "the Son of man came not to be ministered unto, but to minister." He not only taught that His followers should serve, but His whole life was one of service. He went about doing good. I feel sure that many of our boys and girls truly love Him and would like to be as like Him in serving as you can. Just how did He serve? Get your Bibles and together we shall see what they have to tell us.

Turn first to John 6:38. That tells us that He thought of others rather than Himself. Then Luke 2:49 shows that He was in earnest and eager to please His Father in heaven. Even His enemies knew that He worked faithfully and rightly. We find this in Matt. 22:16. Then Jesus was brave. A coward would never have dared face enemies as He did many times and especially when He knew that they had come to kill Him. We see by Luke 2:40 and Matt. 13:54, that He was wise in His serving. Then, too, He was noble, kingly! Matt. 21:9. And with it all He was always kind, loving, and gentle. We like especially to think of His kindness as shown in Mark 10:16. You may find many more verses about His serving. May not we who love Him follow Him in service? Read these verses again and ask God to show you how He would have you serve.

"Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee."

Plans for the Meeting

An acrostic based on the scripture suggested in the discussion will help to fix the thought in the minds of the Juniors. The words forming the acrostic may be placed on the blackboard as the scriptures accompanying them are read. Jesus, in His serving was

Selfforgetful. John 6:38.
Eager. Luke 2:49.
Right. Matt. 22:16.
Valorous. John 18:5.
Intelligent. Luke 2:40; Matt. 13:54.
Noble. Matt. 21:9.
Gentle. Mark 10:16.

Questions

1. Why did Jesus go about doing good?
2. Mention some of the things Jesus did for others.
3. What does Jesus tell us is the way to become truly great?
4. Name some Bible folks who were like Christ in serving.
5. Why must we give our hearts to Jesus before we can serve rightly?

Daily Readings

How Jesus served. Matt. 20:25-28.
Serving as healer. Matt. 12:10-13.
Serving as example. 1 Peter 2:21.
Serving as guide. 1 Peter 2:25.
Serving as friend. John 15:13, 14.
Serving as comforter. John 14:1-3.

THE SUNDAY SCHOOL LESSONS

June 24, 1934

Lesson Review

Lesson Text—Micah 4:1-5

Golden Text—Of His Kingdom there shall be no end. Luke 1:33.

We have now come not only to the close of this quarter's lesson, but to the close of the study of the life of Jesus according to the Gospel of Matthew. We have had a splendid opportunity to survey the comprehensive program of Jesus.

Time should be taken in the study of this lesson to discover the real life and mission of Jesus. There are several outstanding facts which make their appeal after having studied His life for six months. In the first place it is His fellowship with the Father. Again and again we find Him going off to the mountainside to be alone with God. As you read His life you feel the power of the presence of God in Him. He said "I and my Father are one." Without Him I can do nothing. It is from such a divine impowered life that His motive for service comes.

In the second place His consciousness of a divine mission. From the age of twelve when He was in the temple and said, "I must be about my Father's business," to the time when He hung on the cross He was very conscious that God had called Him for a particular purpose. He said to Pilate, "To this end was I born and for this cause came I into the world that I might witness to the truth." Out of this consciousness grew His whole program of service.

In the third place He went about doing good. Out of His good life produced by His relationship to the Father came deeds of mercy and sympathy. He wept with others not as a matter of profession because He entered sympathetically into their experiences. This attitude can only be produced through the power of love.

And finally, He was not only willing to live a good life and go about doing good, but He was also willing to give His life on the cross for the sins of the world. May the study of these six months' lessons bring new inspiration and deeper conviction concerning the life and teachings of Jesus.

July 1, 1934

Ahijah and the Divided Kingdom

Lesson Text—I Kings 11:26-14:31

Golden Text.—Pride goeth before destruction and a haughty spirit before a fall. Prov. 16:18.

As we begin the third quarter of our Sunday School lesson we turn our attention from the New Testament to that of the Old. We begin with the divided kingdom. It is important in this first lesson to go back and get the general historical background and also the place of the prophet in the life of Israel.

The history of Israel begins with Abraham in Genesis 12 and follows through the book of Genesis in the study of Isaac, Jacob and Joseph. We then find the children of Israel in Egypt in bondage. Moses is raised as a leader and deliverer and brings the Children of Israel to Mount Sinai where the law is given to Israel and it is born as a nation. Moses leads them on to the land of Canaan to the river Jordan. Joshua then takes up the leadership in the conquest of Canaan and in the settlement of the tribes. We then have the period of Judges in which we find the period of unification of the tribes of Israel. The tribes then demand a king. Saul is chosen and becomes the first king of a united Israel. After Saul loses out David is chosen and becomes the greatest king of all Israel. Solomon, his son, becomes king, but he is autocratic. He rules as an oriental despot. Under his reign there is confusion and a spirit of rebellion. Finally this rebellion breaks out and the kingdom is divided into the northern and southern division. Jeroboam becomes king of the ten tribes of the north and Rehoboam, son of Solomon, becomes king of the south. It is at this time in the history of Israel, in 937 B. C., that our lesson takes place.

The second thing of importance in this lesson is the work of the prophets, for Ahijah was a prophet. The Hebrew prophets were unique in the history of the world. They were men of divine insight, who foretold boldly the truth of God. The true prophet lived in the presence of God and also was very observant in relation to the condition of the times. So many look on a prophet as a predicter, a fortune teller, one who could tell the future. They could predict, but their predictions grew out of the past experience of the Hebrew people.

The prophet usually gathered the facts, studied the situation, then brooded over these facts until they became deep convictions. Then he received an illumination or vision which to him was a call to go forth and preach. Their influence in the kingdom of Judah and Israel was felt many a time in the policies of kings for their nations.

CORRESPONDENCE

Pleasant View Mennonite Church, Aurora, Nebraska. Born to Mr. and Mrs. Lester Campbell, a baby daughter, May 8. She has been called Doris Marie.

A son was born to Mr. and Mrs. Albert Oswald, May 14. He has been named Louis Daniel for his two grandfathers.

Mr. and Mrs. Maurice Kremer are the proud parents of a baby son, Kenneth Duane, born May 22.

Mr. and Mrs. Ed Rediger are here visiting friends and relatives.

The Children's Day program is being prepared to be given Sunday morning, June 10.

Warren St. Church, Middlebury, Indiana. The Ladies Aid Society met at the home of Mrs. Olen Yoder on Thursday afternoon, May 30th. The afternoon was spent in making costumes for Children's Day service. The hostess served ice cream and cake at the close of the meeting.

Children's Day Service was observed Sunday morning, June 3rd. The program consisted of songs, recitations, and a pageant, "In the Heart of a Child." Rev. Aaron Eigli of Kants, Ind., who was a week-end guest at the Rev. Lantz home, preached the morning sermon.

Our annual business meeting of the church was held Thursday evening, June 6th. The following officers were elected for the coming year: Church trustees: Henry Karch, E. A. Troyer; Visiting Brother: J. H. Walters; Church Secretary and Treasurer: Olen Yoder; Missionary Superintendent: Ira Schrock; General Superintendent for Sunday School;; E. A. Troyer; Sunday School Superintendent for Elementary Division: Mrs. M. E. Plank; General Superintendent of C. E.: Maurice Rupp; Superintendent Elementary Division of C. E.: Mrs. Lee Lantz; Choristers: Church, Calvin Troyer; Sunday School, Verne Kauffman; Pianists: Church, Verna Yoder; Sunday School, Mary Elizabeth Lantz; Ushers: Lotus Troyer, Ralph Yoder, and Rollo Kauffman.

Boynton Mennonite Church, Hopedale, Ill. Mr. Caroll Nafziger was a member of the graduating class at I. S. N. U. Thursday, June 7.

Marvin Birky is suffering from a severe arm sprain.

The Ladies Aid met with Mrs. Jacob Litwiller Thursday, June 7. The ladies canned 48 quarts of rhubarb and sewed for the hospital. The following officers were elected for the coming year: Mrs. J. Litwiller, president; Helen Brenneman, vice president; Hilda Iutzi, secretary and treasurer.

Howard Litwiller, who is attending I. S. N. U., returned home Thursday, June 7.

The John Litwiller family of Normal worshipped with us Sunday, June 3.

Rev. and Mrs. Roy Scott of Peoria are the proud parents of a son. He has been named Richard Lee.

Mr. and Mrs. L. B. Nafziger of Normal worshipped with us Sunday, June 3.

Jesse Augsburger attended the Commencement Exercises at Bluffton, O.

Master David Scott of Peoria is spending several weeks with his uncle and aunt, Mr. and Mrs. Marion Brenneman.

Miss Edna Bender, who has been attending college at Emporia, Kansas, has returned to spend her vacation with her parents, Mr. and Mrs. Geo. Bender.

Mr. and Mrs. Lloyd Bender and daughter Barbara Ann of Emporia, Kans., are here visiting friends and relatives. Mr. Bender is an instructor in the Emporia College.

To be a Christian, the Bible says, is to be "saved." To be saved is far more than to be assured of heaven when we die; it is an experience which fits us for life here and now. Salvation is a process which is not completed in an instant, though it definitely begins at the moment when the control of one's intellect, will, and affections, and the direction of one's relations to others are surrendered to Jesus Christ as Lord and Master. It was said of the early church that "there were added to it daily such as were being saved." They who have taken Christ as their Master are being saved from selfishness, to a Christlike character, by faith or trust in Him.—Dr. R. A. A., Editor, Baptist.

JOTTINGS

Newspaper reports in the Northwest have it that since the migration of the Hutterite Colony near Freeman, S. D., to Canada, there are only 99 Mennonites remaining in South Dakota. This is incorrect and only shows how confused some people are concerning Mennonite affairs. The Hutterite colonies are not and never were connected with Mennonite conferences. The Freeman Courier, quoting from a census taken in 1925, makes this statement: South Dakota has 4088 Mennonites, and none of these lived in the Colony. The colony people were not included in the 4088. Since the taking of this census there are several hundred more. Turner County has close to 1400, Hutchinson close to 1400, and Beadle and Spink have about 850.

Mrs. C. H. A. van der Smissen, wife of the former editor of the Bundesbote, passed away at her home in Newton, Kansas, and was buried May 28 from her home. Mrs. van der Smissen had been sick for a long time and was a patient sufferer. The sympathy of all who knew her is offered to the family. For many years the van der Smissen family resided in Berne, Ind.

Prof. H. H. Ewert, of the Gretna Institute, Gretna, Man. will discuss the very interesting question: "How Might A More Brotherly Relation Be Established Among The Various Mennonite Bodies?" at the Conference of the Canadian Mennonite ministers, to be held at Altona, June 19th.

Miss Martha Burkhalter, of the General Conference Mission in India, graduated from the Biblical Seminary in New York receiving the degree Master of Religious Education. The subject of her thesis was, "Higher Education of Women in India Under Christian Agencies."

The 13th Open Door S. S. and C. E. Convention of the Pacific Conference was held in Onecho, Wash., June 2-3. Practical, devotional, and doctrinal subjects were under discussion. The Convention Theme was, "What Do I Think of Christ?"

Children's Day is to be observed in many of the churches this year. This is a popular service and serves to emphasize the need of interest on the part of the church. The time when children were to be seen and not heard is a thing of the past. Children should be continually seen in the house of God, but their presence should be recognized by giving them opportunity for expresion and participation. Not only once a year, but every Sunday during the year should be children's day in the sense that children have special recognition. In some places special addresses are made for the sake of the children, in others they have a place on the musical program, and in others again a separate service is held for their benefit in some part of the building. The timid mother who hesitates about bringing little ones with her into the services for fear that they annoy others is perhaps the only one of the earnest worshippers to feel annoyance when children are restless and she should not allow herself to get into that frame of mind. No real church would think of desiring that the children be kept from any of its services.

The Mennonite Weekly Review calls attention to another evidence of the amount of misinformation about Mennonites that gets into circulation through the press. The particular item upon which it comments is one which says that since the oil boom in Kansas, which is bringing wealth to the fortunate owners of some of the farms, Mennonites are moving away to other states where they can continue farming without the interruption of such a thing as an oil boom. Mennonite farmers of today would believe themselves in clover were oil to be discovered on their holdings and the likelyhood of their running away from it would be as remote as anything one might imagine.

The Mennonite Song Festival, held on the Bethel College campus, was participated in by 700 singers. The mass chorus was directed by Prof. W. H. Hohman. There were also various separate units on the program. This festival has become very popular in recent years and the attendances number thousands.

Rev. A. S. Rosenberger, of Quakertown, Pa., was the Commencement speaker at Bluffton College, June 6th. Dr. S. K. Mosiman, the president delivered the baccalaureate sermon on the evening of June 3.

The Commencement address was given at Freeman College, Freeman, S. D., by Dr. E. G. Kaufman, president of Bethel College, Newton, Kans. Freeman College is a Junior College supported by the Mennonites of the Northern Conference.

The Mennonite colony in Paraguay is in need of religious literature, especially German catechisms. Rev. C. E. Krehbiel, editor of the Bundesbote, Newton, Kansas, is collecting used German catechisms issued by the General Conference, to be sent to the brethren in Paraguay. Should any of our readers possess copies which they wish to contribute for this cause, Bro. Krehbiel will be glad to receive and forward them.

A Bluffton College Rally and Reunion Rally was held in Zion church, Souderton, Pa. June 9. The purpose of the recently organized Alumni Loyalty Foundation is to stand back of the College and in particular to enlist new students. Addresses were made by Dr. Mosiman and others.

Arrangements have been made for the holding of the Minister's Conference in the Bertolet's Meeting House, Frederick, Pa., on June 25. Bertolets Meeting House was erected on an ancient burial plot in early days of this Conference. Revs. Moses Gottshall and John Oberholtzer were the active persons in establishing worship in this place. Since the advent of automobiles the congregation has been absorbed by the

Eden church at Schwenksville. Regular services are no more held here. It is interesting to note that one of the first ministers of the Germantown church, Hans Neues, having a quarrel with the brethren, moved to this locality in order that he might get away as far as possible from Mennonites. But by a turn of fate this Mennonite place of worship came to be erected on the plot in which he lies buried.

The Green Lane Retreat Program, June 22-24, will offer the following items: "The Christian Attitude Toward War and Peace," Rev. A. J. Neuenschwander; "History of the New Testament," Dr. E. E. S. Johnson; "A Study of the Parables of Jesus," Rev. A. S. Rosenberger; "Missions," Dr. Ella Bauman; "Learning How to Die," Rev. Carl Landes; "The Meaning of Communion," Rev. D. J. Unruh. A group of Souderton young people will render the Drama, "Simon the Leper." The total cost of the week-end stay at the Retreat will be $5.50.

Dr. Ella Bauman spoke to the members of the Ladies Aid Society of the Herfors Mennonite Church on "Women's Work in India," May 23. The Herfors church celebrated Communion on June 3. Preparatory services, June 2.

DEATHS

Anna Rempel Dyck was born in the little village Gnadenfeld, South Russia, February 11, 1853. She died at Glendale, California, May 24, 1934. Of her four sisters and three brothers only one member survives, a brother in Germany.

In 1873 she married Peter Dyck from a nearby village, Pordenau. A few years after their marriage they left the mother colony to make their home in the valley of the Caucasus Mountains, the home of the Tartar tribes. Wohldemfuerst, their new home, was situated in the fertile valley of the Kuban River.

They came to Kansas in 1893 and bought a small farm near Bethel College. Here for nine years they enjoyed the fellowship of the College Church, its friends, and students.

Sister Dyck was a member of the Immanuel Mennonite Church. In spite of her impaired eyesight she kept a keen interest in life. She was untiring in her efforts in behalf of the suffering relatives in Russia. Four sons and one daughter mourn her passing.—Her last words before she fell into her last sleep were, "Safe in the Arm of Jesus."

Mary Bixler Schutz was born in the Pandora-Bluffton, Ohio, community June 22, 1860, and died May 26, 1934, at her late home in Pandora, Ohio. She had attained the age of 73 years, 11 months, and 4 days. On May 24, 1887, she was united in marriage with John A. Schutz, with whom she lived in happy wedded life for forty-seven years. Her husband and four children survive. In April of 1879 she was baptized and received into the Mennonite Church on confession of her faith in Christ as her Savior. She was a faithful and active member of the Grace Mennonite Church, Pandora, Ohio, and attended practically all the services, both weekday and Sunday as long as health permitted. Funeral services were conducted at the Grace Mennonite Church by her pastor, Rev. Paul E. Whitmer, on the afternoon of May 28, 1934.

MARRIAGE

Buchert-Moser.—Lewis Orlando Buchert and Esther Catherine Moser were married in the Hereford Mennonite Church, Bally, Pa., on Saturday evening, May 19, 1934, at 7:00 o'clock. The single ring ceremony was performed by the pastor, Dr. Elmer E. S. Johnson. The organist, Miss Anna Moyer, played Mendelssohn's Wedding March and "I Love You Truly" during the ceremony.

The groom is a son of Mr. and Mrs. Clinton Buchert and the bride is a daughter of Mr. and Mrs. Edwin Moser. They were attended by Miss Helen Clemmer and Lawrence Huber.

McAvoy-Duerksen.—Miss Frieda Duerksen, daughter of Brother C. F. Duerksen, and Mr. Marvin McAvoy were married Sunday, April 29, 1934, at the home of the bride. Rev. J. J. Evans, Gotebo Baptist minister, performed the marriage ceremony.

Zehr-Kremer. — A lovely church wedding took place Sunday morning, at 10:30 o'clock, when Miss Leta Zehr, daughter of Mr. and Mrs. S. B. Zehr, became the bride of Ezra Kremer, son of Mr. and Mrs. B. M. Kremer.

The ceremony, performed before a large white arch entwined with fern and sweet peas in the Pleasant View Mennonite Church, was solemnized by Rev. E. R. Augspurger. Tall baskets of pink and white peonies on either side and in front of white lattice work, formed the altar, and large ferns stood on either side of the piano. Dainty pink and white streamers formed a background for the arch and lattice work and a canopy above the piano made a charming setting.

Preceding the ceremony, Miss Velva Titman sang, "The Sweetest Story Ever Told," and "I Love You Truly," accompanied by Miss Gladys Rediger, who also played Mendelssohn's Wedding March.

The bride, who was given away by her father, wore a floor length gown of white wedding ring satin, trimmed with Chantilly lace. The dress was made with a bodice effect at the waist. The costume was completed with a turban of tulle and long veil to match, trimmed with Chantilly lace. The bride carried an arm bouquet of talisman roses and swansonia.

Miss Doris Zehr was her sister's maid of honor. Her frock was of shell pink taffeta and her jacket was made with puffed sleeves. The costume was completed with a tulle bridesmaid hat to match. She carried an arm bouquet of Johanna Hill roses.

Glen Troyer served as the groom's best man. Both were attired in oxford gray suits.

Martha June Titman, cousin of the bride, was the flower girl. She wore a green organdie dress and carried a basket of daisies and sweet peas. Joe Rediger, Jr., cousin of the groom, carried the ring on a small white satin pillow.

At the close of the ceremony, Miss Titman sang two verses of "Savior, Like A Shepherd Lead Us."

A reception at the home of the bride followed the ceremony for only those of the immediate families and the attendants. The guests were seated at a beautifully appointed table by Miss Louise Otto. An attractive, large white wedding cake centered the table. A two-course dinner was served by the Misses Roberta Moore and Ila Hannah.

Immediately following the dinner the bride and groom left on a short wedding trip.

The bride is a graduate of the Aurora High School class of 1929. The groom has attended the School of Agriculture at Lincoln.

The couple will be at home on the S. B. Zehr farm, three and one-half miles east of Aurora.

HALL OF RELIGION AT CENTURY OF PROGRESS

(Continued from page 12.)

less antiques on display in numerous cases set about the large gallery. One small statue dates from seventeen centuries B. C.; another, the Minoan Treasure, is of 1650 B. C. The latter includes a vase of pure sheet gold, wonderfully adorned with figures symbolizing war and sports. Only two others are known to exist in the world. Other cases display Egyptian, Greek, and Syrian art and sculpture from the Sixth to First Centuries, B. C.; ancient Etruscan "beauty mirrors" and glazed pieces dating from the time of Christ's life on earth. All of these rare pieces are labeled and, if more detailed information is wanted, an attendant is present to answer questions that visitors may ask.

It is a well known fact that the finest works of art have, in many instances been inspired by religious motives on the part of great artists. In the Hall of Religion, A Century of Progress visitor sees scores of material examples to confirm this belief—and carries away with him a deepened sense of spiritual understanding.

—H. T. B.

CALVARY AND PENTECOST

Calvary and Pentecost are inseparable in the plan of God; these twin powers are indispensable for the achievement of the object of grace. Without Christ as Saviour, the Christian life has not begun. Without the Holy Spirit infilling the believer the Christian life must fail; and "a powerless Christian is a misnomer." The presence of the Holy Spirit in the life of the redeemed man, as the practical Worker-out of the principles of God, is conditioned by a yieldedness of will. The power, which He alone can impart for character and service, is confirmed in its constancy and effectiveness through obedience to every divine dictate. Through that presence and power alone can the spirit of holiness become manifest, and success in work be assured. "The weakest living creature," wrote Carlyle, "by concentrating his power can on a single object, accomplish something."

Center the power of mind, the gifts of intellect, the desires of the heart, and the opportunities of each hour on Christ, His work and purposes, and there will be no failure. Life glows with splendid possibilities, when the Holy Spirit is in full command of it.

Jesus Christ is winsome and wonderful! He is everything. He has everything. He offers us everything. —Gordon B. Watt.

OLD PEOPLE NOT USELESS

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—Sel.

I do not know how soon 'twill be
Ere I cross life's darkest sea;;
But when on earth my life shall end
I hope in Heaven to meet a friend
That I did help, by act or word,
To follow Christ, the Risen Lord.
No greater joy to man can come
Than just to know he's helped some one.

—C. W. J.

A BOOK REVIEW

The Conflict of the Ages

BY ARNO C. GAEBELEIN, D. D.

**Publication Office "Our Hope," 456 Fourth Ave.
New York**

We are thankful to the author for this, another valuable contribution from his pen. This book, as indicated in the sub-title, deals with the timely subject of Lawlessness. The author very ably traces its origin to Satan and his seed. The development of lawlessness is shown to have been gradual but persistent from Satan's first appearance in Eden. Through the long ages it has grown to alarming proportions until we are led to believe that it is nearing its culmination in the personal Antichrist and his brief, but terrible reign here upon earth. Not man with all his best endeavors will succeed in binding Satan. This, as the author shows, will be accomplished at the time of Christ's return.

Every Mennonite will be interested to read this book. When dealing with the development of lawlessness in Russia, the author makes mention of the sufferings the Mennonites have passed through under communistic rule. The question as to how preachers or educators can link themselves to the communistic idea and work for it when Communism is anti-God, anti-religion, anti-Christ, and anti-Church, is clearly answered.

The book will help to clear up many erroneous ideas about world conditions as they exist today.

—C. H. Suckau.

"The Conflict of the Ages"

BY DR. ARNO C. GAEBELEIN

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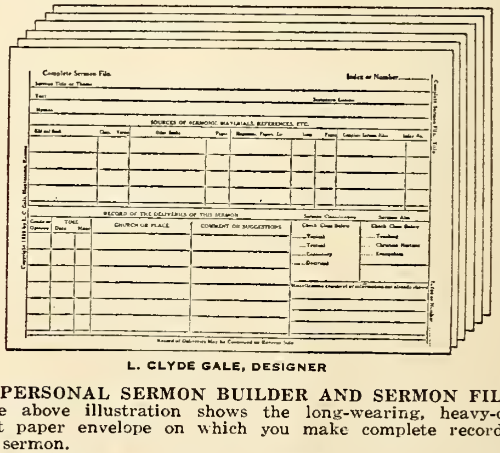
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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, JULY 3, 1934 No. 13

EDITORIAL

APPROVAL AND DISAPPROVAL

A paper, be it a secular or a religious one, seeks to present matter that interests the reader or has some special significance to him. Not all that appears in a paper represents the particular position of the editor. He is frequently not in accord with what is presented. The reader has the right to hear all sides and it is presumed that he is sufficiently intelligent to draw his own conclusions. It is the business of the editor to act as sort of an umpire to see that the proper rules are observed and that the writer keeps within the limits of what is good publicity. We do agree with much, perhaps most, of what is contributed, yet we believe that the readers and the people of our church have a perfect right to know just what others in our fellowship are thinking and teaching. This does not mean, of course, that pages of The Mennonite and Christian Evangel are to be thrown open to all sorts of isms and fads, or that it is to be an instrument for spreading opinions that the church as a whole cannot approve, but it does mean that a healthy exchange of opinions within the limit of orthodoxy is not to be suppressed. —G.

DISGRACEFUL SPORT

The other night thousands of fight fans paid many thousands of dollars in New York to see two giants pummel one another until one of them was battered into near unconsciousness and the referee stopped them in order to avoid more brutality. That some people call sport! It is pure brutality for which there is no excuse except a willingness on the part of some thousands of cheap sports to pay high prices in order to see the disgraceful exhibition. However, the event was considered of such importance that it was broadcast over a national network and by short wave into foreign countries. If two farmer boys were to take their pet roosters back of some barn and let them fight it out they would be hauled up and stiffly fined if not actually sent to jail. We are not pleading for the right of farmer boys to have their roosters fight, but if it is a crime to permit such a show why should it not be a crime for men to enter into such combats? Human nature has a funny twist that leads into all kinds of inconsistencies, but a sense of decency should dictate that if chicken fights are immoral it is certainly immoral for men to fight in the same way. The waste of money in such exhibitions, in such a time as this, is appalling. Yet men who want to see brutality are hardly affected with the spirit of benevolence that would move them to give of their means for the relief of suffering. With them suffering is an entertainment for selfish gratification, the matter of tenderheartedness never affects them. They are monsters. —G.

THE MOVIES GET A JOLT

That the "Movies" have been one of the greatest curses of the age no one with a grain of common sense will deny. They have debased art, they have exploited crime, they have glorified lawlessness, they have fostered immorality, and done effective work in popularizing the damnable drink habit. All this for the profit there is in such stuff. Time and again ministers and religious bodies have protested vigorously against them, but were unheeded. With the boldest hypocrisy they have made a showing at reforming and then deliberately gone on from bad to worse. Now the Catholic church has spoken and that in no uncertain terms. The officials of the church, stating that the movie interests would listen to no arguments save those that come from the box office, have called upon their people to stay away from the movies so long as they continue in their indecencies and without mincing words their people have been told that to give support to indecent movies is a sin. Speaking with authority for twenty-five million people this should mean something to the Hollywood crowd who has been capitalizing crime, immorality, and indecency. There is not a Protestant who stands for decency and morality who will not commend the Catholic officials for their stand. Every other church should be just as determined and just as aggressive in this fight for righteousness, the sanctity of the home, and public morality.

—G.

JUST MISSED THE FLOOR

The local church and its ordained Indian elder is supported entirely by local funds. Within the building are five benches on the men's side, and five on the women's side. When the church raises the necessary money, it may get more benches. In front of the benches are roughly hewn and roughly squared logs. These have no back rests and are about six to eight inches wide. They are raised so that one sits about twelve inches above the floor. The floor of the building is tamped puddled mud, dry and hard.

Yesterday was the hottest day yet of this hot season. The building was crowded to capacity. The little boys were all shooed off the roughly hewn logs, to sit on the platform. The local elder was in charge. I arrived five minutes before the beginning of the meeting. There was no special meeting on. The benches were filled, — but by crowding I succeeded in getting onto one end of a roughly hewn log. A brother coming in two minutes later had to sit on the floor. Though there was no back rest, I was happy for the log seat six inches wide. I just missed the floor by two minutes!

Samuel T. Moyer.

Basna, C. P. India, May 7, 1934.

TIMELY PROBLEMS OF THE CHURCH

A. J. Dyck

What ought a timely sermon to include?

Preaching has from the very early days of mankind been the means of disseminating the message of God among man. In Genesis 5:26 at about 235 years after the creation of man, we read these words: "Then began man to call upon" or as the Luther translation of the German Bible has it — "to preach the name of the Lord." The wise Solomon seems to have been a preacher in his days. The prophets of old did more or less of preaching in their days. Of John the Baptist we read in Luke 3:3, "And he came into all the country about Jordan, **preaching** the baptism of repentance for the remission of sin."

Even our Lord and Master Himself believed in the work of the preacher not as **one of the chief** methods of disseminating the gospel, but as **the chief** method. By Him it was never undervalued as something secondary. He went about all Galilee teaching in their synagogues and **preaching.** When he sent forth His disciples He said: **"As ye go, preach."** And after His resurrection they that were scattered abroad went everywhere preaching the word. Even Paul rejoices in the fact that he was ordained a preacher.

Realizing then the importance of this office, when we study the question of what to preach, when to preach, how to preach, what to say at different occasions, to different classes of people, knowing their different needs and longings, we should take the great Master Teacher and Preacher, Christ, as our model. And as we turn to study our great model, we find ourselves at first discouraged, because that which impresses us most strongly is the dissimilarity between the discourses of Him who "spake as never man spake" and that which we may ever hope to produce. We must study and frame our sentences beforehand, and many times sit down afterwards and wonder that so great a truth could be so poorly told. Or is this only one of my weak points in my ministry? Do none of you ever have this experience?

The most striking element in Christ's discourses is the marvelous spontaneity. His words were real lightning — they flashed. With us and our perhaps necessary elaborate methods they too often lack this. But even here, in this at first discouraging attribute of our Lord's preaching we may find ourselves both an **idea and an ideal.** The **ideal timely Christian sermon** will be that which in **manner** and in **spirit** as nearly as possible resembles Christ. It may be so very different in **degree**, yet the result should be the same with us as it was with Him.

Our preaching today as well as at all times should be **Christcentered.** Jesus Christ yesterday, today, and the same forever should be our main theme. God's plan of salvation should be the **keynote** of all preaching and he who cannot proclaim this has no right to step into the pulpit, he is not called of God to preach. Christ is the center in the eternal plan of God and all our preaching should center on Him. By this I do not wish to say that in every sermon we must present to our hearers the whole plan of God's salvation. It may even be possible to not mention the name of Christ in the sermon and yet the sermon be Christ-centered. We have one book in the Bible, namely the book of Esther which does not contain the name of God, not even once, and yet we would not say that the writing is not of God or disowns God. I believe it is God-centered, yea, even Christ-centered, for it shows to us that deliverance lies not in a thing, but in a person devoted to God and His cause. So it may be in our sermons today. The social side of the Gospel should have its proper place in our sermons. To stress grace and love at the expense of rightful life and living may in the end be detrimental. Our moral problems should not be overlooked in our preaching. Paul writes to Timothy (2 Tim. 4:2), "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. In these words the social and moral side of the gospel apparently receive mention and I believe they have their place in the sermon today, even though some are aroused when they hear social in connection with preaching. It is true we have no social salvation, but we may, we should preach on the social side of the gospel at times, however, the salvation of man through Jesus Christ and His shed blood should be **number one.**

The facts which constitute the theme of preaching are four: God, Man, Sin, Salvation. When we speak of GOD, we should show Him to our hearers in His entirety as much as this lies in our power to present. We should show Him as the triune God who reveals Himself in His trinity—Father, Son, and Holy Spirit. When we speak of MAN we must not forget that he is created of God in His own likeness and in His own image for His eternal praise and glory to be co-ruler with Him. We should see him also in his fallen state utterly helpless to save himself and come back to God, therefore needing the hand of God to lead him back to be in union with Him. When we speak of SIN we must look at it as the opposition of our will against the righteous will of God. We should speak of salvation as God's plan of redeeming lost sinners and bringing them back as sons and daughters to be His beloved children.

And when we preach these great facts as eternal truths, we must not forget that the church is the **House of God**, is a **Sanctuary** where men and women assemble for **Divine Worship**, and we should hold fast to this age-old conception. The church is a temple to which all men and women — weary, burdened, baffled, sorrowing, sinning, etc., may turn for spiritual guidance, comfort, consolation, and refuge. It must also be remembered that we as ministers are more than ordinary men, more than mere citizens, more than public speakers. We are **heaven's messengers**, interpreters of the will of God, of the things of God, heart easers, peace makers, promoters of good will toward men. And when our hearers come to this sanctuary of God, to His holy temple to worship, we should not only permit them to worship, but worship with them in spirit and in truth.

"A sower went forth to sow" — thus does the Master describe the important and delicate work of the pastor. The Christian ministry is a seed- sowing process. The pastor's relation to his parishoners is that of a tender shepherd leading his flock to green pastures and beside still waters, watching constantly, lest some may be lost in the mountainous wild. His vocation makes him a promoter of harmony, understanding, and good will among men. It is his business to encourage, hearten, comfort, cheer, and inspire. He must seek to bring harmony out of discord — and by this I do not mean merely discord of one brother with another — but discord of his own mind, of his own belief. He must seek to bring hope out of despair, joy out of sorrow, and understanding out of confusion.

You may say this is more personal work of the minister and does not relate to preaching, therefore it does not touch our topic. I believe much of the above said may be accomplished through proper preaching, through **instructive preaching.**

Some years ago there was without my knowledge a little discord among two brethren. I preached my sermon on Sunday morning, as usual. The result was that the discord was settled the coming days without any personal work on my part done. I was afterward told that the one brother said, "It seemed as though every word struck me straight and I made up my mind that I was wrong and wanted the matter settled." It was the work of the Spirit of God working through the words of His servant. Our sermons should be convincing, should be instructive.

Our Lord's sermons were doctrinal, if we remember that **docere** means to teach. When he spake, he spake as though something were settled; and this is dogma, is truth crystalized. "The letter of the law says thus, but I say unto you that the spirit of the law is this"; is a quotation he would often make. He taught when he preached. The very name of His followers was disciples — learners, so He must be their teacher. He had something to teach, we should have the same. His discourses were not guesses at truth. There was nothing in them which would remind one of debating societies, where everything was an open question. In preparing our sermons we probably read what this expositor or that author or the third or seventeenth says on the subject, but not all of these different views should be brought in the pulpit. We must cling to the truth as presented in God's word. "Do you know," said the late Oliver Wendell Holmes, "I don't like these everlasting negations that some ministers bring in the pulpit." Our ministry, which should be a teaching ministry, should be instructive. Let us follow our Lord and Master and quote with Him: "Thus it is written," and we will not baffle our hearers or cause them to loose that spirit of real worship.

Our instructive preaching should be persuasive. Our Lord and Master knew why He taught a truth. There is no Christian sermon preached which does not directly or indirectly contain this element of persuasion to a nobler Christian life. This is in reality which differentiates a Christian sermon from other pieces of literature. A drama is always pictorial and sometimes may be instructive; a lecture should be both, but the distinctive mark of a Christian sermon is that it is a discourse aimed at the will, for the purpose of inducing or strengthening the Christian life. A truth presented in the sermon should not stop with the mere truth, but should be leading farther on. Every instructive sermon should at the same time be edyfying. A truth should be presented in such a way that it will be really uplifting the spirit, and that the hearers will be desirous of hearing and getting a blessing from the truth heard. A pictorial presentation may be of this nature. Spicing the talk with a story or illustration is generally pleasing. A verse of poetry inserted properly is uplifting. Christ's eye swept the heavens and the earth for metaphors, and parables, and similes. He spoke of the shepherd of the hills, of the sower of the plains, of the fisherman on the waters. When he presented the lost condition of man, He pictured it in a lost son, a lost coin, or a lost sheep in the mountainous wild; and thus His sermons were uplifting and instructive at the same time, and the people heard Him willingly. They came to Him with their desires and longings, and went away strengthened. A timely sermon should also aim at this.

Further, a sermon should be exhortive, admonishing. The exhortation should not be brought in an offending manner, nevertheless in a convincing and heartsearching manner. If the minister has the gift that it will cause a searching of heart by the one needing it, he has succeeded in his effort. This should be our aim. A brother once came to me after I had preached my sermon, and said: "Well, I guess today you aimed at me personally in your sermon." I replied I had not thought of him personally in the preparation nor presentation of my sermon, but if he felt that the shoe was pressing his corn, he had better change his shoes. It is said of an army chaplain that he spoke on the wrong of the army, and one day the officer came to him and said: "Well, in your sermon this morning you were brushing my clothes quite briskly, you better be a little more careful what you preach." In a calm manner the chaplain replied: "I am very sorry that I brushed your clothes too briskly, I did not aim to do this, I had aimed to brush your heart." The officer went away meditating on the words of the chaplain.

We should call a sin a sin and nothing else, but do it not in an offending way. Do as I once heard in the office of an attorney, where one person said to another: "I told him that he lied." The attorney said, "You should not have said to him that he lied, but merely have told him that he did not remain with facts." Let us call attention in our sermons to the evils of the time and do this with all earnestness without trying to offend our hearers, and the sermon will bear fruit.

Further, should a timely sermon include politics? This is a vital question because it has to do with religion, the church, the state, and the personal influence of the individual minister, says Rev. Philip Cone Fletcher of San Antonio, Texas. He further quotes: "The average voter is very sensitive about his or her ballot and should be. No one has the right to dictate to any voter in matter of suffrage. The voter is also very touchy about being told from the pulpit for whom he or she should vote. Hence the preacher who uses his pulpit to laud one candidate or bemean the other, is turning his pulpit into a rifle pit and is playing with dynamite, and need not be surprised when he gets blown up." He goes on and gives seven reasons for not using the pulpit for politics, namely:

1. "He injures the cause he seeks to help."
2. "He impairs his spiritual leadership."
3. "He turns his pulpit into a riflepit."
4. "He strikes wounds he will never be able to heal."
5. "He offends people who are as honest as himself."
6. "He brings about hurtful divisions in the church."
7. "He violates the constitution of the U. S."

(Rev. Cone Fletcher, San Antonio, Texas, in Homeletic Review, March 1930.)

However, it is the duty of every minister to urge upon his parishioners the importance of political purity. He should call attention to the fact that the hope of the nation lies largely in the ability and integrity of those who are chosen to administer the affairs of the nation, the state or the municipal. The minister demanding this much cannot be charged with political interference and I believe is his duty to do. The pulpit is and should be the spiritual guardian of the people along this line, and should hold up before his people the fact "that righteousness exalteth a nation."

We could go on and on upon what to include in our sermons, namely: Humor in the sermons; the sermon at wedding occasions; the funeral sermon, etc., etc., but I shall conclude with this and leave the rest for open discussion.

SOUND DOCTRINE

P. A. Kliewer, Bluffton, Ohio

"The sound words and 'That Good Thing' committed unto the church." II Tim. 1-2:2.

We have salvation by faith on the Lord Jesus Christ; sealed by the Holy Spirit unto that day. We are in God's heart for safety, hide with Christ in God, in His hands for service; at His feet worshiping Him, and drinking in the Word of Life.

That wonderful truth, the Gospel of the Lord Jesus Christ, the power of God unto salvation to every one that believeth. This wonderful truth was preached to us, we heard, believed, passed from death unto life, were sealed by the Holy Spirit, and now we rejoice in assurance of salvation and in the Freedom of God's fellowship.

Justification set us free from the guilt of sin; in sanctification we have been set free from the bondage and corruption of sin; in the wonderful future (Col. 3:1-4) of glorification, we shall be set free from the presence of sin. Now we rejoice, for that truth has set us free from the service of Satan and the world and the flesh and transplanted us into the glorious service of God and men. It has made us free from doubts and fear and given us that blessed assurance of salvation (I John 3:1-4) and the blessed hope of His coming again.

What is that truth that has and is setting men thus free? In John 8:30-36 Jesus puts the test of true descipleship: "If ye continue in my words, then are ye my disciples indeed." This is still the test today. Not that we become disciples by continuing in His word, but the continuing is the proof. Here that truth is His word. Jesus makes it very plain that he who serves sin is not free, and that it is Jesus that makes men thus free. Thus He tells or shows them that they must first take the place of a sinner, not children of God because Abraham was their father. "Ye must be born again." Take the place of a condemned sinner as we see in the first three chapters of Romans, then only can we say, "Jesus Christ died for me." Then when we accept the price Jesus paid for our sins, that wonderful miracle of the New Birth will take place. Then we are free.

In II Tim. 1:9-10 the grace given by Jesus Christ before the world began and now made manifest by the appearing of our Lord Jesus Christ, who abolishes death and hath brought life and immortality to light through the Gospel. Then in verse 11: "Whereunto I am appointed a preacher, and an apostle and a teacher unto the Gentiles." Verse 12 speaks of the suffering he has had to endure in the performance of that duty, but rejoices: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul was not ashamed of the Gospel of Jesus Christ, for he had Rom. 5:5 in his heart. He had Eph. 1:13-14.

Now he comes to Timothy and tells him in verses 13-14 to hold fast the form of sound words, that good thing committed unto him, to keep by the Holy Ghost that dwelleth in him. Then in 2:2 he admonishes him further, not only to hold and keep, but to commit to faithful, who shall be able to teach."

Matt. 28, that great commission of our Lord and Savior Jesus Christ, to go, preach and teach — did He leave it up to the messenger to preach and teach as he should decide? Did God, when He sent Moses to Pharaoh, send him without a definite message." No, when a messenger is sent, then also a message is given to him. Jesus says, "Search ye the Scriptures for they testify of me."

In I John 5:10 it says that he who does not believe the record that God has given of His Son makes God a liar.

Did Paul and John believe in religious tolerance? I may not understand what is meant by that word, nor may I understand what is meant by "No official creed which is supposed to stagnate the religion of the Living Christ." But as I understand it, it means that anyone may preach and teach what he wishes. A free lance ministry. Is our government tolerant with John Dillinger? And he only robs people of their money and their physical life! How can the church of the living God with a positive fundamental truth that alone sets men free, be tolerant with those who come into our churches and place doubt and unbelief in the hearts of our young people, thus leaving them in bondage of the guilt and power of sin. The enemy always pleads for tolerance, but does Paul here to Timothy teach that?

But he must take the consequence. Nor is anyone forced to preach that wonderful truth or to believe the fundamental truth of Christianity—the inspiration of the Bible; but we raise a protest against men who want to do this in the churches, denying this truth that sets men free. The fundamental doctrine of "THE CHURCH" has always been the same and never will change, no matter how wise men may become in their own minds.

The omitting and substituting of that truth, the only power of God unto salvation, has filled and is filling the denominations with members who have never been born again, leaving men and women in darkness and in bondage. God's messengers, both in the pulpit and the pew, should have such a positive and definite message which will force men and women to choose either for or against God. Only the word of God can cut like a two edged sword — can make men and women wise unto salvation by faith in Jesus Christ.

Matt. 28:17, we find the two camps, those who believe and those who do not believe. Two camps always have been and always will be until Jesus comes again. The modernistic and the fundamentalistic camps, or whatever name you want to give them, these two camps have always been. The word Modernist may soon go, I do not care for the name, but at present it describes that camp of doubters and unbelievers. The battle can not be denied.

Back to II Timothy and the Sound Words. I believe they are as in German "Heilsame Worte"—"oder Lehre." This is the remedy for this sin-sick world. Many omit this wonderful power of God, life-giving message. The sound doctrine of Titus 2:1 is literally "healthful teaching." Healthful teaching will produce healthful living. Sickly teaching will bear fruit in sickly living. Character creed and conduct are closely related and interdependent. Character is what man is. Creed is what he believes, conduct is what he does. Doctrinal preaching is sometimes disparaged and ethical preaching preferred. Doctrinal is simply teaching and people are always suffering and perishing for lack of knowledge of that truth that sets man free. Ethics is simply the logical result in conduct of believing certain doctrines. Doctrine is the root and conduct the fruit. We can have no tree and fruit without the root.

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EDITORS
Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

The relation between creed and conduct is as that of cause and effect. It has been said that Christian morality is a fruit that grows only on the tree of Christian doctrine. No man can be better than his creed. Error in creed produces incalculable harm in life. James 5:19-20 speaks of erring from the truth and where it leads to: Spiritual death.

In the article in The Mennonite and Christian Evangel of April 17, "The Church and Her Creeds," we read: "Wherever men found fellowship with God the Father, there a creed is born and religion expresses itself." Or, "When reformation comes, our creeds must change to conform to new insights, purer love, a greater God." Both make the imperfect experience of men that basis of creeds or truths. Experience will come when we take God by His Word. Experience is a positive result of believing "THE TRUTH." Deny these fundamental truths once for all, revealed in God's Word, and men will have no experience of sins forgiven — of that wonderful fellowship with God, here and now.

What we need is not reformation, but revival which will only come when "That POWER" of God again is preached, that sword of the Holy Spirit is used by the Ministry. Same article: "It is being said: 'If you believe correctly you are saved.'" Is that not what John 3:16, and many other passages of God's word, says? How could man be saved — by his works? Not saved by doing, but by believing. Saved by the Gospel of Grace that will produce a Gospel of works. But no works are possible without that Gospel of Grace.

These great fundamental doctrines — Truths — that have set and are setting men free will abide forever. I said to my church that those Articles of Faith suggested by our Conference, were nothing new to me. These wonderful truths set me free — these Articles of Faith would only lock the door to keep the enemy out. Who is trying to come into our pulpits, putting doubts and unbeliefs in people's minds, thus keeping them from the saving truth? As the Apostolic Creed was needed to counteract heresies of Marcion and Gnostics, so we need today these Articles of Faith for the same reason. In early church doctrine was made the test of fellowship.

Some say that Articles of Faith rob men of their freedom. Does true truth ever rob men of freedom? No one is forced to accept the Lord Jesus Christ as their Savior, the truth that will set them free.

Read II John 9:11, "Whosoever transgresseth, and abideth in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him Godspeed is partaker of his evil deed." Thus scriptural method is to have pure doctrine first and then life in full accord therewith as becometh godliness.

The cry is, "Away with dogma, creed, and back to Jesus." This is misleading. Go back to the beginning of the church, examine the preaching of the apostles, and you will find that it consisted wholly of doctrine, certain fundamental truth, which believed, would be the power to set men free. On the day of Pentecost Peter proclaimed the death and resurrection of Jesus Christ. Paul began his ministry by confounding the Jews in doctrinal discussions. He kept it up for 25 years and with lasting result. With our last view of him in Rome he is doing the same. One cannot preach the Gospel without preaching doctrine, because every phase and feature of the Gospel has been formulated into doctrine. Read I Tim. 3:16 — what would we call this? Again I want to say: Doctrine believed will produce conduct. One is the proof of the other. For right relationship to God only can produce right relationship to men — world and sin. And the only way that men can get into right relationship with God is by believing just these fundamental truths —the Gospel of Jesus Christ.

There is a great gulf between the two camps —always has been and will be. We need Davids who are not afraid to go out against these "giants." We need men like Paul who at Athens was stirred when he saw what the philosophy of men had done and was doing to men. Men who will be stirred to action against the men who are coming into our churches placing doubt and unbelief into the minds of people. They can never destroy these great fundamental truths —they will stand and have stood the onslaught of "LITTLE" men—but they can get men and women to build upon wrong foundations, which will not stand at the day of judgement. Nor can young people today build on any other foundation so they may be able to stand against the enemy surrounding them.

II Tim. 4:3-4, The time will come when they will not endure sound doctrine, etc. Indications are not lacking that we have fallen upon these evil days. The shadow of apostasy is creeping over the land in an eclipse of the truth. Read Isa. 30:9-10 and Jer. 5:30-31.

We see today as never before, great missionary movements, but also as never before apostasy. The old lies, in new garments. II Thess. 2:11. — What lie? In Gen. 3 we see that lie— no other so far reaching in effect. Today the same lie,— only in new dresses. Today, doubt as to God's word among those who profess to be His messengers. Denying the written word will result in denying the Incarnate Word. Also all of the "Isms" of today are one in denying the doom of the unbelieving. Read II Thess. 1:7-10. Then the other lie: Be like God or all are divine. Yet it is Bible plain, that only by faith in Jesus Christ's atoning work men may now become the sons of God. Then I John 3:1-2. The "thus sayeth the Lord" is a much surer foundation than all the airy philosophy of men.

What shall we do with the sound words— that good thing committed unto us? Shall we seek to modernize them? No, we cannot do this —for danger of losing our essential message. Also in danger of lowering the inspiration and authority of the Scripture in things essential to salvation; danger of thus inviting doubt, obscuring the supreme object of the church: "saving souls." Shall we take a compromising attitude? Many are doing it. Woe is me if I preach not the whole council of God as revealed in His word. Let us embrace it, preach it, contend and defend it.

I hope to see the day when churches will lock the door, making as in II John 9-11 doctrine the test of fellowship, and I hope to see that colleges will have the same test for teachers.

Who will thus believe the Fundamental Doctrines of the Church of Jesus Christ — so that young men and women will become grounded and rooted in that "TRUTH" — God's Word.

The sound words — that good thing commended unto us — may we commit it just as we received them unto the next generation. New truth? There is only one TRUTH — Jesus: "I am the Truth, the Way, and the Life." Let us give that message He gave us, which is revealed in His Word, the Bible. Then men and women will pass from death unto life. "He that hath Christ hath life; he that hath not Christ hath not life."

OREGON SUNDAY SCHOOL CONVENTION

The Annual Oregon Mennonite Sunday School Convention was held May 27th at Dallas, Oregon.

The morning session was opened by singing, "Stepping on the Promises of God." Opening prayer and devotionals, Rev. A. Classen, Portland. Song, "Dwelling in Beulah Land." Talk to the children, Rev. J. M. Franz, Pratum. "Our hearts are deceitful and desperately wicked" (Jeremiah 17:9) before we give our hearts to God. God is pleading, "give me thine heart." We should not be hard hearted. "Behold, I stand at the door and knock," Rev. 3:20. God knocks at men's heart through songs, preacher, and Sunday School teachers, and in other various ways. A very fitting illustration was also given of Grace Darling, how she saved those men. Jesus not only saves nine or ninety, but He died to save us all.

Song Albany group. Song, "Wash in That Beautiful Stream," Raymond Gerig, Pratum.

"What Constitutes A Successful Sunday School?" Homer Leisy, Pratum. 1. A Sunday School is not a social place. 2. A Sunday School is not a place for entertainment. Sunday School is a teaching department of the church of Christ, it is a Bible school. Sunday School needs a parental care of the church, same as a child needs his parents. The Sunday School's purpose is to win souls, and not only that, but should train and teach those to reach out and win others.

Essentials for a successful Sunday School: 1. Saved workers. (Blind cannot lead blind.) 2. We need workers that are sound in the faith. 3. We must be students of the work. (The work is the Bible.) 4. Sound lesson helps. 5. We need surrendered workers. Rom. 6:13. 6. Separated workers. (Separated from the world to God.) 7. Workers must be Spirit filled. To be filled with the Spirit is the normal condition of a Christian.

Song, "Tell the story of the Gospel as it is." Double quartet, Pratum.

Recitation, Viola Nawfeld, Dallas.

"Sunday School Evangelism in and out of Sunday School," Rev. Wilkinson, Albany. The value of human souls. We should have a burning passion to bring souls to Christ. The purpose of the Sunday School is to bring and instruct the individual. In the Sunday School the individual should be brought closer to God. We need teachers that are close to God. If the teachers have the spirit of evangelism they will work outside of the Sunday School. Make it plain to the indiviudal that they ought to be in Sunday School.

Instrumental Music, Dallas. Reading: "Life Bearing Christian," Dora Jantzen, Albany.

"How to teach a Sunday School class" Rev. Herbert Widmer, Dallas. II Chron. 6:27. The teacher must have her or his lesson well prepared. If a teacher knows, he will also help another to know and grow. Then he will be a successful teacher. A successful teacher: 1. Will make progress as a teacher. 2. The Sunday School will grow. 3. The Sunday School class will like their teacher. 4. Your class will be drinking from a running stream.

Four points to keep in mind in teaching a class: 1. Approach of lesson. 2. Presentation of lesson. 3. Application. 4. Conclusion.

Song by a group of girls from Portland, led by Miss C. Niswander. Recitation: "My Confidence," Audrey Carlson, Portland.

"How can the proper cooperation between the home and church be brought about?" Miss C. Niswander, Portland. 1. Visiting homes. The Sunday School superintendent ought to visit the homes. It is also necessary for the teachers to visit the homes so they may know the condition of the home. 2. The Sunday School should be interesting. 3. It is important to be friendly, especially to the non-Christian. Some are very cold and distant instead of friendly. 4. We should make them feel we are their friend and are interested in them. 5. Prayer. (Prayer changes things.) 6. By evangelism. Go into the home and win them for Christ. Through children we can many times win parents. We can win many souls through prayer.

Closing prayer, Rev. J. M. Franz, Pratum.

The afternoon session was opened with a song service, led by W. Bartel, Portland. Reading of John 17:14-26 by Rev. A. Classen, Portland. Prayer, Elmer Widmer, Albany. Song, "Blessed is he that readeth," Young Men's Quartet, Pratum. Reports from the Sunday Schools. Song, "Is it the Crowning Day?" Song, Double Quartet, Albany. Piano duet, Dallas. Song, "I gave my life for thee."

Testimony meeting, led by Rev. A. Classen. Many took part and testified for their Lord and Master.

Duet, Ed. Leisy and W. Bartel, Portland.

Inspirational message, Rev. J. J. Ray, American Sunday School Union. John 11:38-44; John 5:25. Face appearance: We must have the napkin removed before we can speak for Christ. Feet: Christian walk. The grave cloth must be removed before we can walk with God. Our walk must be Christ like. Hands: Service, soul winning. The fruit of a Christian is winning souls for Christ. If we have our hands wrapped up with the grave cloth, we can do no service for Him. 1 Peter 2:9, God expects every Christian to be a show window for Him. Heb. 4:12 can cut us loose from the grave cloth, the fleshly desires. We must allow the word of God to criticize our life. The word of God will correct our life and the grave cloth will fall off.

Song, "Blest be the Tie." Closing prayer, Rev. A. Classen. —E. G. S.

CORRESPONDENCE

East Freedom, Pa., May 31, 1934. Dear Readers and Editors of the Mennonite and Christian Evangel: Greetings in Jesus' name! It is rather a long time since any news whatever have appeared in these columns from our church, thus a few lines seem to be in order.

On January 7th and 10th, Brother A. J. Neuenschwander was with us and presented the needs of the Publication Board and also spoke in regard to the Young People's Work of the General Conference. Very helpful and inspiring messages were also delivered by him. March 1 and 2, Brother Harvey Bauman, missionary to India, was in our midst and gave us two helpful and challenging messages.

Ascension Thursday, May 10, our church entertained the Eighth District Sunday School Convention. A good program was given and much inspiration received by all in attendance.

The outstanding event of the season is without a doubt the Mennonite Sunday School Rally held afternoon and evening in our meeting house Saturday, May 19, 1934. A good representation from the eastern part of the state, the various schools of the community, and many friends were in attendance.

At two o'clock Brother Jacob Unruh of the Napier charge led us in a spirited song service. Mr. John Swarr of Quarryville, Pa., president of the Eastern District Sunday School Union, presided during the afternoon meeting. Brother L. H. Glass led the devotional service, basing his remarks on Nehemiah, chapter four. A male quartet from the Altoona Sunday School favored us with some special music for the afternoon. Following this, Mr. Samuel P. Snyder, superintendent of the Roaring Spring School spoke on the topic: "How can we get the Sunday School to Feel the Need and Duty of Church Attendance?" An interesting discussion followed the presentation of the above mentioned topic.

Mr. Walter H. Temple, Field Secretary of the Sunday School Union, was called upon to make some remarks, bringing greetings and speaking briefly of his activities in regard to his work. While Mr. Temple had the floor, he asked the assemblage whether they desired another meeting of this kind, the result being a unanimous vote to hold another rally next year.

The second topic of the afternoon was presented by Mr. Grover Dull of the Napier Sunday School, his topic being: "The Value of Careful Preparation of the Sunday School Lesson." After the presentation of this topic, a discussion followed by a number of brethren in attendance. The service was dismissed by a closing hymn and benediction.

Between the sessions, supper was served, cafeteria style, at the church from many well filled baskets.

The song director opened the evening service promptly at 7:30 with Brother Sylvan Lehman presiding. Brother John S. Rough from the Roaring Spring Sunday School, led in the devotional period, basing his remarks on II Cor. 4:2. A male quartet furnished two numbers, a solo by Miss Snyder and a selection by the Roaring Spring young people, respectively. The address of the evening was given by Rev. Vernon D. Grubb, pastor of the St. Paul's Reformed Church, Juniata, Penn., his subject being: "The Preparation and Call of the Bride." After hearing such a masterful address all felt keenly the need of a closer walk with our Lord and Master, Jesus Christ. The service closed by singing "Blest be the tie that binds," and benediction by Brother S. D. Yoder.

Those in attendance speak well of inspiration and help received, strengthening the bond of fellowship among our people. The brethren and sisters from the East in various groups visited the different schools on the following Lord's Day morning.

As we close may we ask an interest in your prayers that we may prove faithful in His service? We desire to be used of God in whatever way He may lead us. With brotherly greetings to all. Sylvan Lehman.

Calvary Church Notes, Washington, Ill. A good many of our young people attended the retreat at Meadows June 9-10. They enjoyed it very much.

Election of officers for the Sunday School for the coming year was held June 10. The following were elected: Emil Rediger, Superintendent; Earl Stuckey, Assistant; Harry Nafziger, Secretary and Treasurer; Ralph Gross, Assistant; Bryson Roth, Chorister; Irvin Nofsinger, Assistant; Viola Nofsinger, Pianist; Mary Lee Guth, Assistant.

Gladys Imhoff, who has been in nurses' training at the Methodist Hospital in Peoria, came home June 15 for a two weeks' vacation.

Mrs. Irvin Slonneger of Peoria entertained the Kum-Joy-Nus Sunday School class, June 12, in the form of a sunrise miscellaneous shower for Miss Dorothy Imhoff.

Gladden Esch has received his Bachelor of Science degree from the University of Illinois and was also given a commission as a lieutenant in the Reserve Officers Training Corps.

The following officers were elected at the Senior C. E. annual picnic, held at the Washington Park, June 13. Cyrus Broadstone, President; Barbara Imhoff, Vice President; Bessie Heiser, Recording Secretary; Thelma Roth Corresponding Secretary; Ralph Vercler, Chorister; Irvin Nofsinger, Assistant; Viola Nofsinger, Pianist; Irvin Nofsinger, Assistant.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

THE "OLD RABBI" SPEAKS

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go,
Be our joys three parts pain
Strive, and hold cheap the strain;
Learn nor account the pain;
Dare, never grudge the throe.

"For thence — a paradox
Which comforts while it mocks,
Shall life succeed in that it seems to fail:
What I aspired to be,
And what not comforts me:
A brute I might have been
But would not sink i' the scale."

—Browning.

CHRISTIAN ENDEAVOR

July 15, 1934

The Sacredness of Marriage and Home

Gen. 2:24; Acts 10:1-2

Summer time, roses, lilies, and weddings all seem to go together. This summer seems to be blessed with an extraordinarily large number of weddings, so this is a timely topic. It should be our endeavor to strengthen the home, to reemphasize the sacredness of marriage and examine the reason and purpose of marriage.

The home is the bulwark of every civilization, as goes the home, so goes the nation. May it not be true that the reason for our widespread unrest may be found in the unsettled condition of the home? We are permitting movie stars and those idlers in high society to set the standard. They marry because of the lure of the bodily attraction, for social prestige or commercial gain. Marriage as an institution means but little to them, to them it holds no sacredness; the fact that God ordained that one man and one woman should be joined in matrimony until death do them part, means nothing to them. When they are married they do not expect to remain married if it will not prove entirely satisfactory. Rise up, O Church of the Living God, rouse yourselves, ye youth and those who are called parents. Let us read the handwriting on the wall; we are being weighed in the balances and are found wanting.

The Church of Jesus Christ needs to teach the sacredness of the marriage vow and of the home. Jesus teaches that only fornication is a sufficient excuse for divorce. Young people should expect the marriage vow to be a bond holding for life. Nothing but true love is a sufficient reason for marriage.

Young people should look round about them and see all the wreckage of broken homes, especially as seen in children who are not privileged to enjoy "mother's love and daddy's care." Let them think seriously and pray earnestly before they pledge themselves to a better home life than they see round about them. May they endeavor to be both God-fearing parents and understanding, loving chums to their children still unborn.

Parents are perhaps more to blame for the "mess we are in" than anybody else. Their home life is one continuous series of bickering and wrangling. Their example does not set forth a beautiful picture of the married state. And then, too, they are weak and cowardly in their discipline of their children, permitting them to be out late at night, running through streets and alleys, unchaperoned, when they ought to be at home in bed under the benediction of the family prayers and a loving father's care. These same "wishywashy" parents still call anyone who refers to this problem mere spreaders of gloom and old-fogey preachers, but just as surely as there is any law of cause and effect in this universe, and there is, just so surely they will arise some morning to find their children in the army of debauchery and crime.

When the parents grow old these same children will turn against them and leave them to struggle in their old age. Before it is too late, you, who under the grace of God are called parents, rise up and demand obedience, live worthily of the respect of your children, spend your evenings with your children, pray with them and put them to bed, and then when Sunday morning comes around have them go with you to Sunday School and worship services where they will be under the direction of godly teachers who will direct them to the true way of life.

Marriage should not be entered into too quickly und unadvisedly. Time is a great revealer. Love at first sight and married almost over night rarely results in a happy lasting union. There should exist something of a similar background in the parties concerned. It is difficult enough under the most ideal conditions for a man and wife to live together happily at all times. For it means that here are two people who have lived their own individual lives for perhaps twenty-five years and then all of a sudden they are asked to live in very close contact with another who had varying habits and customs. It requires a large portion of love to pass through these differences without having an outbreak, but where true love exists no day should come to a close until there has been given and received a sincere goodnight kiss before the eyes close in sleep.

Questions

1. Describe some of the unideal home situations today.
2. Depict the growing menace of the divorce problem.
3. What is the Christian ideal of a home?
4. What constitutes a justification of marriage?
5. What are some ways in which we may raise the ideals of marriage and the home?
6. Plan to have two successful lovers and parents tell about the trials and joys of happy married life.

Study the Scriptures

July 9	Marriage permanent. Matt. 19:1-9.
July 10	Evils of divorce. Malachi 2:14-17.
July 11	A love match. Gen. 29:9-20.
July 12	Home life. Micah 4:3-5.
July 13	A good home. II Tim. 3:14-17.
July 14	A devout home. Acts 10:1-8.
July 15	The sacredness of marriage and the home. Gen. 2:24; Acts 10:1-2.

July 22, 1934

The Best Book I Have Read This Year

Eccl. 12:12; Acts 19: 19

"Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Youth is the time for the formation of character, and the things we read, like our thoughts and associations help to formulate that character. We read for pleasure, but we should also read for information and for the development of those principles and ideals which are so essential to a happy, abundant life.

We may not be rich as this world's material goods are counted wealth, but if we can sit down and read some of the choice books in literature we may have true abiding wealth. If we cannot afford to build up our own library, there will be opportunities near at hand where books can be obtained at very little or no rental cost. In the last few years our public libraries report having given out more reading matter than ever before and they also state that the interest has turned to more serious and worth-while reading matter.

In many quarters youth more than wastes time by reading much of that trash which is called literature. It has been written by men and women who are willing to sell out their talents and higher idealism merely because an evil-minded public delights in reading this salubrious trash. It is the task of Christian Endeavor to educate such people in order that they may enjoy reading the better type of books. There is also that class of people who do not read anything, they just sit around twiddling thumbs and loaf with other loafers like themselves. How poverty-stricken they are!

Reading material should consist of a balanced diet. It should include history, biography, books on science, poetry, fiction of a more serious nature, but above all a goodly portion of sacred and devotional literature. A Christian should also read about people of other lands and work in our mission stations.

Our best educated leaders have invariably been lovers of the Bible and knew what its pages contain. All of our best writers have been steeped with its message and spirit, study the writings of men like Shakespeare, Browning, Milton, Dante, etc., and you will be surprised by the many times they use direct quotations from the Bible or inferences from it. The Bible helps us first of all to become wise unto salvation, but it also holds a large fund of information and inspiration concerning the great problems of life.

In making the plans for this meeting it might be well to ask a number of people to bring a brief book review of their favorite book or the best book they read during the year. These books might be of a varying nature, one review a devotional book, another in the field of serious fiction, another in history or a magazine of current history, etc. Another interesting feature might be to procure from some able member or from a library a list of fifty of the best books available and hand a mimeographed list to everybody present. If no library facilities are available, the Society might plan to have different members contribute a few books and have a secretary to keep record of those taking out the books. In other communities it is possible to procure circulating libraries from the State Library. This is a very acceptable plan. Above all give your people a chance to get good books so they can improve their spare time and thus develop their character so they may live the more abundant Christian life.

In preparing the topics you may desire to use the daily readings in suggesting preparation for your speakers. Try this plan some time.

Study the Scriptures

July 16	The Bible. Psalm 119:73-80.
July 17	Religious books. Ephesians 3:1-7.
July 18	Good stories. Matt. 14:1-9.
July 19	Biography. Ruth 1:18.
July 20	True science. I Tim. 6:20-21.
July 21	Travel. Psalm 107:1-7; 23-24.
July 22	My best book read this year. Eccl. 12:12; Acts 19:19.

Questions

1. What is the value in reading widely?
2. Why is some reading harmful? Give examples.
3. Where shall we procure our reading material?
4. How can we teach others to enjoy reading?
5. What is a well-balanced reading menu?
6. What is your favorite biography?
7. What book have you enjoyed most this past year?
8. How much should we read our Bibles and other devotional literature?

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

July 15, 1934

Resolved, That Paul Had A Greater Influence On History Than Moses

Heb. 11:23-29;; II Cor. 11:22-28

"Both Obeyed When God Spoke To Them"

Pre-Prayer

Where Jesus gives you strength which binds your group together in joys and difficulties.

Suggestive Program

Conduct your meeting tonight in form of a mock debate including all members in the discussion, pro and con for Moses and Paul in the light of these suggestions. (If proper coaching can be had a real debate would perhaps be very interesting and helpful.

1. Who was Moses? Give a brief history of his life.
2. Who was Paul? Give a brief account of his life.
3. Does Moses as a law-giver have any historical value?
4. Which is greatest, Moses as a founder of a great nation, or Paul as the establisher of Christian churches? Why? Are both necessary?
5. What makes Paul's writings much richer and greater masterpieces than those of Moses?
6. What made Paul and Moses great men?
7. Why could Paul not have worked as he did in the time of Moses?
8. Would Moses have fit in God's program in Paul's time? Why?
9. Compare Moses' Ten Commandments with Paul's I Cor. 13:—
10. Are any two of God's messengers perfectly alike in this day and age? Is it not true that God is able to use our talents only as we consecrate them to Him and yielding ourselves, permit Him to use us as He did Moses and Paul?
11. Which one of these two men do you believe, make the greatest contribution to History?
12. Which of these two men have the greatest effect upon our lives today?

Know Your Bible

Find these Scriptures and Read Them

Exodus 20:1-18; Numbers 1:1-4; Titus 1:1-11; Acts 7:22-40; Acts 13:1-3; Heb. 11:23-29; I Cor. 13:1-13.

What are the books of Law? Name.
What are the Pauline Epistles? Name.

July 22, 1934

The Duty Of Maintaining Our Health

I Cor. 6:12-20

"Know ye not that your body is the Temple of the Holy Ghost?

Pre-Prayer

Pause for a few moments of prayer

Health Notes

Good health in all cases but inheritances, is the result of right habits. It is easier to keep your health when you have it, than regain it when it is lost.

Good Health Rules

1. Get plenty fresh air.
2. Eat moderately.
3. Many raw vegetables.
4. Less meat and eggs.
5. Eat bulky foods.
6. Drink plenty of water.
7. Get plenty of sleep.
8. Breathe deeply.
9. Refrain from narcotics (dope) in medicines.
10. Pray much.
11. Eat upon God's Word.
12. Keep sweet under all circumstances.

Questions

1. How does "over-doing" of anything affect my health? Examples.
2. How does my health affect my spiritual conduct?
3. How does the lack of proper eating or loss of sleep affect my prayer life?
4. Do the proper indulgences of life affect my power to think clearly and definitely on my work? How does this affect the Kingdom?
5. Why is it my duty to be at my best physically?
6. How does ill health affect not only individuals but groups?
7. What are the effects of good health upon the life of society and our attitudes toward Christ?
8. What effect does your health have on the coming generation of children?
9. Does worry and fretting affect our health?
10. Is the "peace that passeth all understanding" dependent upon God or upon us?

Know Your Bible

Do you know the books of the Bible?

Books of Law—Genesis, Exodus, Leviticus, Numbers, Deuteronomy,

Old T.	Now write them	N. T.
G......................	M......................	The Four Gospels
E......................	M......................	Matthew
L......................	L......................	Mark
N......................	J......................	Luke
D......................		John

Scripture Hunt

Proverbs 23: 7; Exodus 15:23-27;; Proverbs 15:13; Matthew 12:10-13; II Cor. 12:7-10; James 5:13-20.

INTERMEDIATE C. E. NEWS

The Illinois C. E. Rally was held at the North Danvers church on June 3, 1934. The motto for the Rally was, "I Will Be Christian." In the Intermediate conference the following topics were well discussed: "I will be Christian in my individual life," by Lyle Guth, Washington, Ill. "I will be Christian in my church," by Robert Sommer, Normal, Ill. "I will be Christian in my social life," by Hazel Hendricks, Danvers, Ill. "I will be Christian in my attitude toward others," by Lory Stahly, North Danvers.

A duet, "Precious Hiding Place," by Edna Rosehart and Donald Gundy created a spiritual climax for the program which was arranged by the Meadows I. C. E. Society.

A large shield was awarded the society having the largest percentage of active members present at the Rally I. C. E. Conference. The Washington Calvary Mennonite Society earned the shield, which they will keep until 1935. This shield was presented by Mrs. Roy Yoder, the superintendent of Intermediate Conference work.

We are awaiting results of this spiritual time of learning, in active work in the various societies until we meet again in 1935.

B. Y., Correspondent.

Prayer is an acknowledgement of faith; worry is a denial of faith. Prayer is putting my hand in God's trusting to His loving guidance; worry is withdrawing my hand, and denying His power to lead me.

JUNIOR C. E. TOPICS

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

Several Junior superintendents have promised to write short articles in coming issues of this paper on different clauses of the Junior C. E. pledge. We trust that these will be a blessing to older Endeavorers as well as Juniors. The pledges for the different societies contain practically the same promises and embrace the principles for which Christian Endeavor stands.

"Trusting in the Lord Jesus Christ"

Have you boys and girls ever been worried or fearful that your parents might not take such good care of you as they have been? Were you ever afraid that mother might forget that you get hungry or that you need clean clothes? Of course not; "How ridiculous!" you say. You have never even had to think of such things. You have had good care and you KNOW that you will continue to have everything that you need because your father and mother are caring for you. You **trust** them.

In playing with your father has he ever held out his arms for you to jump into them and when you jumped he closed his arms about you and caught you? Were you not afraid to jump? No, because you knew your Daddy was holding out his arms to catch you.

Do you not think that it would have made your Daddy sad if you would have been afraid to jump into his arms because you thought he might not catch you? And if he still could not get you to trust him even though he said again and again that you would not fall — would he not be grieved to have his child doubt him? It would also grieve our parents if we started to worry and fret about whether or not they would always love us and care for us.

As we can not please our parents if we do not trust them, just so we cannot please our Heavenly Father unless we **trust Him.** "Without faith it is impossible to please Him." If we do not trust Christ, He can not even do for us some of the things that He would. Some of the things told in the Bible that Jesus did for others were done because of their faith in Him. In His Word God asks us many times to trust in Him and He gives us many precious promises. God never says anything that He can not do, so these promises become real experiences if we take Him at His word. Can we not take a lesson in God's care from the grass, the flowers, and the birds? They do not fret, but God takes care of them. Will He not much more take care of us?

Often not only boys and girls but grown people, too, are afraid when it storms. When I was a small girl, I remember, I awoke one night when it was storming and became very much frightened as it thundered and lightened. I went over to mother's room and said I was afraid. She said, "You need not be afraid. Just think of that song 'God Will Take Care of You' and go back to bed." I went to bed again and slept peacefully.

When Livingstone returned to England after one of his experiences, the people asked, "How did you dare to do it?"

"It didn't take daring, it took FAITH," was the answer. "I made sure it was the right thing to do. I did my best and trusted the rest to God."

That is a good rule for all of us. Do your best and trust God.

Alma Ramseyer, Normal, Ill.

July 15, 1934

Topic.—God's Wonder Book: Moses, Who Led His People

Heb. 11:24-27

Many years ago God's people were in Egypt, a land not their own, where life was indeed unpleasant. Things were getting worse and worse. The king was afraid that some day these people might become so tired of his cruelty that they would fight against him. Instead of being kind and teaching them to love him, he became more unkind. He kept them very busy and gave them little pay, thinking that then they would have neither time nor money to trouble him. Then, as if that was not enough, he determined that soon there should be no more men among God's people. He would have all baby boys killed. Things did look dark, but the king had forgotten one thing and I am afraid that some of God's people may have forgotten, too. God still loved them and He is great and good enough to save His people from any king. When Moses was a wee baby in his little basket, God had already chosen him to lead these people away from the wicked king to their own land. He caused the princess to be kind to Moses and to give him back to his mother. As Moses grew up, God kept caring for him and finally at just the right time told Moses of His plan. Moses loved God and loved the people and often talked to God about them. Moses not only led the people within sight of their new home, but passed on to them the laws God gave him and had them build a tabernacle in which they might worship God.

Plans for the Meeting

The boys and girls will find pleasure as I did in making a list of especial note concerning Moses. In a very short time my list numbered ten. Here I decided to stop and suggest that the Juniors finish it. Have each Junior supplied with paper and pencil with which to write outstanding characteristics or experiences of Moses. When their lists are completed, transfer to the blackboard the items which seem of the greatest importance and discuss them together. No doubt your list will resemble mine although they will surely differ.

Moses was—1. Miraculously saved. 2. Trained by his mother. 3. Trained in Pharaoh's court. 4. A lover of God. 5. Especially called. 6. Obedient to God. 7. A man of prayer. 8. A man of faith. 9. Brave. 10. Meek.

Questions

1. What was unusual concerning Moses' birth and early childhood?
2. How did God call him to be a leader?
3. Why did God's people need Moses?
4. Name some of the things that made Moses a good leader.
5. Tell of Moses' faith in God.

Daily Readings

Moses, the foundling. Exod. 2:1-10.
Moses' preparation. Acts 7:22.
Moses called. Exod. 3:7, 10.
Moses, the victor. Exod. 12:29-31.
Moses' song of freedom. Exod. 15:1, 2.
Moses, the lawgiver. Exod. 20:1-3.

July 22, 1934

Topic.—God's Wonder Book: David, Who Trusted God. — Acts 13:21, 22

There is no better place to learn of David's trust than in the Psalms. Many of these were written by David. He not only spoke of trust but showed by his life that he trusted God. We all know of the time he killed Goliath. He knew that Goliath was much stronger than he, but he knew too, that God was stronger than Goliath and God would fight for His people. You remember that David, when a boy, took care of his father's sheep. There, too, he trusted God for he said it was the Lord who saved him from the lion and the bear when they came to him in the field. He also trusted God to take care of him when King Saul was angry and tried to harm him. God would have us trust Him to help in our everyday work as David trusted Him.

Plans for the Meeting

You might profitably spend a good deal of time today in finding from the Psalms what David said concerning His trust in God.

Questions

1. What was David's work when a boy? When a man?
2. How does the 23rd Psalm prove that David trusted God?
3. Tell a story from David's life showing his trust in God.
4. How did God reward David's faith?
5. What does God say of David in Acts 13:22.

Daily Readings

David, the shepherd. 1 Sam. 16:10, 19.
David, the musician. 1 Sam. 16:22, 23.
Trust in danger. 1 Sam. 17:32.
Trust when chased. Psa. 3:1-8.
Trusting God's mercy. Psa. 51:1, 2.
A man God loved. 1 Sam. 13:14.

JESUS CAN

The Savior can lift every burden,
The heavy as well as the light,
His strength is made perfect in weakness,
In Him there is power and might.
The Savior can solve ev'ry problem,
The tangles of life can undo;
There is nothing too hard for Jesus,
There is nothing that He cannot do.
The Savior can strengthen the weary,
His Grace is sufficient for all;
He knows every step of the pathway,
And listens to hear when we call.
The Savior can break sin's dominion
The vict'ry He won long ago;
In Him there is freedom from bondage,
He's able to conquer the foe.
The Savior can satisfy fully
The heart that the world cannot fill; ;
His presence will sanctify wholly
The soul that is yielded and still.

—Pacific Workers' Exchange.

THE SUNDAY SCHOOL LESSONS

July 8, 1934

Asa Relies On God

Lesson Text—II Chron. 15:1-12

Golden Text—The Lord is my helper and I will not fear what men shall do unto me. Heb. 13:6.

In our last Sunday's lesson we learned that the united kingdom of Solomon ended in 937 B. C. at his death and that the kingdom was divided between the north with its ten tribes and the south with its two tribes. Jeroboam I, a man of unusual ability, whom Solomon had placed in charge of the laboring men, became the first king of the north. Rehoboam, the son of Solomon, became the king of the south. There never had been any real unity between the two kingdoms at any time. A chain of Canaanite cities had separated them through the reigns of Saul and David.

There were great natural differences between the two kingdoms which are continually reflected in their history. Israel was three times as large as Judah and had twice as many people. The land of Israel was fertile which led to prosperity and finally prosperity led to luxury, deterioration and final destruction. Judah was hilly and barren. The people had to struggle for a living and this tended to keep them hardy and simple in their way of life. Thus Judah lasted from 937 to 586, while Israel only lasted from 937 to 722. Judah also had the holy city, the temple and the Davidic dynasty. The fifty unhappy years that followed the division show the results of disunion. Mutual suspicions, rivalries, wars, civil and foreign, sapped the resources of both kingdoms. There was however, one ruler in Judah who changed the conditions of Judah. This was Asa, the grandson of Rehoboam. He was an able ruler and in his long reign—914-874—he brought peace and wealth to the kingdom of Judah.

The outstanding act, however, of his reign was his reform in religion. Ever since the days of Solomon the people had been worshipping idols which naturally brought religious and moral degradation. But Asa, through the suggestion of the prophet Oded, took courage, put away the idols and reestablished the work of true Jehovah, or, as our lesson says, they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul.

The lesson which comes very strikingly to us today is the place of religion in the life of a nation. We are interested today in national recovery. This can only come to our nation as we come back to God in a penitent spirit and reestablish the altar of faith, consecration and service. Repentance must always precede effective reform. May this lesson, studied by thousands of people in our country, be the beginning of a revival which will lead us back to God.

July 15, 1934

God Cares For Elijah

Lesson Text—I Kings 17:1-7; 19:1-8

Golden Text. — For your heavenly Father knoweth that ye have need of all these things. Matt. 6:32.

It is very important in the study of these lessons to always locate ourselves in relation of the two kingdoms. In the next two lessons we are studying the life and work of Elijah, the prophet. In the kingdom of Judah we leave the reign of Asa and find ourselves in the reign of Jehoshaphat 874-850. During this same time five kings have ruled in Israel and we are now in the reign of Ahab (876-854), the son of Omri. Omri, during his reign had looked around for alliances with other nations in order to strengthen himself against Syria and Assyria. He made an alliance with Phoenicia by marrying his son Ahab to the king of Tyre's daughter Jezebel. Jezebel brought with her not only her masterful qualities of energy, intellect and dominating personality, but also her zeal for her religion which was the Baal cult. So we find in the kingdom of Israel during the reign of Ahab two religions, the one that of Baal who was worshipped with immoral rites which eventually would have its effect on the morality of the Hebrews and the other Jehovah worship which was pure and moral. Israel can not serve two masters, she must make a choice.

One day there came from the desert east of the Jordan like a flash of lightning a valiant and fitting champion of Jehovah called Elijah. He appeared to Ahab and predicted a drought as a curse upon Israel. And then after three years he appeared to Ahab and demanded that he assemble all Israel on Mount Carmel to demonstrate which had the greater power, Baal or Jehovah. We all remember the interesting account of how Jehovah proved Himself superior to Baal, and the Baal prophets were killed. Jezebal, of course, would not allow this revolution to go on without her opposition. So she sent a threat to Elijah which frightened him, and he fled from the kingdom of Israel down south to Beersheba. There he found himself spiritually depressed after his great exaltation on Mount Carmel. He lost confidence in himself and in his mission, and wished that he might die. It was in this condition that we find him in our lesson today. The Lord came to him as he lay and slept under a juniper tree and cared for him tenderly. His regaining of physical strength also brought back his hope and courage and spiritual strength. The great truth of this lesson is the fact that God never forgets us nor forsakes us. We often allow our environment and surrounding circumstances to defeat us and bring us into spiritual despair, but we should always remember that God is loving and kind and cares for his own.

CORRESPONDENCE

North Danvers Church Notes, 3½ miles northeast of Danvers, Illinois. The Christian Endeavor Rally of the C. E. Union of the Central Conference of Mennonites was held at our church June 3, in an afternoon and evening session. Dr. J. E. Hartzler preached at our church in the Sunday morning service, June 3, and also gave the closing address in the C. E. Rally.

On June 10th a number of our young people attended the Retreat held at Meadows, Illinois.

The children's day program, sponsored by the Sunday School and the Junior Church, was held Sunday evening, June 17. The house was filled with an appreciative audience.

The pastor and a few members of his family made a trip through Indiana and to Ohio the first part of June. They attended the Goshen College commencement exercises also the annual Board Meeting of Bluffton College, Bluffton, Ohio. June 24 was the last Sunday of the pastor's twelve year pastorate of the church.

A number of our young people who have been going to college and teaching, are with us for the summer.

Comins Church Notes, Comins, Michigan. After patiently suffering a long period of illness, Mr. J. J. Pletcher quietly passed away at his home early Tuesday morning, May 29th. His daughter, Mrs. Charles Schrock of Elkhart, Indiana, has been spending a week here with Mrs. Pletcher and Roxie, returning to her home last week-end.

Rev. H. E. Ramseyer of the Northern Bible Society of Duluth, Minnesota, was here Sunday evening, June 3, to give us a message on the Bible and Bible Society work. His message was received by a full house.

Last Monday, June 4, Mr. O. L. Stutesman moved to Fairview with his family to be close to his work. He is operating a service station there.

The Young Married People's Sunday School class held their monthly meeting at the Mitchell home last week, making plans for some new work with the class.

The Four County Council of Religious Education held its annual convention at the Episcopal church in West Branch June 6th. A very inspiring service for everyone present. Seventeen of the people of our vicinity attended the all-day service.

Mr. and Mrs. C. E. Barnes took their son Buddy to the hospital in Owosso for a medical treatment for his side. Mrs. Barnes remained there with her daughter for a week, returning home last Sunday.

We held our Children's Day service Sunday morning, June 10th. The program was divided into three parts; the Children's Day service first, then a promotion service of the Sunday School students to be promoted, and closing with a decision service. It was a very impressive service well carried with the help of the children.

The baccalaureate service for the Mio High School graduating class was held Sunday evening, June 10th, at the Mio Methodist church. The largest class in the history of the school. Forty-one members are graduating this year. Helen Schmid and Glenn Tanner, members of the Comins church, are among the graduates. Rev. Frank R. Mitchell delivered the address.

Weather conditions here have been quite favorable for the growing season of the gardens, for the last few days we have been having showers to keep them well watered. We are hoping that it may continue through the summer that way.

JOTTINGS

Most Mennonites are familiar with the "Hutterites," a Christian commune that in all but its communism is closely related to the Mennonites. At the meeting of the General Conference held in Freeman, S. D., some ten years ago many of the delegates had opportunity to see this unusual body of Christians at close range when they visited the Wolf Creek Colony. The following extract from the Freeman Courier gives some interesting information concerning a similar group in Europe:

Rev. Joseph Stahl of the Lake Byron colony received a letter from Dr. Arnold Eberhard and he says among other things they went through all kinds of trouble lately. Germany gets so militaristic that they are forced to move. In January, 1934, their school was closed. Nobody is allowed to join the colony anymore so they looked for a new place. Switzerland did not allow them to come unless military service is promised. In Switzerland there are seven colonies that helped them much with food, but they are so much different. They are more like the Roppish colony in Pennsylvania, do not have married members. The Eberhard colony finally found a little country that invited them, it is the little Principality of Lichtenstein not far from them. Hans Hut and Jacob Huter worked here and Frank the First rules it now. He has not a soldier. Forty-five persons of the Eberhard colony moved on a rent farm in Lichtenstein, and seventy-five are still at the old place. All the young folks moved on the new place because of the school.

Sister Frieda Kaufman, the supervisor of the Bethel Deaconess Home and Hospital, Newton, Kansas, plans to carry out a long cherished desire and visit Europe this summer. Sister Frieda and her party will visit friends and relatives in Europe and she will have opportunity of observing how work in her line is carried on in several parts of the Continent.

The Christian Endeavorers of the Wadsworth, Ohio, church of which Rev. Wilmer Shelly is pastor, visited and gave a program in the Dalton, Ohio, church of which Rev. Austin Keiser is pastor. This program was followed by a sermon by Rev. Shelly.

The problems of the Mennonite Sunday Schools in Kansas were given by a number of speakers at the Fiftieth Anniversary celebration of Mennonite Sunday Schools in Kansas, held in the First Mennonite Church of Newton, Kansas, Rev. G. N. Harms spoke of the type of music used in the Sunday Schools of the early days. Rev. P. P. Wedel told of Sunday School programs during the past twenty-five years, Rev. S. M. Musselman spoke of Present Problems, and Dr. J. H. Langenwalter's theme was "A look into the Future."

Readers of The Mennonite and Christian Evangel will join in expressing our sympathy to Rev. J. E. Entz of the First Mennonite Church of Newton, Kans. They will also express sympathy to Rev. C. H. van der Smissen of Newton; both of these brethren have suffered the loss of their beloved wives through death.

Easter brought an unusual sight to the Mennonite colonists in Paraguay when a thousand Bolivian prisoners were escorted through the Colony by their Paraguayan guards. During the war between these countries Paraguayan soldiers have been passing through this territory and at times the colonists have been subjected to various kinds of annoyances, such as are common with troops in many places.

Twenty-five graduates were granted diplomas at the commencement of Freeman College, Freeman, S. D., May 22. Freeman College is a Junior College, supported by the Mennonites of South Dakota and neighboring states.

Berne, Indiana, reports a hail storm in which the hail stones were so large and so numerous that farmers were able to scoop up enough of them to freeze a making of ice cream for the family dinner. However, the storm is said to have been a good thing since a soaking rain accompanied the hail.

The Mennonite colonists in Paraguay recently were made happy because of the importation of a considerable number of horses into the colony. With horses or mules it is possible to transport goods to market in four to five days. With ox cart, the usual means of transportation, the same journey required seven to eight days.

It is reported that Tabor College, a Mennonite institution at Hillsboro, Kans., does not expect to open its doors next fall. This is another evidence of the hardships that go with the depression which, we are told, is rapidly fading. Many of the institutions throughout the country that have been unselfishly ministering to the educational and benevolent needs of the people are in the same situation of uncertainty and the prospect of their recovery is gloomy, to say the least.

Dr. J. E. Hartzler, former president of Witmarsum Theological Seminary of Bluffton, Ohio, who spent a year teaching in the Orient, will again return to become a member of the teaching staff of the Near East School of Theology at Beirut, Syria. He expects to leave Bluffton in August. Mrs. Hartzler and their daughter Helen will accompany him.

Twenty-six seniors received degrees at the commencement of Bluffton College, Bluffton, Ohio. Rev. A. S. Rosenberger of Quakertown and president of the Eastern District Conference, was the commencemet speaker. The exercises were held in the First Mennonite church of that place. There were many commencement visitors from several states.

Professors Smucker and Herschler of Bluffton College are in the eastern part of Pennsylvania on college business. Both were able to attend the meeting of Bluffton College students and former students, held in Zion Mennonite church, Souderton, Pa.

Eighteen members of the graduating class of Bethel College, Newton, Kansas, were granted degrees at the commencement this year. The commencement address was given by Rev. Albert Penner, a former student and graduate of Bethel College and at present pastor of the Jonathan Edwards Congregational Church at Northampton, Mass. Former president Calvin Coolidge was a member of this church during Rev. Penner's pastorate.

The Ministers' Meeting of the Eastern District Conference will be held at Bertolet's Meeting House, Frederick, Pa., on June 25. The gathering will take the nature of an outing for the ministers and their families. The program will consist of a recreational period arranged by Paul Shelly. Rev. Carl Landes will review the book: "Ministers Present Arms." Rev. A. J. Neuenschwander will conduct the Evening Meditation.

TREASURER'S REPORT

of the Emergency Relief Board for the Month of April, 1934

RUSSIA:—Jac. H. Schroeder, Canton, Kans.. $10.00; Edward Esau, Whitewater, Kansas $10.00; A friend, Elbing, Kansas, $30.00; Mrs. Kreb by Rev. J. M. Regier, Reedley, Calif., $1.00; Herman Rogalsky, Goessel, Kansas, $5.00; San Marcus Mennonite Church by J. J. Dueck, Paso Robles, Calif., $10.00; G. H. Willms, Newton, Kans., $12.50; Gustav P. Regier, Newton, Kans., $5.00; P. M. Claassen, Newton, Kans., $10.00; J. T. Reimer, Whitewater, Kans., $6.00; Edward Esau, Whitewater, Kans., $10.00; David J. Becker and Friends, Aberdeen, Ida., $50.00; Mr. and Mrs. G. W. Harder, Benton, Kans.. $3.00; John Epp, Whitewater, Kansas, $20.00; Ebenezer Church, Mountain View, Okla. $3.00; Jacob Thieszen, Marion, S. D., $10.00; J. A. Richert for C. C. Sperling, Burrton, Kansas, $5.00.

HARBIN:—P. J. Klassen, Hillsboro, Kans., $25.00; Bethany Church, Freeman, S. D., $50.00; A Friend, Basil, Kans. $1.00; Salem Church Mission, by Will J. Senner, Freeman, S. D., $49.56.

CANADA:—From a Friend, Odessa, Washington, by M. J. Galle for J. J. Bueck, Laird, Sask., $5.00.

LEPERS, INDIA:— Eden Church Sunday School Birthday Money by John Funk, Inola, Okla., $15.00.

GENERAL FUND:—Friends, Turpin, Okla., $10.00; Bethel S. S., Inman, Kansas, by J. H. Neufeld, $30.81; Emmaus Church, Whitewater, by J. A. Busenitz, Elbing, Kans. $76.20; Christian Church by J. B. Stucky, Moundridge, Kansas, $33.00; West Zion Church by D. W. Galle, Moundridge, Kansas, $30.00; Tabor Church by Henry Frey, Goessel, Kansas, $12.00; First Mennonite Church, Upland, Calif., by H. H. Reimer, $7.13; Bergthal Church, Pawnee Rock, Kansas, by H. C. Schultz, $15.53; Herold Church, Bessie, Okla. by J. A. Harms, Clinton, Okla., $8.75; Bruderthal Church, Hillsboro, Kans., by John N. Funk, Marion, Kans., $27.00; Los Angeles Emanuel Church by P. Kliewer, $2.25; Mennonite Church S. S., Halstead, Kans., by Owille Haury, $32.87; Buhler Mennonite Church by J. B. Regier, Buhler, Kansas, $16.72; First Mennonite Church, Mountain Lake, Minn. by H. T. Wiebe, $23.40.

SUMMARY TOTALS: — Russia, $200.50; Harbin, $125.56; Canada, $5.00; Lepers, $15.00; General Fund, $325.66. Total $671.72. — Disbursements, $1642.65.

Gratefully acknowledged,
Peter H. Unruh, Treasurer.

DEATHS

Fetters.—In Perkasie, Pa., on February 14, 1934, Garrett Fetters, aged 79 years, 3 months, 21 days. Interment on the 18th, at Dublin. Services by Rev. A. M. Fretz.

Horne.—On March 27, 1934, at the Home for the Aged, Frederick, Pa., James A. Horne, aged 64 years, 8 months, 18 days. Interment on the 31st of March at Springfield. Services by A. M. Fretz, assisted by A. S. Rosenberger.

Kilmer.—On April 7, 1934, near Bedminsterville, Pa., Willis K. Kilmer, aged 48 years, 9 months, and 21 days. Interment on April 12th at Nockamicon church. Services were held at the Deep Run church by the Rev. A. M. Fretz, assisted by Rev. Gilds.

George.—On April 2, 1934, at the home of her daughter and son-in-law, Mr. and Mrs. Clinton Fretz, near Trumbowersville, Sarah Ann, nee Seibert, widow of James George, aged 82 years and 5 months. Rev. A. M. Fretz and J. B. Swartz conducted the funeral rites on the 8th of April. Interment at Ridge Valley.

Moyer.—On April 15, 1934, Annie, nee Detweiler, wife of Levi S. Moyer of Chalfont, Pa., aged 68 years, 8 months and 20 days. While in failing health for some time, her leave taking came very unexpected while on a visit with her husband and two daughters, to a daughter and son-in-law, Mr. and Mrs. Dr. Abram Eberly of Lancaster, Pa. Interment on the 19th at Deep Run. Rev. A. M. Fretz was assisted in the services by the brethren Gottshall, Unruh, Boehr, and Swartz.

Effrig.—On May 13, 1934, near Blooming Glen, Pa., Clarence Franklin Effrig, child of Clarence H. and Mae S. Myers Effrig, aged 2 months and 19 days. Funeral services May 16th, by Rev. A. M. Fretz and J. E. Wildasin, at Dublin.

A CHRISTIAN MOTHER

Anna Rempel Dyck

Mother had many friends, now scattered throughout various parts of the United States and foreign countries who, I believe, will appreciate a brief sketch of her life. As her son I consider it a privilege to pay tribute to her outstanding life of unselfish Christian service.

Our mother was born in Gnadenfeld, South Russia, 1853. Her father was a trusted village counsel and had charge of the charity and orphans' funds. Her mother was very active as a social worker and enjoyed much singing with her five daughters.

At the age of twenty she married Peter A. Dyck, the son of a merchant in Pordenau, a village not far distant. Two years later they moved to Wohldemfuerst, a village situated between the Black and the Caspian seas near the Kuban river. It was father's desire to become a farmer, since mercantile business was distasteful to him. Here mother was very active in her family.

Five boys were born in this new home, including the writer. Although twelve years of age when our parents left the old country, I nevertheless still can clearly visualize the large house tinted in white with a thatched roof and high gables, a large barn which was connected with the house by means of an enclosed hallway and kitchen. There were towering poplar trees shading the buildings and the playground where we boys spent many happy hours.

The front yard orchard and the village road were separated by a home-made wooden fence (geflochtener Zaun). The family orchard contained an unusual variety of fruits and berries. Father also raised some excellent table grapes.

Here father and mother joined the Mennonite Brethren Church. There were many fine men and women, including the village teachers, ministers, evangelists, and others who frequently came to our home. Without much commotion or hesitation it was mother's custom to speedily and cheerfully serve luncheons to friends and callers. These refreshments were seasoned by her with words of encouragement and Christian advice. On several occasions converted Russians who were persecuted by the government on account of their faith gathered in our home at midnight in secret prayer meetings. Since my earliest recollections mother's faith, conviction and Christian love included men and women not only of her church but of any denomination.

In 1893 father realized that he had five sons who might become subjected to military service. He therefore sold his home in order to leave for America. The trip was so full of experiences and thrills that a long chapter would be required to tell the story. There was the tricky Jew in Warsaw who called in the police at midnight to frighten us, forcing father to pay him 25 Roubles. Mother had a traveling bag, home-made, for each of the five boys, ranging from three to seventeen years old, the size and load according to the physical strength. Each was responsible for his part and we moved in military order, mother in command. She, of course, had her share, including some flower plants, which she carried to the new world. To her end she much appreciated flowers. During her last three months when she could hardly see her flowers on account of failing eye-sight, she still attended to them with touching tenderness.

The beautiful city of Berlin; twelve days quarantine in Hamburg; eleven days on a rough ocean; the thrill of the New World; the green immigrant in Kansas, how clearly we remember all these experiences.

Dietrich Claassen of Hillsboro, a friend of our family, gave us a most cordial welcome.

Very memorable years were spent near Bethel College, Newton, Kansas. Here father purchased a modest farm of eighty acres without a tree or building. With very little money reserve it required much faith and hard work on the part of our parents to support the family.

Here again relatives and friends, professors and students from Bethel College were friends of our home. Such men as President David Goerz of Bethel College, Prof. C. H. Wedel, P. A. Penner, and others joined our family circle. There are former students scattered in all parts of the world whom mother not only served with a home-made "Zwieback," but also inspired him for higher Christian ideals.

An elderly Mennonite mother called at our home with the advice that a few pennies be saved and that our parents should guard against any of the boys running away from home. There has never been the remotest indication that any of the boys had a leaning in that direction at any time. The unfailing love and devotion of our mother, the home atmosphere, and the interest in many social and Christian activities was a bond which always held us together.

One of her greatest sorrows in life was the drowning of her oldest son, Abraham, twenty-one years of age. Since coming to America he was the pride and the moral and financial support of his parents. Every Saturday he brought his earnings to mother, at which time he encouraged the younger brothers to be good and obedient to the parents. On one occasion he even promised each one a watch if we were found worthy.

In 1902 father saw an opportunity to improve his financial status by selling his little farm and settling on a larger one near Gotebo, Oklahoma. This venture was full of grief and financially a set-back. During our three-year experience our crops were destroyed by hail one year; there was a drought the next year, and the third crop was lost through ground hogs and an unscrupulous tenant. However, here again we had a fine circle of friends, although belonging to different churches, our home was a common meeting ground.

A young evangelist came to our church and our home. One day mother told him that to her observation he was not using the word "Jesus" enough in his sermons. This suggestion was appreciated by him and a marked improvement in his preaching was the result.

In 1905 mother was seriously ill and a trip to California was contemplated as the only chance for her recovery. Although she was very sick during the trip, she immediately began to improve in health after we landed in Los Angeles. In California our parents enjoyed in many ways the twilight of their life.

In 1914 mother had the unusual joy of going to Europe and visiting her brothers and sisters, in company with father, John, and Martha. This was probably one of the crowning events of her eventful life. In her appreciation she wrote a booklet entitled "Our trip to Europe in 1914," in German.

All her brothers and sisters from a family of eight children have gone to their reward with the exception of a younger brother. Johannes Rempel, in Germany. This brother has been unusually true to her and has written the kindest letters breathing love and devotion.

Our dear father died shortly after returning from Europe. During a three-week period of serious illness mother sat by his bedside night after night, singing to him with her clear voice, making use of some of the 200 or more German chorals and songs she knew from memory.

Since father's death mother and sister Martha have lived together in the happiest relationship that can possibly exist between mother and daughter. Martha from her early youth was afflicted with some ear trouble. After her high-school training Martha was urged by mother to prepare for teaching, trusting God to restore her hearing. During her study her condition was much improved. Again mother urged to move to Glendale to obtain a school appointment. Also in this there was success. In Glendale she spent the ten last years, happy and always active.

Every Christmas was a memorable event in her home with all children and grandchildren. Her eighty-first birthday was observed in February with some of her friends. She was unusually happy and thankful. It is my impression that she was never more radiant in her joy, not knowing it would be her last on earth.

Mother was very sympathetic with lonesome, sick, and destitute people. She was instrumental in sending considerable sums of money to starving relatives and other Mennonites in Russia. Although she was at all times prepared to meet her Lord, she wanted to stay with us a little longer, especially on account of Martha; this was evidenced by the very keen interest she had in every worthy activity.

In spite of her limited eyesight she wrote an autobiography of several hundred pages during the last few years which has not been finished. She firmly believed and trusted that her condition would be improved in order to finish this work.

Her last illness had its inception immediately following Easter. She suffered from almost complete insomnia and circulatory failure. During the last four days she was unconscious. A few days before her death she called all members to her bed and offered a most fervent prayer. Her last words were "Safe in the arms of Jesus."

She went to her heavenly home on May 23rd, at the age of 81 years, 3 months, and 12 days. She is survived by one daughter, four sons, and six grandchildren, all of whom live in the immediate vicinity of Los Angeles and Glendale.

Rev. H. J. Krehbiel, Rev. D. D. Eitzen, and Rev. Hunter officiated at the funeral which was held in Glendale, May 26th.

Her life has been my greatest inspiration and her memory shall remain my dearest possession.

P. R. Dyck.

Mrs. Henry Freidinger died at her home on West Peoria Street, Washington, last Thursday afternoon, after a several weeks' illness, at the age of 75 years, 3 months, and 28 days.

Mrs. Phoebe Rediger Freidinger, daughter of Benjamin and Barbara Rediger, was born February 9, 1859, west of Washington. On March 20, 1894, she was united in marriage to Henry Freidinger. There were no children born to this union. Her husband preceded her in death on August 5, 1918. On June 2, 1907, she united with the Calvary Mennonite church and was always faithful and active in Christian service. She was especially interested in mission work and gave very liberally toward its support. She leaves nephews, nieces, and many friends to mourn her departure, all of whom have been inspired and enriched by the influence of her life.

The funeral was held from the Freidinger family home at 2 p. m., Sunday, with the Rev. Ben Esch and the Rev. Valentine Strubhar of Calvary Mennonite church officiating. Burial was in Glen Dale cemetery.

Willis Seaman.—Mr. Seaman died at his residence with his son in Washington, on Tuesday morning. Mr. Seaman had been in failing health for some time.

Mr. Seaman was born near Farmdale, December 14, 1865, the son of Thomas and Lucinda McNutt Seaman, He was married to Emma C. Nelson in 1892. The family made their home in various cities throughout Illinois until ten years ago, when he moved back to Washington. He is survived by his widow and five children: Mrs. Leva Saye of Claremont; Mrs. Edith Ray of Chandlerville; Julius Seaman of Metamora, and Clarence and Harold Seaman of Washington. Two children preceded him in death. He is also survived by a brother, James, in Parsons, Kansas.

Mr. Seaman was a member of the Calvary Mennonite church.

Funeral was conducted from the Habecker funeral home at 1:30 o'clock Thursday afternoon and at two o'clock from the church. Rev. Valentine Strubhar and Rev. Ben N. Esch officiated. Burial in Glen Dale cemetery.

Joseph J. Pletcher, the eighth member of a family of eleven children, was born in Whitley County, Indiana, on January 8, 1853, and died May 29, 1934, at the age of 81 years, 4 months and 21 days. While in his youth he with his parents moved to Elkhart County, Indiana. There he grew to manhood and during this time he accepted Christ as his Savior and united with the Mennonite church, to which he was always a loyal member. While in middle life he traveled much in the central and western part of the United States which helped to give him a wide and varied experience. He with his wife and son moved to Oscoda County, Michigan, in the summer of 1904 and bought an unimproved piece of land from which, through hard work and pioneering, they developed their present home. He always took much interest in the welfare of the community. When the township in which he lived, was organized he named it Clinton.

Those who survive him are his wife, Nora, and three children, Mrs. Charles Schrock of Elkhart, Indiana, Frank of Fairview, and Roxie at home. He also leaves two brothers, Abraham of Goshen, Samuel of Lowell, Indiana, and one sister, Mary Kauffman of New Carlisle, Indiana, five grandchildren, and four greatgrandchildren.

Funeral services were held Thursday afternoon at the home and at the Fairview church. Rev. Menno Esch officiated, assisted by Rev. Frank Mitchell. Interment was made at the Fairview cemetery.

Gone! and left us, O so lonely!
But we know your pain is past,

We would wish you with us, only
That you suffered so at last.

Brave and quiet to face the knowledge
'Twas the end of life for you,
With the same undaunted courage
You faced new problems all life through.

Keen and steady, man of honor,
Is the tribute neighbors pay.
We who loved you so, would offer
Undying faith and love today.

Gone! But you have left us only
For a better world above;
There to wait our coming over,
Resting safely in God's love.

MARRIAGE

Gahman-Mill.—By Rev. A. M. Fretz at his home in Perkasie, on December 23, 1933, Mr. Norman S. Gahman and Miss Ella Mae Mill.

Mill-Hockman.—By Rev. A. M. Fretz on February 10, 1934, Mr. Walter Mill and Miss Helen B. Hockman, both of Dublin, Pa.

Lake-Wismer.—By Rev. A. M. Fretz on May 26, 1934, Mr. Watson D. Lake of Buckinham, Pa. and Miss Ida M. Wismer of Plumsteadville, Pa.

Landes-Moyer.—By Rev. A. M. Fretz on May 30, 1934, Mr. Paul T. Landes of Pipersville, Pa., and Miss Lizzie Idella Moyer of Doylestown, Pa.

THE CONFERENCE OF THE CENTRAL CONFERENCE OF MENNONITES

The 1934 Conference of the Central Conference of Mennonites will be held August 24-27 in Danvers, Illinois. The meetings will be held in the new community hall in Danvers. The six Mennonite churches in the district are entertaining the conference. The program committee met on Friday, June 15, at the Carlock Mennonite church to arrange the program. The general plan of the program followed is to represent the Conference activities and institutions at the different sessions. These conferences usually are not only an inspiration, but also a great encouragement to the workers of the conference.

MENNONITE YOUNG PEOPLE'S RETREAT FOR 1934

Goshen, Indiana, June 21, 1934.

Dear Pastors, Sunday School Superintendents, and Leaders:

The 1934 Mennonite Young People's Retreat will be held at Shipshewana Lake near Shipshewana, Ind., beginning Monday evening August 13, and closing Tuesday noon, August 21.

A strong faculty is being secured to lead the young people in their annual Retreat. Opportunity will be afforded them for definite Bible study, and for careful study of present-day problems and life as the younger generation meets it. Consecrated Christian life and service on the part of each Retreater is the desired goal from the 1934 Retreat.

The sunset services will be given by Rev. Jesse N. Smucker, Smithville, Ohio, on the general theme "Meeting The Master." A course of study in the Psalms will also be given by Rev. Smucker.

Rev. Wm. B. Weaver, Danvers, Ill., will give two courses. Retreaters will be divided into older and younger groups. The older group may choose the course "The Kingdom of God in the New Testament." The younger group will receive a course introducing the Bible as a whole; how we got our Bible; how to study the Bible, etc.

Dr. H. C. Lehman, Goshen, Ind., will offer a course in World Missions to the older group, and a course in New Testament study to the younger group.

Dr. E. L. Harshbarger Newton, Kans., will offer a course in Modern Social and Political Movements: Communism, Fascism, Socialism, with a study of the Peace Problem for the older group, and a course in Christian Citizenship for the younger group.

Prof. H. W. Berky, Bluffton, Ohio, will offer a course related to the subject of Science and Religion for the older group, and a course in Nature Lore for the younger group, bringing out God's care of his world.

The registration fee will remain at $2.50 per person, including the ground privileges. Cottages can be secured through the Retreat Chairman. Other details will be given shortly in a bulletin.

Kindly announce this Retreat, and have a large group of your young people present to benefit from this fellowship and study.

Rev. Earl Salzman, Treasurer.
1934 Mennonite Retreat Committee.
Rev. G. T. Soldner, Chairman.
Rev. R. L. Hartzler
Miss Leona Stahley
Mr. Don Smucker

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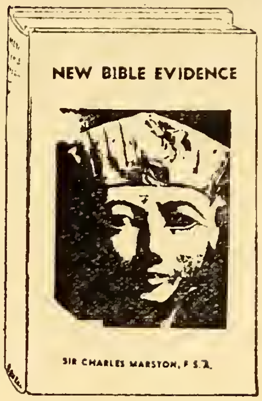

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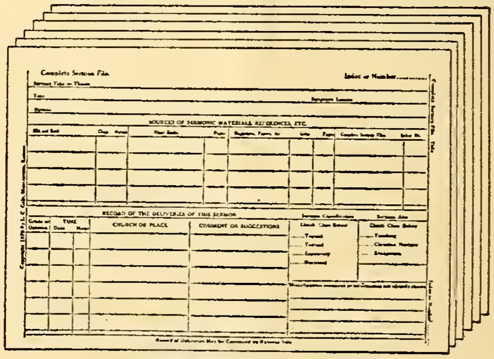

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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, JULY 17, 1934 No. 14

EDITORIAL

CHRISTIAN BELIEF

After a study of the international Sunday School lessons on the life of Jesus according to the gospel of Matthew, the writer is impressed with the question as to what will be the ultimate effect of the study of these lessons upon Christian life. We hear a great deal of emphasis placed upon what we believe. What is our Christian belief after having carefully studied again the life and teachings of Jesus? Have we simply informed our minds concerning the historical Jesus, so that we might now give a more detailed account of His life, or have the facts concerning His life developed deep convictions which will guide our lives? Some one has suggested a process which should go on in the life of the individual in the study of any subject. I should like to suggest this process as we have now studied the life of Jesus.

First is to gather the facts. It is very important that an individual should know the life and teachings of Jesus so that we might speak of it intelligently. He should be able to take an ordinary examination on the subject studied. But something should be done with these facts. The second step in the process is to brood over these facts. This can now be done by every Sunday School pupil that studied the life of Jesus the last six months. We should think over these facts and brood over them until they become deep convictions of our lives. This is true Christian belief. We only believe what Jesus said and did and was. When we have brooded over the facts sufficiently that they have become our own deep convictions, then the next step will necessarily follow. There will come to us as there came to the prophets and to Paul and even to Jesus an illumination, a consciousness of a call, the preparation for which lies in the facts gathered and in the deep convictions formed. Our belief shall then be practical, for it shall push us out into a life of consecration and unselfish service. The last step will then naturally follow, the verifying of our belief in actual life. Jesus said, "He that willeth to do my will shall know the teachings." We have now studied six months. We are thinking seriously over these facts of Jesus' life and teachings, we shall receive a very definite call to a larger consecration and service. May we then go forth to verify in life and experience so we might say with Paul, "Nevertheless I live, yet not I, Christ liveth in me." —W.

DENOMINATIONAL MERGERS

The recent merging of the Evangelical and Reformed churches under the name Evangelical Reformed means the combination of two important bodies of Christians who will function with greater effectiveness in the future. It is one of the signs of the times indicating that denominations are beginning to realize that a great deal of strength in men, means and interests may be made more effective when under one great body. Such unions have been in the air for some time. The union of the Disciples and the Congregationalists, some months ago, seems to have worked out satisfactorily. Here we have examples of several bodies with slight historical relation finding it to their advantage to merge. The pity is that the lesser separated bodies, those who bear the same name and have the same historical ancestry, are the less ready to find ways by which they can forget minor differences and work together as one great body. The many duplications in churches and institutions of the same family only keep up things that should have been forgotten years ago and result in the waste of time, money, and effort that might be spent to greater effect were they to work together. Small bodies are jealous of their identity and continue to sacrifice the possibility of greater results in the building up of the kingdom of God in the interest of their own independence which, after all, is their greatest handicap. —G.

BOOKS FOR PARAGUAY

Several issues ago we noted that Rev. C. E. Krehbiel, editor of the Bundesbote, Newton, Kansas, was collecting catechisms of the General Conference to be sent to the brethren in Paraguay who are in need of such literature. Let us remember that those of our brethren who have lately come from Russia and settled in the desolate wilderness have all the hardships of a pioneer life to face and opportunities for securing printed matters are limited. These people have been accustomed to culture and many of them have had the advantage of higher education before unfortunate circumstances overtook them in their native country. No doubt anything in the line of good reading in the German language would be very welcome to them. Rev. Krehbiel reports having received a considerable number of catechisms which are to be forwarded. It occurs to us that other literature of a Christian nature would be gratefully received by these brethren in South America. Why not enlarge the selection and send them other surplus literature we may happen to have? In the transition that has taken place in many of our churches the German books in the Sunday School libraries are not used now. Might not these discarded Sunday School libraries, now only catching dust, be put to the best possible use by sending them to the Mennonite colony in Paraguay? We, of this country, have opportunities to read everywhere. Scarcely a home that does not possess its quota of books and in every city and town there are great libraries open to whoever cares to use them. Imagine a life of hard work struggling for a living in a country in which about the only things for use are those carried there in a hand pack by the settlers. Surely books, in such cases, would be few and yet the yearning for them would be strong. Why not, then, find a way by which unused books that these people might use could be brought to them? —G.

CAESAR'S DUES; GOD'S DUES

Mrs. S. P. Preheim

This is Memorial Day. On the main street, in front of every business place and professional office, a large flag is flying. Cars and pedestrians are constantly passing our home, which is only one block from main street, hastening to obtain a good position from which to view the parade which will pass down main street to the college auditorium, where a program will be given, including a speech, memorializing, eulogizing, and heroizing all who willingly fought for their country. And in five weeks there will be a similar, or even greater, demonstration of patriotism.

"Render therefore to Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21. All morning the above passage has been ringing through my subconsciousness, and I shall celebrate Memorial Day by writing this short meditation.

"Render therefore," these are the words of Jesus Himself, spoken to His disciples and especially to His enemies who would "catch Him in His words," by requiring an answer to their question: "Is it lawful to give tribute to Caesor, or not?"

Christ's answer reveals unto us two things. First: That man has a two-fold duty. A duty toward the state, and a duty toward his God; and second, that "tribute" includes more than money paid as taxes,; Webster substantiates this statement, for we read: "Tribute — a contribution made in token of service rendered, or as that which is due or deserved." The first has long since ceased to be a question for debate; but the second thought is very vital. Just what things belong to Caesar (the government), and what to God?

I. What should we as Christians render to Caesar?

1. TAXES? Yes. Christ as our example paid the tribute money required by the Roman government of His day, "Lest he should offend them" (Matt. 17:27). But some one may protest: "The taxes are too high; they are unjustly apportioned; they are unwisely spent," etc. We are responsible for the justice or injustice of the apportionment and spending of the money only in so far as we have a voice in such matters. Christ had no pangs of conscience in paying His tribute money, though He knew the Roman government maintained vast armies.

2. SUBJECTION — OBEDIENCE. Romans 13:1 we read, "Let every soul be subject unto the higher powers"; and 1 Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake." Although the powers that be are ordained by God," they are not all controlled by Him, and I'll admit there are laws which, according to the judgement of many people, are vastly unjust, as the financial condition of our country today proves. This injustice has aroused and is arousing people to defiance of the law, as shown in "The Farmers' Holiday Movement," "Milk Wars," "The Halting of Foreclosures," etc., causing people to take the law into their own hands. Many ask themselves: "Are we Christians required to submit to such injustice?" We are. There is only one exception, "We should obey God rather than man" (Acts 5:29). When man-made laws interfere with our relationship with God, or prevent our carrying out God's plan for us, we should obey God rather than man. I have especially in mind conscription, our being forced to participate in war. We shall deal with this later.

3. SERVICE — or moral support in voting and office holding. I think there is no question on which there is such a wide range of differences of opinion among Christians as this one. Some consider it a solemn duty that dare not be refused or neglected, others consider it an opportunity to improve or ignore, as it suits their pleasure or purpose, while there are still some Christians who consider government "the world," and as such shun every contact with it. I shall refrain from commenting on each one separately and state only the conclusion of my meditation on this subject. Christians are the salt (preservative) of the earth (Matt. 5:13). All governments need the moral support which only Christians can supply. Many offices offer an opportunity for witnessing for Christ and for the serving of humanity. But there is the grave danger of neglecting these opportunities and using the position for selfish ends. "In all things He (Christ) should have the preeminence." If our political aspirations and obligations become preeminent, and Christ has to take second or third place in our lives, we have rendered to Caesar the things which do not belong to him but to God.

4. SUPPLICATIONS — or spiritual support for those in authority. In I Timothy 2: 2 we are exhorted to pray and intercede for those in authority. This is not only a privilege, but a duty. A duty which we as Christians so often neglect. It is so much easier to find the mistakes of those in authority than to pray intelligently. Yet we are commanded to bring this tribute to Caesar.

II. What shall we as Christians render to God?

1. TRIBUTE MONEY. Jehovah demanded of the Jews the tithe. Shall we, to whom "grace did much more abound," render less? But we argue: The ten tenths of our present income is insufficient to supply the "necessities" we were accustomed to. We need to read again Mal. 3: 10 and Matt. 6:33. We have no more right to withhold God's tribute money, than Caesar's, though the one is a free will offering and the other a requirement.

2. SUBJECTION or Obedience. Absolute and without exception. Obedience to the moral laws of God; the commandments of Christ, and the promptings of the Holy Spirit. This is the only way in which we can fulfill the plan of God for our lives. For His ways and thoughts are much higher than ours. (Isa. 55:9). A deliberate disobedience is the most dangerous, sometimes even disastrous, experience a Christian can have, and one which no real Christian will ever repeat. Complete consecration, and a knowledge of the promises Christ has left to those who keep His commandments, help to make obedience a pleasure instead of a burden.

3. SERVICE. — "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1. The reasonableness of this demand is easily perceived when we consider the fact that our bodies belong to God by right of crea-

tion. The government that demands the bodies of its citizens (our boys) in order to mutilate them for life, or make of them dead sacrifices for the glory of the State, demands that to which it has no right. War not only destroys the bodies, but also the souls of its victims, by making of them murderers. The souls belong to Christ by right of redemption. The body, the soul, the life come from God and belong to Him. Conscription is absolutely wrong. The choise must be left to the individuals as to whether they would present their bodies a living sacrifice to God's service, or a dead or dying sacrifice to Caesar's.

5. WORSHIP, born by the union of gratitude and love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. 22:37. "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God," Eph. 5:19-20. Thanks be to God for His unspeakable gift (Christ). To God and His Christ and His Kingdom belongs the first place in our affections, in our whole being. Oh, worship the Lord in the beauty of holiness!

"Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

TEMPTATION (III) HOW OVERCOME

Rev. R. L. Hartzler, Carlock, Ill.

After all, the really important thing in relation to temptation is to overcome it. It is well that we should consider, as we have previously done in this series of discussions, the nature of temptation, its physical and spiritual basis, and the various forms of temptations which assail us. But these considerations are chiefly significant and helpful in so far as they enable us, by better understanding our temptations, to more effectively cope with them. Paul's exhortation to the Roman Christians and to us is, "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). That is the crux of the matter, — "overcome, conquer, prevail." But how? That is the question which must needs engage our attention. In offering the following suggestions as helps in overcoming, the effort will be made to be entirely practical.

(1) Positive Christian Living

The first thing in which we can all exercise ourselves is positive Christian living. Paul said, "This one thing I DO" (Ph. 3:13). There were many things Paul knew he should not do, but he speaks rather of the other side of the case, in terms of positive rather than negative living. There is great virtue in so doing. We have recently been subjected to the contention that the repression of desires and impulses is contrary to nature and consequently is unhealthful. The fallacy of such reasoning is now being rendered apparent in the experience of many who succumbed to it. But, while repression and self-restraint are not necessarily unhealthful, they are nevertheless difficult. It is so much easier to live a good life by exercising one's self in the things that are good than it is to live virtuously by continually struggling against the things that are wrong. Negative living represses the will in the face of evil, while the other releases the will in the field of good.

Positive living means filling one's heart and life so full of good that the things of evil are crowded out. There are two ways of so doing, the first of which is constant communion with God. A prayer life which is one of regular communion with God and not merely a continual asking things of Him, is a potent factor in positive living. We have doubtless all realized the power of the presence of some virtuous person in helping us to be at our best. How much more the conscious presence of our Heavenly Father in His infinite purity and righteousness can fortify us against the attack of evil.

"There is a place of quiet rest,
Near to the heart of God;
A place where sin can ne'er molest,
Near to the heart of God."

For this reason we should daily subject our spirits to the conscious presence of the Most High, and this had best be done in the morning. It has well been said that "a half hour of communion in the morning will save an hour of confession at night." The Psalmist must have realized this; for he said, "In the morning will I direct my prayer unto Thee, and will look up" (Ps. 5:3).

In the second place, positive living means faithful and earnest activity in worthy enterprises. Loyalty to a cause and enthusiasm for its promotion are a great moral and spiritual safeguard. The answer of Nehemiah to those who tried to divert him from his purpose is both an example and an exhortation to anyone who would resist the allurements from the course of virtue, or of duty, — "I am doing a great work, and I cannot come down" (Neh. 6:3). In the light of this truth, what must be the measure of the tragedy of purposeless living which is forced upon millions of folks in these trying times!

Positive Christian living, which is the result of constant communion and high endeavor, accomplishes two ends. For one thing, the person who so lives escapes many temptations which befall others. We noted in a former meditation in this series, that increase of power, even spiritual power, brings an increase of temptations. Let it be noted now that this increase is in point of intensity, rather than in number. Positive living does not reduce the force of the temptations one meets, but it does reduce the multiplicity of them. Any one who travels fast and loose upon the highways of life is beset with many, many more temptations than the one who seeks to live in close fellowship with God, and in faithful cooperation with Him in the cause of His Kingdom. The safest place for any one to live is close to the heart of God and in the center of His will.

"Shut in with Thee, O Lord, forever,
My wayward feet no longer roam;
What power from Thee my soul can sever?
The center of God's will my home."

Moreover, such communion and earnest endeavor provide an emotional empowerment for right living. The basis of such communion and cooperation with God must be a deep and abiding affection, and love is a great constraining and restraining force. It incites to aspiration and activity along certain lines, and restrains from others; it is a great motive power. It is the ambition of one who loves to please the one who is loved. There also devolves upon the one who is loved a certain moral compulsion to please the one who does the loving. Thus love operates as an inducement to do what is agreeable to the object of its affection, and as a determent from such things as would cause pain. Paul felt the love which Christ so abundantly bestowed upon him and which he reciprocated with all his soul, as a great magnetic and dynamic power in his life (2 Cor. 5:14). It drew him away from evil to good, and drove him forward in the service of Christ.

Even in human relationships love exercises this peculiar function. Many a man has been kept from evil, or has been won back from it, by the constant, fervent love of a devoted wife or mother. If it lies within the compass of human love to thus operate toward right living, how much more the love of God, when one through constant communion and faithful cooperation with Him in His cause, learns to appreciate "the great love wherewith He hath loved us" (Eph. 2:4). It was this kind of living which helped Joseph in the time of his great testing; for he said, "How can I do this great wickedness, and sin against God?" (Gen. 39:9.)

A MOTHER'S VALUE AND LOVE

(A Paper read at a Mother's Day Program
at Meadows Mennonite Church,
Meadows, Ill.)

A Christian mother's value is priceless. Though unassuming, by her influence, example, prayers, and instructions she impresses on the hearts and minds of her children foundation principles upon which she erects the framework of the temple of character.

To analyze the Christian mother's value is to disclose an imitation of the Christlike life — a constant growing into His likeness. None like mother is touched with the problems of her children. That which affects her child is of intense interest to her. All their ailments, whether of body, mind or soul, do not escape her vigilance or care. Others may laugh at a child's whims and notions, his conceits, and shortcomings, but mother observes in silence and meditates upon the most helpful and corrective treatment.

Mother's value to yield its highest efficiency depends upon the cultivation and development of her personality and her physical, mental, and spiritual powers. Physically she must guard her health, conserve her strength, continue industriously, and maintain neatness, personally as well as in her home surroundings. She has to provide us with nourishment and clothing and give us a good environment.

Mentally, she must be observant, exercise her reasoning faculties, be careful in her judgements, fertile in her memory and possess a good imagination. Spiritually, she sets an example, revealing to us the mother-heart of God and the sacredness of divine ministries. She teaches us to pray and to know God's promises are true; when we can find a refuge free from sorrow and pain.

Never has the Creator given to any creature so high a mission as that of motherhood.

1. It is a heroic mission. The heroism of the brave who die upon the battlefield is incomparable with the heroism of the mother under life's trying circumstances.

2. It is a mission of self-sacrifice. She knows nothing about the eight-hour day. Her day is twenty-four hours, with three hundred and sixty-five days in the year.

3. It is a mission of love. Others love us when we are lovable, but she loves us because it is her nature.

4. It is a supreme mission of crowning her sons and daughters with a crown of character. A character based on faith in God, a character based upon respect for and obedience to God's laws. And it is a character based upon reverence for holy things — the home, the Bible, the Sabbath, and the church.

The law of true motherhood is the law of love, for the greatest thing that any human being can do is to love, and labor, and sacrifice, and hope, and have faith in one another.

There are seven perfect parts of mother-love. They are qualities that are blended in the life of mother.

1. Intuition. She has a sense of future events. Pilate listened to the crowds of overwhelming sin, but he would have been much happier if he had listened to the love voice of his wife, a divining woman.

2. Courage. She is braver than the bravest of the brave. She has taken the lonely path more fearsome than any man in questing of the continents or the seas.

3. Comfort. Who ran to help me when I fell, who would some pretty story tell, or kiss the place to make it well? My mother!

4. Sacrifice. She gives her all, body, mind, and spirit; gives all gladly, and then weeps after giving all that she has nothing left to give.

5. Patience. She is the only one who ever really learns to "labor and to wait."

6. Forgiveness. This quality is identical with God. She is the same yesterday, today, and forever." Heaven and earth may pass away for you, but your mother will never move. She will be waiting for you, when you are hungry and naked, and come whimpering back. All others may condemn you for your weakness and curse you for your sin, but she will piece together your broken life and call it beautiful, and with her naked hands she will lift your bleeding heart again to God and claim you for His healing.

7. Faith. She has faith when all else fails and all others flee; faith that sees a way through life's darkest Gethsemanes.

Henry Grady, a brilliant journalist of Atlanta, Georgia, who in a single speech leaped into national fame, closed his desk one morning and without an explanation to his business associates, hurried back to the little city of Athens, where he was born and where his soldier father slept in a grave of honor upon a central hill. Swiftly he passed up the well-familiar walk to find his grayhaired mother waiting for him by the shining pillars in her easy chair. He stooped for her kiss, then quickly knelt and pillowed his face in her lap, and with a deep agony of relief whispered, "Mother, I have come to feel again your hands upon my head. I have come to say again the simple prayer you taught me first. I have come to find once more the faith of a little boy." And that which had been obscured for him by the heavy clouds of a sometimes brutal, and of an always busy, world, that which the man had lost somewhere in his crowded way with men, and that which he hungered for and needed now more than all things else, he found again, — where he found it first — at his mother's knee. Intuition, courage, comfort, sacrifice, patience, forgiveness, and faith, these are the seven perfect parts of mother love— mother love, which, next to the love of Christ, is most sublime.

The motherhood that counts in the uplifting of Christian civilization is that which is of so deeply spiritual a character that it reflects the great heart of love—the heart of God Himself.

Henceforth all progress depends upon the power of a spiritual thrust. Every force must be enlisted to attain this spirituality. Let the mother-heart once sense its wide relationship and inspire its divine passion. Mothers, what think ye of Christ?

Let it be a challenge to all womanhood. Mother's Day is not simply a memorial day to that which we have known, but a day of challenge, of dedication, for motherhood.

Each person in the world owes a debt of gratitude to the love that all mothers wear, like a halo, about their hearts. A debt of gratitude that can not be paid off by the wearing of a

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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EDITORS
Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

white flower, once a year. It is a debt that should be remembered every month, every day, every hour, with little acts of kindliness and gentleness and thoughtfulness. It is a debt that should — and must — be paid.

In closing I have a poem I should like to read, written by Bary Beckwith:

There's much of joy and much of peace
For mothers!
There's many a trouble made to cease
By mothers.
It's the mother that kisses the pain away,
It's mother that guides from day to day;
Yes, noble's the work of being, we say ,
A mother.

There's much of sorrow and much of grief
For mothers.
But God always seems to send relief
To mothers.
No matter how hard her burden to bear,
She finds her solace in quiet prayer,
And the darkest day is clear and fair
To mother.

We take the burden that's on our heart
To mother,
And seem to drift with the world apart
With mother.
For no matter weary, worn and sad,
There's one who always makes us glad;
A friend — the best we ever had—
'Tis mother.

WHAT DO OUR FATHERS MEAN TO US?

What do our fathers mean to us? The immediate answer to that question is that they mean very much to every one of us. Fathers play an important role in any household, and their position is at the head of every family circle.

When we are small children we look up to our fathers as great men who have a great knowledge of things pertaining to the outside world. It is also at this time, that we see our fathers following their regular occupations and do things that to our small minds look impossible. Again we think of father as our ideal man. As we grow older and begin to take over some of the minor details of our father's work we look to him for guidance. If there is an important decision to be made we do not go to a stranger for advice. We come to father and ask him what we should do concerning whatever our troubles may be.

At this time we should ask the question: Why is it that our fathers mean so much to us? It is not what we do for them, it is what they do for us that makes them so important in our lives. It is our duty to love and respect our fathers, obeying and serving them willingly. Our fathers offer us many things. They give us protection, provide our wants and necessities, and give us every chance so that our future life may be a successful one.

Protection, by this I do not mean necessarily protection against the elements, but protection against such danger that we with our limited experiences do not see until it is too late. In their effort to protect us they may as fathers sometimes do, forbid us to have or do the things that we very much desire. To us it may seem that they have forgotten that they themselves were once young, but let us not take the advice of our fathers lightly. Let us learn to profit by their experiences.

Provide our wants and necessities. Every father provides for his family the best he knows how. Nothing is too good for those he loves. When we are young we do not realize the sacrifices that our fathers make for us. We do not see the many things father gives up so that we may have that new bicycle or pony that we have been wanting so long. It is not until we are past the age of wanting such things, that we realize that father has grown grayhaired serving us; giving us the best years of his life so that we might have our wants and desires filled.

He gives us every change, so that our lives may be successful. Every father, I believe, has visions of what he wants his child to be. His one hope in life is that his child shall fill a bigger and better place in this world than he himself has filled. It is with this hope in mind that our fathers guide and shape our lives so that it will be easier for us to take our places in whatever line of work we choose to follow. Let us take care that we do not shatter with our careless acts the vision of the man who means so much to us.

Let us, therefore, thank God that we have Christian fathers, who not only have provided for us a physical home, but also made every effort to help us prepare for our heavenly home.

UNIVERSITY OF MINNESOTA VOTES TO ABOLISH COMPULSORY R. O. T. C.

A Land Grant Institution, Minnesota, is Second to Place Drill on Elective Basis, Following Wisconsin, Which Made Change in 1923

Well Organized Local Agitation and Olson Appointees Credited for Development

Minneapolis, Minn., June 18. The compulsory feature of the R. O. T. C. at the University of Minnesota was abolished today by action of the University Board of Regents which adopted, by a vote of six to five, a resolution favoring such action introduced by Mrs. Anna O. Determan of Litchfield (Minnesota).

By adopting Mrs. Determan's resolution the University of Minnesota becomes the second land grant institution to change from compulsory to optional military training, following the University of Wisconsin which over a decade ago, in 1923, made the change.

The R. O. T. C. at Minnesota has been the object of intense controversy for several years. The first organized opposition to compulsory military training at Minnesota was initiated by the Women's International League for Peace and Freedom in 1923. Their program was supplemented by an aggressive student campaign against required drill promoted by the Optional Drill League which was organized in 1926 and which has been militantly active ever since, despite the handicaps of oft-changing student leadership. In 1926 also the Minnesota Committee on Militarism in Education was organized for the purpose of launching a legislative campaign which sought to place the R. O. T. C. upon an optional basis. Each time the optional military training bill was defeated in the State Legislature largely because of the active opposition sponsored by the American Legion and other super-patriotic groups. All the anti-drill forces in Minnesota have received the consistent editorial support of **The Minnesota Daily**—"The World's Largest College Daily."

Another factor which hastened the abolition of the military requirements at Minnesota was Governor Floyd B. Olson's known opposition to compulsory drill. Mrs. Determan, who introduced the resolution just adopted by the Board of Regents, is a recent Governor Olson appointee.

When informed of the Minnesota action, Edwin Johnson, Secretary of the national Committee on Militarism in Education, commended the opponents of compulsory R. O. T. C. in Minneapolis. He said: "While much credit must go to Governor Olson, the Minnesota action is a significant victory for the organized and persistent efforts of local opponents of compulsory drill. This Minnesota change ought to encourage similar action in ten or a dozen land grant institutions where the abolition of compulsory military training is long overdue."

AN APPEAL

Pressing Bible Needs

Recently the Secretary of the Northwestern Bible Society was engaged in work through Montana and the Dakotas — rather a sad sight to see the spring seedings in many districts blown out by strong winds and piled high along the fences.

The Government is now moving 4000 families which means with women and children about 20,000 souls, from the extreme dry sections into more favorable districts. For years many of these families have endured great privations and hardships always looking forward to a better day which has never come.

Many of these needy ones are coming into a conscious need of the help which God alone can give them and with this awakening comes a great desire to possess a Bible so they may read with their own eyes the Word of God.

The Northern Bible Society is in need of funds to carry on this work, throughout our northern states, of supplying the needy with the Word of God. We appeal to God's children to take a share in this work out of love to God and for the sake of Jesus Christ, our Lord.

Help send out the missionary that never fails.

Northern Bible Society.
715 West Superior St., Duluth, Minn.

RETREAT AT SHIPSHEWANA LAKE

The 1934 Mennonite Young People's Retreat will be held at Shipshewana Lake, near Shipshewana, Indiana, beginning Monday evening, August 13, and closing Tuesday noon, August 21.

A strong faculty is being secured to lead the young people in their annual Retreat. Opportunity will be afforded them for definite Bible Study and for careful study of present day problems, and life as the younger generation meets it. Consecrated Christian life and service on the part of each Retreater is the desired goal from the 1934 Retreat.

The sun-set services will be given by Rev. Jesse N. Smucker, Smithville, Ohio, on the general theme "Meeting The Master." A course of study in the Psalms will also be given by Rev. Smucker.

Rev. Wm. B. Weaver, Danvers, Ill., will give two courses. Retreaters will be divided into older and younger groups. The older group may choose the course "The Kingdom of God in the New Testament." The younger group will receive a course introducing the Bible as a whole; how we got our Bible; how to study the Bible, etc.

Dr. M. C. Lehman, Goshen, Ind., will offer a course in World Missions to the older group, and a course in New Testament study to the younger group.

Dr. E. I. Harshbarger, Newton, Kansas, will offer a course in Modern Social and Political Movements: Communism, Fascism, Socialism, with a study of the Peace Problem, for the older group, and a course in Christian Citizenship for the younger group.

Prof. H. W. Berky, Bluffton, Ohio, will offer a course related to the subject of Science and Religion for the older group, and a course in Nature Lore for the younger group, bringing out God's care of His world.

The leader of music has not been definitely selected to date. Announcement will be made later.

The registration fee will remain at $2.50 per person, including the ground privileges. Cottages can be secured through the Retreat Chairman Other details will be given shortly in a bulletin.

Kindly announce this Retreat, and have a large group of your young people present to benefit from this fellowship and study.

Cordially yours,
1934 Mennonite Retreat Committee,
Rev. G. T. Soldner, Chairman.
Rev. Earl Salzman, Treasurer.
Rev. R. L. Hartzler.
Miss Leona Stahley.
Mr. Don Smucker.

THE NORTHERN DISTRICT CONFERENCE

Was held at the Bethel Church, Mountain Lake, Minnesota, June 9-12

Weather cool, visitors many, program rich and full, spirit brotherly and frank and Christian.

One of the outside speakers, Rev. P. J. Boehr of Quakertown, Pa., spoke on missions and consecration. Many young people responded to a call for service.

The Ministers' Conference on Saturday evening developed partly into an impromptu discussion of the future outlook of the church. This was due to a delay of the bus from South Dakota with twenty-four conference visitors, including two that were on the Saturday evening program. Nor were these delayed speakers permitted to rest easy until the business committee had found a place for them at a later session of the conference.

The High School auditorium, with a seating capacity of about 1300, was well filled during the Sunday and the evening sessions.

Some of the speakers were: Rev. Helmuth Ortman, Munich, North Dakota, on Home Missions with a vision of neglected territory 20 by 60 miles near his own church, with numerous churches closed; Rev. A. W. Friesen, Henderson, Nebraska, conference president, with an appeal for loyalty to Christ on the basis of the conference motto: "Have this mind in you, which was also in Jesus Christ," Phil. 2:5; Rev. John Esau of Lima, Ohio, another outside speaker, though a Mountain Lake boy, with a glowing appeal for yielded, power-filled witnesses; Mr. Felix Schrag of Marion, South Dakota, with a clearly outlined method of winning and holding Sunday School pupils; Miss Claudia Winsky, a blind member of the Swiss church at Alsen, North Dakota, with a vivid word picture of the failure of the present liquor control; President John D. Unruh of Freeman Junior-College, with a statement of objectives that Christian education must uphold; Rev. Walter Gering of the Bethany Church at Freeman, South Dakota, with an instructive analysis of what is spiritual music; Mr. John C. Mueller of Freeman, South Dakota, and Mr. Gerhard Rempel of Henderson, Nebraska, with discussions of the financial problems of the church; Rev. J. A. Tieszen, pastor of the Bethel church, near Dolton, South Dakota, pointing out some of the dangers in the office of the pastor; Rev. P. R. Schroeder of Freeman, South Dakota, with a chart talk on the prospects of the church, and an illustrated talk on "Sane Education — God's Likeness — and Vain Education."

Waldo Tieszen came from Wheaton College to lead the Sunday evening Young People's Program, and Harry Sawatzky came from Montana, in spite of the drought, to preside at the Monday evening convention.

Three blind visitors at the conference were—Miss Claudia Winsky from Alsen, North Dakota, Rev. Dirk Tieszen from Marion, South Dakota, and Rev. John Esau from Lima, Ohio.

A variety of songs and musical numbers by singers of the entertaining congregation and neighboring churches enlivened the conference sessions. Visiting churches were also well represented in the song festival given on the closing evening, singers from a distance coming from the Bethesda churches at Henderson, Nebraska, and Marion, South Dakota, and the Salem Zion Church of Marion, South Dakota. The last named church had its entire men's chorus present. The two Janzen girls from Henderson, Nebraska, sang their way into the hearts of all listeners, but their messages were especially touching to those that remembered their departed mother, formerly Miss Helen Wiebe of Mountain Lake. Alvin Augsburger of Bluffton, Ohio, touched the tender chord of sacred melody with several beautiful trombone solos.

Frequent remarks were heard from visitors commenting on the hospitality of the Mountain Lake homes. All meals were given upon invitation of local families, and according to reports the only regret of the visitors was that they had to decline so many invitations. The conference offerings totaled over $330.00.

At the women's missionary program a number of new missionary workers were in evidence. At the business sessions of the Conference there was a marked missionary spirit. All of the twenty-five conference churches had provided for representation. The quarterly missionary offerings for the Evangelization Committee of the conference are meeting with approval, and a motion was made to recommend this practice to other churches that have not yet tried it.

The needy fields in the district were named for special remembrance in prayer. They are Fairfield Basement, north of Huron, South Dakota, O'Niell, Nebraska, Madrid, Nebraska, Slater, Wyoming, Ulen, Minnesota, Arena and Lost Wood, North Dakota. New workers have been found for Lustre and Volt, Montana, in the persons of Albert Ewert and Albert Schultz. The treasuries of the Conference showed a balance in spite of drought. Rev. John Bartel of Mountain Lake is the next president, and Mr. David T. Nickel of the same place takes up the duties of secretary.

The spirit of united loyalty to the Christ of the Bible and the Bible of the Christ was evident throughout the Conference, and a special resolution called for renewed emphasis of the new birth as the condition of entrance into the kingdom of God. —P. R. Schroeder.

THE "O. B. A." (MENO, OKLA.), IN 1934-'35

At the last Oklahoma Convention, at Medford, on May 13th, also at the Yearly School-Meeting, at Meno, a few days previous, our beloved Oklahoma Bible Academy ("O. B. A.") received many encouragements. So different from former years! Usually our school was the only "Sorgenkind" of the Oklahoma churches. And it still will need our special care and help. Usually the school appeared before the Yearly Meeting and before the Convention with a large deficit and with an enlarged indebtedness. But **this year a new plan** was tried — and very successfully — namely, to run the school "without going into further debts." Herein we follow the example of most of our schools and missions. This gave such general satisfaction that the people took new courage, and we were able not only to pay our teachers in full and defray all other expenses, but also to reduce old debts.

The years of depression have taught all of us many lessons in saving. In various ways it was planned how we might run the school still more economically (next year). Plans were made and promises, to assist worthy students who would otherwise be unable to attend the "O. B. A." And the Board, in the evening of the convention, planned still more. The tuition was reduced from $40.00 to $32.00, and $25.00 for special Bible students. Remember that we are able to do nine months' work in eight months, thus reducing the year's expenses. This can be done by diligent students and through wise planning on the part of the teachers (not much time for extra sports, vacations, etc.) The room rent also has been reduced from $4.00 to $3.00, and where there are two in a room, they pay only $2.00 each. Also board can be had for less cash. Opportunity is given for self-boarding.

Besides all this, friends of the school have offered special assistance in one way or another to worthy students, to make it possible for them to attend. This latter is more or less private, and for individual cases. In regard to this address the Secretary of the Board.

Furthermore, the Board is encouraged to secure a third teacher, for about half time, especially for Bible and Religion. The other two teachers are unable to do the work, if sufficient Bible is to be taught — and we are a "BIBLE-Academy." During this past year Rev. J. B. Epp assisted in Bible instruction, giving his services free. With two full time and one half time teacher we can also now offer a **full four-year High School course with a State diploma.** The State Inspector has highly recommended this.

All this will likely bring us **many more students**; so it will more than pay for the venture —we hope.

This third teacher is to oversee the entire dormitory, boarding and all.

May the Lord add His blessing to all these undertakings. It is in His Name and for His cause that we are doing it.

South Oklahoma, too, is waking up again to the fact that the "O. B. A." also belongs to them, and more students are planning to come from there.

Thus we are looking forward to another prosperous and blessed school-year, 1934-1935. — The catalog will soon be sent out.

With greetings,

J. B. Epp, Secretary of the Board.

A BIT OF SUNDAY SCHOOL HISTORY

A newspaper editor, Robert Raikes, publisher of the Gloucester, England, Journal, formed the first Sunday School in 1780, in an effort to ameliorate the condition of slum children. In 1783, he began to propagate the idea as a movement. Wesley and Whitefield helped him. By 1788, there were a quarter of a million Sunday School members in the United Kingdom.

Today, the world-wide enrolment in the Sunday School — for the movement has penetrated wherever Christianity has gone — is about thirty-seven million members. Twenty million are in the United States, of whom two million are teachers. All ages are included in the Sunday School; adult classes have been a recent prodigious development. So has teacher-training.

The Sunday School is found in all religious denominations, and in the Roman Catholic Church and Jewish synagogues.

Recognition Day originated with Dr. William T. Ellis, of Swarthmore, Pa., long the author of syndicated Sunday School lessons for newspapers. He published the plan in the religious press, in October 1933. So marked was the approval, that conferences of Sunday School leaders were held in Philadelphia, resulting in the formation of an executive committee of representatives of various denominations, together with a National Advisory Committee of denominational Sunday School officials. There are no salaried officials, and the American Sunday School Union generously donated office space and facilities.

The real work of organizing Recognition Day celebrations is being done by the denominational agencies, and by the State Councils of Religious Education — and, most all, by individual initiative. October 6th has been designated as National Recognition Day.

When you brighten the corner where you are, you also brighten other corners.

Every call to salvation is a call to service and to witnessing for the Lord Jesus Christ.—J. L. Stauffer.

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. A son, Jean Arnold, was born May 18th to Mr. and Mrs. Garth Stoltz.

Dr. J. E. Hartzler of Bluffton, Ohio, was with us and delivered the messages both morning and evening, Sunday, May 20. He was accompanied by his daughter, Miss Helen Hartzler.

The Berean class met Thursday, May 24, with Mrs. Elmer Risser near Millersburg.

Union Memorial Services were held at the Methodist church Sunday evening, May 27th. Rev. Salzman delivered the sermon. There was also special music.

A daughter, Rose Marie, was born June 1, to Mr. and Mrs. John Stoltz.

Sunday evening, June 3, Rev. Wm. B. Weaver was with us and gave a lecture on Mennonite History.

The Ladies Aid met Thursday, June 7, at the church. Officers were elected for the coming year.

Sunday evening, June 10, Mr. Dwight Hooten of Wawaka gave in dramatic form the scene of the crucifixion of Christ. He was assisted by members of the choir. There was special instrumental music by Allen Cox of Garrett and Robert Yoder.

The young folks enjoyed a social at the home of Woodrow Risser, near Millersburg, Wednesday evening, June 13th.

The church is being redecorated. As a result services Sunday morning, June 17, were held in the brick church in the country. In the evening the Children's Day program was given in the high school building.

Alden Plonk, who has been a student at Bluffton College, Bluffton, Ohio, is spending his vacation with his mother, Mrs. Lydia Plonk.

Clifford Loutz, who has been attending Worster College, Worster, Ohio, is spending his vacation with his parents, Mr. and Mrs. M. D. Lantz.

The Salem Mennonite Church, near Dalton, Ohio, has been experiencing rich spiritual blessings and wishes to send hearty Christian greetings to its sister churches.

We had well attended Pre-Easter Lenten services on Good Friday, and communion service with a large attendance on Easter Sunday. The interest and attendance in the regular Sunday morning and evening services has been commendable.

Salem Church was visited by a delegation from Bluffton College, including Dr. C. H. Smith who spoke on "Mennonite Contributions in the Past and in the Future"; the Wadsworth church rendered an able exchange service, and on another Sunday evening Attorney Dean H. Weimer of Wooster, Ohio, brought us an interesting message. In the near future we are planning on having exchange worship services with a nearby colored church, a Seth Parker Song Service, and also some Sunday Out-door Vesper Services.

We have had our times of rejoicing and sorrow. We laid to rest two children, Hubert William, the infant son of Mr. and Mrs. Russell Amstutz, and Vivienne Irene, the sunny dispositioned daughter of Mr. and Mrs. Edward Miller. A generation also came to an end in the death of Daniel Kirchhofer, an active member who was widely known for his many correspondences.

Summer seems to be a time appropriate for the ringing of wedding bells. Several such ceremonies have already taken place, one a beautiful church wedding, and others are being planned for the coming weeks. Another enjoyable social church gathering took place on the 88th birthday of Christian Tschantz. He is the oldest member of the church and of the community. God has graciously blessed him with a continuance of good health and a good active mind.

The pastor, Rev. A. R. Keiser, is conducting a series of midweek meetings in the special interest of the young people. We feel that God is blessing us richly with spiritual blessings. We have also recently enjoyed a much needed and abundant rain for which we give sincere thanks. We pray that we may be more worthy of those good gifts. —Corr.

Boynton Mennonite Church, Hopedale, Ill. Mr. and Mrs. Louis Jeckel of Glasford, Illinois, visited at the Geo. Jeckel home.

A Sunday School picnic was held at the Hopedale Park Thursday, June 21. A large number enjoyed a bountiful dinner.

Eugene and Duane Litwiller, who have been visiting their grandparents, Mr. and Mrs. Jacob Litwiller, have returned to their home in Milledgville.

Marie, Mattie, Helen, and Gertrude Brenneman attended the Bender reunion, held Sunday, July 1, at Miler Park in Bloomington, Ill.

Rev. and Mrs. Roy Scott and sons of Peoria, Ill., spent the Fourth with Mr. and Mrs. Julius Helwig.

Mr. and Mrs. Mose Hostetler of Topeka, Ind., spent the week-end, June 23-25, at the home of their son, Rev. Hostetler.

A Children's Day Program was given Sunday evening, June 17. A large crowd enjoyed the program.

Mr. and Mrs. Jacob Litwiller entertained the following, Sunday, July 1: Mr. and Mrs. Wm. Litwiller and sons, Mr. and Mrs. Arthur Litwiller, all of Milledgeville, Ill., Mr. and Mrs. Roy Litwiller, Dr. and Mrs. O. B. Litwiller of Peoria, Mr. and Mrs. Al. Luke of Chicago, and Mr. and Mrs. John Nafziger and family of Hopedale.

A basket dinner was held on the church lawn, Sunday, July 1. A business meeting was held in the afternoon. The officers for the Sunday School and church were appointed to serve for the coming year.

Miss Minnie Brenneman of Normal, and Mrs. Julia Oswald of Morton worshipped with us, Sunday, July 1.

Mr. and Mrs. John Litwiller and family of Normal, Ill., worshipped with us Sunday, July 8th.

Mr. and Mrs. W. T. Eash and daughter of Flanagan visited at the Barbara Nafziger home, Sunday, July 8. Misses Veda and Shirley stayed to spend a few days.

Mr. and Mrs. Josiah Nelson and sons of Shipshewana, Ind., visited at the Barbara Nafziger home, Sunday, July 1.

THE DIRTY STORY

It advertises your own ignorance.

It displays your lack of a sense of decency.

It indicates the state of your inner character.

It exhibits the nature of your inner soul.

It shows your better self is being suppressed.

It illustrates the sordidness of your soul.

It typifies the meagerness of your resources of entertainment.

It proclaims the coarseness of your ideas of humor.

It tells of the inadequacy of your means of expression.

It reveals the depth of defilement you have already reached.

It proves to your friends how greatly they may be disappointed in you.

It stultifies the testimony of those who said you were a good fellow.

It soils the imagination of your hearers.

It hangs vulgar pictures on the inner chamber of the imagination of other men from which they cannot escape.

It disgusts men of finer sensibilities who care for the clean and wholesome things of life.

It nauseates men who love humor, but hate dirt.

It dishonors your parents and your wife and your children and your friends and your home and your business and your God.

It proves nothing but your own unworthiness.

It accomplishes nothing but your own undoing.

It convinces others that you are a good man not to do business with.

Prov. 4:23; 23:7; Matt. 12:36-37.

—Selected. (Christian Monitor).

THE STORY OF TWO BOYS

Two boys left home with just money enough to take them through college. They both did well at college, took their diplomas in due time, and got from members of the faculty letters to a large shipbuilding firm with which they desired employment. When the first boy was given an audience with the head of the firm, he presented his letters.

"What can you do?" asked the president.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and if we have anything of the kind I will write to you."

The other boy then presented himself and his papers.

"What can you do?" the president asked him.

"Anything that a green hand can do, sir," was the reply.

The president touched a bell that called a foreman, and the college graduate went to work sorting scrap iron. A week passed, and the president, meeting the superintendent, asked, "How is the new man getting on?"

"Oh," said the superintendent, "he did his work so well that I put him over the gang."

In two years that young man was the head of a department and on the way to a salary larger probably than his friend will ever earn.

—The Youth's Companion.

AS A POPULAR POET SEES THE PREACHER

Ah, what an easy job is his,
The man who's in the preaching biz!
He has but little work to do,
For all he does the whole week through
Is just to call upon the flock
As regularly as the clock;
To cheer the sick who groan in bed,
To preach a sermon for the dead;
To teach the sinner righteousness,
To succor famine and distress;
To marry lovers fond and true,
And christen little babies too;
Preside at socials now and then,
Hold meetings for the boys and men;
Look in upon the Ladies' Aid,
See that the janitor is paid;
Hold prayer meetings on Wednesday night,
Smooth over bickering and strife;
Keep all his actions free from smirch,
Avert all dissentions in the church;
Give all parishoners advice,
And always preach on Sunday twice.
Yes, kindly is the parson's fate,
The work is light, the pay is great.
A guide, philosopher, and seer,
At seven hundred bucks per year.

—Berton Braby.

CHRISTIAN ENDEAVOR ACTIVITIES

The Aberdeen church entertained the District C. E. convention the latter part of April. The young people of the local church presented a simple pageant entitled, "The Challenge of the Cross" at one of the evening sessions of the convention.

Many of the C. E. workers of the Pratum church attended the Golden Jubilee of Oregon State C. E., held in the gymnasium of Willamette University the latter part of April. Dr. Dan Poling was the principal speaker.

Reedley Endeavorers attended the Fresno County C. E. convention in numbers at Fowler, April 6-8. Herman Rempel, president of the union, presided at the session. A girls' quartet from the Reedley Y. P. C. E. society won first place in the quartet contest and represented the county union in the District contest May 6.

The Easter Cantata "Jesus Lives" was sung on Easter Sunday evening by a Chorus of 49 voices in the Upland church under the direction of Rev. Lester Hostetler. Parts of the cantata were repeated the following Sunday evening.

The San Marcos church choir of Paso Robles rendered the Easter cantata entitled, "The Nazarene," by Charles Gabriel, on Easter night. The singing was preceded by the Easter story taken from the gospel of St. John. The church was well filled.

"The Holy City" by Gaul was given by the joint mens' and womens' choruses of the First Mennonite Church of Reedley on April 15 under the direction of C. F. Mueller. Two weeks later it was repeated in the First Presbyterian Church of Fresno.

In harmony with the National Music Week the choirs of the Pratum church under the direction of Rev. J. M. Franz gave a musical program Sunday evening, May 6. It is a custom in this church to give a sacred musical concert once every quarter.

A group of extension workers from the Pratum S. S. workers now hold regular services once a month at the State Tuberculosis Hospital. Last Sunday a male quartet sang serveral gospel songs, also Homer Welty and Clarence Buller played selections on their guitars. Leonard Harms opened the service with Scripture and prayer. Homer Leisy gave a chart illustrated lecture. The program was very much appreciated, and already request numbers are coming in through the mail for our next visit there. It proves folks still love and appreciate the true gospel and nothing else can truly feed the soul.

"TASTE, AND SEE!"

An infidel was lecturing to a great audience and, having finished his address, he invited any who had questions to ask to come on the platform. After a short interval, a man who had been well known in the town as a notorious drunkard, but who had lately been converted, stepped forward, and taking an orange from his pocket, cooly began to peel it. The lecturer asked him to propound his question, but without replying to him the man finished peeling his orange, and then ate it. When he had finished his orange he turned to the lecturer and asked him if it was a sweet one. Very angry, the man said, "Idiot, how can I know whether it was sweet or sour, when I never tasted it?" To this the converted drunkard retorted, "And how can you know anything about Christ, if you have not tried Him?"—Christian Herald.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

"The Lord is in His holy place
In all things near and far,
Shekinah of the snow-flake, He
And glory of the star.
The secret of the April-wind,
That stirs the field to flowers,
Whose little tabernacles rise
To hold him through the hours."
—Mrs. Browning.

CHRISTIAN ENDEAVOR

July 29, 1934

Great Missionary Hymns And Their Challenge

Isaiah 42:1-4

A missionary church is bound to be a working church and chances are it will be a growing church. It bespeaks of religious warmth and spiritual power. All denominations need at the present time more of this missionary interest so it would be well to plan in order that new missionary enthusiasm will be brought into the Young People's Society and into the church. This cannot be done in any better way than in a carefully planned service of worship which will contain a great deal of singing of the best missionary hymns.

Nearly everybody loves to sing. It helps to bring about good interest, for it means that everybody is participating in the service. Many souls have come into the kingdom through the medium of singing. Perhaps they have been attracted to a service by hearing a hymn sung, or perhaps when in a service they have been aroused out of their stubborn sinfulness and have been brought into that intimate fellowship with Jesus Christ and have experienced what it means to be born again because they have heard one of these stirring missionary and soul-saving hymns of the Christian church.

The hymns we sing should be worthy of that name. Poor hymns with poor poetry, jazzy melodies and but little intelligent meaning may do inestimable harm. A good hymn must have a great message which seems to come from the very heart of God and goes out to the soul of the worshipper to give comfort, hope, and carry a challenge for service. But if a hymn will have any abiding value it must be a great message accompanied by a great melody. No cheap jingle will suffice.

Planning the Program

A great deal of care should be put upon the preparation for this service. It should be a most profitable and enjoyable hour. It might be well to have most of the program be of a worship nature. Plan to use considerable of Scripture material. Sing many of the best missionary hymns of the church. Learn to sing one or two new hymns. It would prove interesting to assign a few hymns to various individuals and ask them to analyze a few hymns and tell the reasons why they think it has become immortal, tell briefly the message it carries and the tune on which it is carried. It might be well to try to ascertain whether it is the message of the hymn or the melody or both which has made it immortal. Above all try to reach the hearts and souls of your congregation and pray that the Holy Spirit may instill a new missionary warmth and enthusiasm into every individual present. If it is possible have someone tell the stories of some of the best hymns, as to how they came to be written, by whom, and when. This is always of great interest and help.

The daily readings may be read in the service by some of the younger and more timid members. It may prove also of great worshipful value.

Daily Readings for Active Christians

July 23 Hymn of the King. Ps. 2:1-12.
July 24 The world for Christ. Ps. 22:25-31.

July 25	Light of the world. Isaiah 9:2.
July 26	Shepherd of love. Isaiah 40:9-11.
July 27	The Missionary call. Isaiah 55:1-5.
July 28	The Missionary vision. Rev. 7:9-17.
July 29	Great Missionary Hymns and their Challenges. Isaiah 42:1-4.

Questions

1. What constitutes a great hymn?
2. Of what value is congregational singing?
3. What to you is the great missionary message?

August 5, 1934

"This Is My Father's World"

Psalm 19:1-6

"This is my Father's world, and to my listening ears,
All nature sings, and round me rings the music of the spheres.
This is my Father's world, I rest me in the thought
Of rocks and trees, of skies and seas — His hand the wonders wrought.

"This is my Father's world, the birds their carols raise,
The morning light, the lily white, declare their Maker's praise.
This is my Father's world, He shines in all that's fair;
In the rustling grass, I hear Him pass, He speaks to me everywhere.

"This is my Father's world, Oh, let me ne'er forget
That though the wrong seems oft so strong, God is the Ruler yet.
This is my Father's world, why should my heart be sad?
The Lord is King—let the heavens ring: God reigns: let the earth be glad.
—Maltbie D. Babcock.

For this week and the next we will have topics which will deal with nature. In many communities outdoor meetings are planned during these summer months. Nothing is more beautiful and more inspiring than to discuss a topic like this with the entire congregation seated on a grassy knoll just as the sun is sinking into the west. Experience has proven in many communities that more members and a greater number of strangers will come to a service of that nature than when it is held in the church, providing it is properly planned and carried through with the proper reverence.

Many years ago the Psalmist was impressed with the wonders of the starry heavens telling their message of God the Creator of all things. The first part of the nineteenth Psalm gives voice to this God, praising Him for all the wonders which may be ours for the looking. The naked eye can see on any clear night anywhere from 2500 to 6000 stars. Others are too far away and consequently can not be seen with the naked, unaided eye. It is estimated that there are about thirty billion stars too far away even for the 100 inch glass to distinguish. With the aid of a strong telescope one may see the beautiful constellations and planets with their beautiful streamers and sparkling lights.

As we watch the sun and the starry heavens we can quite easily understand the feelings which arose in the mind of the Psalmist when he burst forth with his: "The heavens declare the glory of God, the firmament showeth his handiwork." Some quaking Christians fear that if we study the wonders of nature that we will lose our faith in God. In reality it will prove to be just the opposite, the more carefully and reverently we study concerning His wonderful creation the more we will love Him and seek to follow Him. The Creator is always greater than the object created. We will not worship the thing created, but the Creator.

Questions

1. Is this world to you a "blundering contrivance" or a wonderful manifestation of God's power and goodness?
2. Tell about some of the wonders of the starry heavens.
3. How can we avoid the danger of becoming nature worshippers?
4. Give some instance of Jesus' love for and use of nature in His teachings.
5. Can you combine the ideas of God as Creator and as Father?

Daily Readings for Active Christians

July 30	God the Creator. Gen. 1:1; John 1:1-3
July 31	God the Sustainer. Job 34:13-15.
August 1	God the Provider. Matt. 6:25-34.
August 2	God the Director. Romans 8:28.
August 3	God the Infinitely Good. Matt. 19:16-22.
August 4	God the All-powerful. Is. 4:12-31.
August 5	This is my Father's world. Psalm 19:1-6.

August 12, 1934

Nature As Seen By Psalmist And Scientist

Psalm 8:3-6

The topic under discussion for the above date calls for a continuation of the discussion of the problems and beauties of nature. We will discuss tonight nature as viewed by the man who sees in it a thing of beauty and wonder and as studied by the man who tries to analyze all things from a scientific viewpoint.

Many young people when they have come to study biology, science and astronomy fear that they must either ignore their text-books or throw aside the Bible as the Word of God. But we are coming into better days. We have proved beyond the shadow of a doubt that which many believers have long confidently held to be true, namely that truth never contradicts itself, and if a thing is true, only fools try to be blind to it. And since God is Truth no child of His needs fear to discover truth. He gave us minds and He wishes us to use them. But the findings of science and true religion do not conflict. Our ablest scientists are telling us today that there is absolutely no conflict. Some would-be scientists scoff at religion and tell us it cannot be placed on the laboratory table there be dissected and analyzed and thus insinuate that it is unreal and untrue. And yet even the scientist begins with a certain unproven hypothesis and ends with theories which are only theories and in later years many times are proven to be empty and impossible.

All truth is not objective and possible of examination. You can experience a mother's love, but you cannot objectively explain the extent to which it will go in sacrifices. The Psalmist through his experiences of beauty and his soul ecstasies of the wonderfulness of nature comes as close to truth as does the scientist who takes the rose and dissects it into its various and separate parts.

Questions

1. How can a lover of beauty come into a fuller religious nature?
2. Do the scientist and the Psalmist conflict or do they only look at truth from different angles?
3. What can you see of the order and love of God by examining a rose?
4. What do some of our leading scientists tell us concerning the relation between religion and science?
5. In what ways do the Bible and the whole creation proclaim the wonders of God's love?

Daily Readings for Active Christians

August 6	The beauty of nature. Is. 35:1-10.
August 7	The laws of nature. Gal. 6:7-8.
August 8	Mysteries of nature. Ps. 139:11-17
August 9	God in nature. Ps. 107:32-43.
August 10	Mystery of growth. Matt. 13:31-32
August 11	The nature of mind. John 3:1-13.
August 12	Nature as seen by Psalmist and Scientist. Psalm 8:3-6.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

July 29, 1934

Preserving the Beauties of Nature

Genesis 2:8-15

> "The fears of what may come to pass,
> I cast them all away,
> Among the clover-scented grass,
> Among the new-mown hay,
> Among the hushing of the corn,
> Where drowsy poppies nod,
> Where ill thoughts die and good are born,
> Out in the fields with God."
>
> —Unknown.

Pre-Prayer

There could be no beauty in nature if there was no beauty in God.

Questions for Discussion

1. Why did God create Adam and Eve?
2. Why is it that two people can look at the same episode of nature and one see its beauties and the other its defects?
3. Recall to mind some outstanding beauties of nature which have been preserved from the beginning.
4. Does nature reveal all of God? or God in His fullness?
5. What do we learn, concerning God from the Bible that is not revealed by nature?
6. What in nature reveals God's Power, Wisdom, Love?

Know Your Bible

O. T. Books of History	Search the Scripture
J............................	Rom. 1:19, 20
J............................	Ps. 104:1-14
R............................	Matt. 6:25-34

1 and 2 S..............
1 and 2 K..............
1 and 2 C..............
E.........................
N.........................
E.........................

Acts 14:15-17
Proverbs 30:25-28
Genesis 1:1-5, 31
Rev. 22:1-5
Matt. 13:24-30
Deut. 20:19, 20

August 5, 1934

"This Is My Father's World"

(Consecration Meeting)

(An Outdoor Praise Service)

Ps. 148:1-13

A "Sunset Meeting"

Have a sunset or a sunrise meeting. If a sunset meeting would interfere with the evening worship hour, then a sunrise service would be best. It is a sacred obligation of every I. C. E. in the church of Jesus Christ, to give to each service of the church that which truly belongs to God. Have a good song leader, using poetry and scripture which deal with God and His world. Spend much time in prayer and preparation before you dare to lead others closer to His divine presence.

Suggestive Songs

1. This Is My Father's World
2. Now The Day Is Over.
3. Abide With Me.
4. The Lord Is My Shepherd.
5. Lead Kindly Light.
6. There Shall Be Showers of Blessings, and others.

Short Talks

1. The Mystery of Creation. Job 38:1-23; Gen. 1:1.
2. My Father's Care. I Pet. 5:7.
3. God, the Creator and Owner. John 1:1-5, 10.

Closing Consecration

Let all stand and recite or read in unison Psalm 8, and close with singing softly, "Day Is Dying In the West," and repeat Benediction.

Questions

for those who are not able to arouse an outdoor meeting.

1. If the world belongs to God, what place do we occupy in it? What is a steward?
2. What does the world owe you?
3. Explain God's care and interest in us.
4. Explain Phil. 4:19.

Know Your Bible

What are the Books of Poetry? (Fill them in.)

J..............................
P..............................
P..............................
E..............................
S of S......................

Find These

Acts 17:24-29
Isa. 45:5-7, 18
Rev. 19:1-6
Isa. 43:1-7
Phil. 4:19
Ps. 24:1-10

August 12, 1934

Keeping Our Heads

Daniel 6:10

"Practice the Presence of God"!

Pre-Prayer

Prayer is the secret of 'keeping our heads' in our relationships in I. C. E. Prove it!

A Round-Table Discussion

If possible place the members around a table with the leader at the head of the table. If each will be willing to speak in turn and raise questions of interest at intervals, the discussions will become surprisingly new and interesting.

The leader may open discussions on the following subjects and questions:

1. How does the condition of the mind affect 'keeping our heads'?
2. The conditions of the senses affect our attitude in making decisions. (Illustrate Daniel.)
3. How does health affect our choices?
4. What type of people are easily excited?
5. How can such possess the peace of God which passeth understanding?
6. There is a certain sense of safety when motoring or riding with someone in whom you put your trust in case of emergencies. Illustrate.
7. A swimmer feels himself caught in a tide. Why does he not float until someone hears his call for help instead of struggling, and terrorizing his future life?
8. What are some effects of a mob when it loses its head?
9. How would you say one may obtain God-given control in all avenues of life? I Pet. 2:19-25.
10. Why do so many commit suicide? Do they give it forethought?

Know Your Bible

O. T. Books of Poetry

J..............................

P..............................

P..............................

E..............................

S..............................

N. T. General Epistles

J..............................

P 1 and 2...............

J 1 and 2 and 3......

J..............................

Find Quickly and **Read** Reverently

Proverbs 14:17
Genesis 26:12-18
John 19:7-12
John 18:24-27
Luke 9:51-56

Ps. 119:11
Prov. 20:1
II Peter 3:17, 18
I John 5:13
Jude 24

"The Secret"

Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus," and our actions will become stable and true in ALL circumstances.

JUNIOR C. E. TOPICS

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

July 29, 1934

Topic—God's Wonder Book: Solomon, Who Chose Wisdom

I Kings 3:5, 9

How many of you have ever had a whole dollar with which to do exactly as you pleased? I dare say it seemed so much that you hardly knew what you wanted most. If that seems big, how do you think it would be to have someone say, "Ask for anything you want"? Would we not want a lot of things! Perhaps many that would not be good for us at all. God came to Solomon one night and said, "Ask what I shall give thee." There were many things for which Solomon might have asked, because nothing is too great for God, but he asked just one thing. He thought of the people in his kingdom and how much he needed to know if he would rule them rightly, so he asked God for wisdom. God was so well pleased with his choice that he not only gave him wisdom, but riches and honor as well. Because of this, Solomon became the greatest of kings. In James 1:5 God promises wisdom to any of us who ask for it.

Plans for the Meeting

Have one or two of the older Juniors tell Solomon's life story, then ask each of the Juniors to quote one of Solomon's wise sayings from Proverbs. The assignments should be made a week before the meeting.

Questions

1. Whose son was King Solomon?
2. Over what nation did he reign?
3. Why did he choose wisdom?
4. For what great work is he especially remembered? (I Kings 8:12, 13.)
5. For what writings is he known?

Daily Readings

Solomon made king. I Kings 1:39.
An unwise choice. I Kings 3:1.
Good head, good heart. I Kings 4:29.
King of peace. I Kings 4:24.
Writer of wise sayings. I Kings 4::31, 32.
Builder of the temple. I Kings 8:12, 13.

August 5, 1934

Topic—Being Like Christ In His Self-control

Luke 9:51-56

(Consecration Meeting)

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

When a girl in school, I read a story of a family in which there were four girls and a mother. One of the girls, although kind-hearted and lovable, was very quick tempered. She really tried to control her tongue, but the task seemed hopeless. She was greatly surprised when one day her mother said that she, too, had a bad temper. This seemed strange, for she never spoke unkindly or in anger. The mother explained that when she was younger she had been just as quick to speak as her daughter, but she had learned how wrong it was and although she did at times become angry even yet, she kept quiet until the anger had gone. "Oh," said the daughter, "is that why you sometimes close your lips tightly and leave the room?" Wouldn't it be fine if every one did that. Close the lips tightly instead of speaking when angry. Jesus can help us do that and He will help us not to get angry so easily if we let Him.

He had much more to annoy Him than any of us had, yet He never lost control of His temper, and He taught that His children should not. It pays to start to let Him control our lives while we are young.

Plans for the Meeting

Anger is only one of many things that need to be controlled in our lives. James 3:8 shows the need of ruling the tongue. Lead the Juniors to discuss other places in which self-control is needed. Finally, show how God, knowing how helpless we are, sent Jesus that our hearts might be changed. Through Him we go a step beyond self-control. We may have Christ-controlled lives.

Questions

1. What is self-control?
2. Why should we practice it?
3. How may we become like Christ in self-control?
4. Why is it important that we control our tongues?
5. How does Christ help us to live rightly?

Daily Readings

Turn the other cheek. Matt. 5:39.
Control of His tongue. John 19:1-7.
No anger for animals. John 2:16.
No hatred for wrong-doers. Luke 9:52-56.
Control when reviled. I Pet. 2:23.
Jesus' gentleness. 2 Cor. 10:1.

August 12, 1934

Topic. — We come today to the greatest wonder of all mentioned in God's Wonder Book. Away back when God first made man and woman, He made them without sin. You remember it was not long until Satan tempted Adam and Eve and they both sinned. No one since that time has been perfect except Christ Himself. We know that God hates sin. He can not bear to see it and when there is sin in folks' hearts He cannot bless and help them as He would like to do.

He loved people too much to let them go even though they had done wrong, so He told them that if they would sacrifice animals He would forgive. At the same time He promised that some day He would send a Great Sacrifice that would be enough for all sin. While those who loved God sacrificed these animals, they kept looking forward to the time when this Perfect Sacrifice would come.

Almost two thousand years ago He came, Jesus, God's only Son. He came especially to die for our sin, and He died willingly (John 10: 17, 18). It is not only a wonder but something for which we should always thank God, that Christ loved us enough to leave His home in heaven to come down to die for us. John 9:16, Acts 16:31 and other verses tell us that our part is to believe on Him and we shall be saved, then we shall be God's own children.

Plans for the Meeting

Tell the story of the crucifixion, making three crosses on the blackboard. Tell of Jesus, the perfect Son of God, who died FOR sin because there was no other way that people could be saved. Then speak of the thief that died TO sin because he believed in Christ. Lastly, there was the thief who died IN sin and without hope because he would not believe. Juniors should get a glimpse of the awfulness of sin and the need of a Savior not simply for the world but for each of them individually.

Questions

1. When did sin come into the world?
2. Why did Jesus come?
3. Why did we need someone to die for us?
4. For whom did Jesus die?
5. How may we be saved?

Daily Readings

Jesus tells of His death. John 10:11.
Jesus died for sinners. 1 Tim. 1:15.
Jesus died for all. John 3:16, 17.
Jesus died that we might live. 1 Peter 2:24.
Jesus, Lamb of God. John 1:29, 36.
Jesus died to redeem us. Rev. 5:9.

The Best School

By Frank H. Winter

We learn in school of things and man,
The tug of nature's laws and life,
Of art, of music, thrilling sweet,
Of peace, of bloody wars and strife.

And then we learn in nature's school
Of birds, of flowers sweet and rare,
That God is great, all-wise, and good,
And life itself is sweet and fair.

But in God's precious Word we learn
That God is Love, and Christ is Peace;
And if we love all men and Him,
Our joys and songs shall never cease.

So let us learn from all these schools,
And try our best to grow and do,
Yes, live for Christ and all the world,
And to ourselves be always true.

—The Presbyterian.

THE SUNDAY SCHOOL LESSONS

July 22, 1934

Elijah Hears God's Voice

Lesson Text—I Kings 19:9-18

Golden Text—Speak Lord, for thy servant heareth. I Sam 3:9.

We are in the days of King Ahab, the king of the northern kingdom. The time is from 876 B. C. to 854 B. C. Elijah is the prophet. Ahab had married Jezebel, the king of Tyre's daughter. When she came into the kingdom she brought with her her Baal cult. Elijah demanded a contest on Mount Carmel to decide whether Jehovah was superior to Baal. The Lord Jehovah won. Jezebel attempted to stop this revolution by sending a threat to Elijah. He fled from the kingdom and went south to Beersheba, where we found him in our last Sunday School lesson, weary, discouraged, and spiritually depressed. This often happens to an individual right after a glowing victory. God revealed to him under a juniper tree his goodness by caring for him.

In our lesson today we find him on Mount Horeb where he met the Lord Jehovah face to face. Here Elijah was taught a number of very valuable lessons. In the first place in a very dramatic way he was taught that God is not only in the storm and earthquake and fire, but also comes to an individual as a still small voice as the individual communes with God. In the second place he was taught that God's cause of righteousness, justice and truth does not depend upon one individual, but that there were other ministers of Jehovah, such as Elisha, Jehu, and Hazael.

In the third place he was taught not to be pessimistic and self-centered, feeling that he was the only one that was righteous, but that there were yet seven thousand who had not bowed their knees to Baal. Elijah went back to Israel with new courage and faith and anointed Elisha to take up his work. This lesson is very significant in these days, for there is a tendency on the part of many people to look entirely on the dark side of life. With the many evils that are confronting us we feel that every one has forsaken God except they and a few choice friends. We need to have God revealed to us, but there are yet thousands of good Christian men and women who are the salt of the earth and the light of the world.

There are three voices to which we should be very sensitive in these days. The one is the voice from above which whispers to us strength and courage and faith. The other is the voice from within, our conscience which says, Lord, here am I, send me. And then there is that voice from without which is calling for help. Our lives should continually be sensitive to this call.

July 29, 1934

Micaiah Speaks the Truth

Lesson Text—I Kings 22:1-14

Golden Text—What the Lord saith unto me, that will I speak. I Kings 22:14.

In this lesson we are still in the reign of Ahab, king of Israel, and in the reign of Jehoshaphat, the king of Judah, but we now go from the prophet Elijah to the prophet Micaiah. Jehoshaphat came to be on friendly terms with Ahab. This friendship was cemented by the son of Jehoshaphat marrying the daughter of Ahab. Our lesson today deals with the incident where Ahab invited Jehoshaphat to accompany him in battle against the Syrians. Before Ahab went to battle he consulted the four hundred prophets of his kingdom as to whether he should go. These false prophets, knowing that Ahab wanted to go, advised him to do so. So he sent for Micaiah and asked him. Micaiah told him the truth and said if he went to battle he would lose his life. The king punished the prophet for the kind of advice he gave and went to battle in spite of it. The thing that Micaiah told him actually happened.

The moral of this lesson is not hard to discover. Here was a man who had a vision of God and therefore had faith and courage and would speak his convictions regardless of its effect upon the king. There is a great need in our country today for men of this kind. Men who have the courage of their convictions to speak out kindly, but truthfully, concerning the evils of our day. It is easy to find prophets who praise our country in this generation and encourage men and women to continue with false standards of life. But the real patriot and the true prophet is the one who will courageously speak the truth about economic greed, war, strong drink, and our movie indecencies. May this lesson inspire all of us church men and women to be true prophets of the truth.

JOTTINGS

Rev. E. Troyer, Rev. R. L. Hartzler, Rev. E. A. Sommer, N. O. Hoover, and Rev. W. B. Weaver attended a meeting of the finance and executive committee of the C. I. M. Board, held in Chicago the first day of June. The meeting was called for the purpose of discussing financial problems and how to meet them.

Mr. Eldon Stahly of the North Danvers Mennonite Church received his Doctor's degree in Chemistry at Pennsylvania State College in June. He has accepted a position at Schenectady, New York.

Dr. J. E. Hartzler gave a series of lectures at the Meadows Mennonite Church, Meadows, Illinois, June 10-17.

Rev. M. A. McCone of McComb, Illinois, held a three weeks' evangelistic campaign at the East White Oak Mennonite church near Carlock, Illinois. The pastor of the church is Rev. R. J. Zehr. On Monday evening, June 25, Rev. McCone gave an address on Communism at the Carlock community hall.

The Mennonite church of Normal, Illinois, is conducting a three weeks' vacation Bible school at their church. The pastor of the church is Rev. E. Troyer.

Dr. C. Henry Smith and Rev. I. R. Detweiler, both of Bluffton College, were instructors at the Central Conference Young People's Mennonite Retreat held at Meadows, Illinois.

Rev. Wm. B. Weaver gave an address on History of the Mennonites at the Topeka Mennonite Church, Topeka, Indiana, on the evening of June 3.

The French Mennonites hold their conferences in two languages. At a recent meeting one of their ministers preached in the French language and another minister in the German. The conference gives financial aid to the Dutch Mennonite Missionary Society, which conducts missions in the Islands of Samatra and Java. The conference also indicated its interest in the 187 Russian Mennonite refugees from Harbin, Manchuria, who crossed France on their way to Brazil.

Christian Endeavor in the Mennonite Church began in the Herford Mennonite Church, Bally, Pa., when the pastor of the congregation at that time, Rev. C. H. A. van der Smissen, introduced it. Rev. van der Smissen now lives in Kansas and quite lately participated in the installation of his son, Rev. G. A. van der Smissen, as pastor of the Einsiedel congregation at Hanston, Kansas. Rev. van der Smissen ordained his son to the ministry at a meeting of the Middle District Conference held several years ago at Summerfield, Ill. The line of ministers in this family goes back to 1837, when Jacob van der Smissen became a minister in Germany. Since that time Jacob van der Smissen ordained his son Carl J. to the ministry at Friederichsstadt, Germany; Carl J. ordained his son Carl H. at Ashland, Ohio, who in turn ordained his son T. A. in 1925. Other members of the Van der Smissen family have been active in the ministry in Germany. among them Rev. Heinrich van der Smissen, who for many years edited the Mennonitische Blaetter.

Dr. and Mrs. Pannabecker and children, located at our mission station at Kai Chow, China, since 1926, will sail from Shanghai July 7, on their first furlough.

Rev. A. J. Neuenschwander of Berne, Indiana, visited the Eastern District to participate in the Grren Lane Retreat, held in this conference of which Rev. Neuenschwander was one of the organizers of the Retreats seven years ago. He expects to move to Chicago shortly to assume the pastorate of the congregation there.

Reports from those attending the Mennonite Retreat held in Green Lane, Pa. June 22-24, indicate that it was the best attended of all the Retreats conducted. In many respects it was different, yet very helpful and inspiring.

Our missionary sister, Marie Schirmer, of Hoteville, Arizona, serves as postmistress. There are three mails a week, requiring about so many hours of her time, but this gives her opportunity to come into closer contact with the Hopis. Her ward, Daniel, recently graduated from the Los Angeles Bible School. He hopes to do Christian work among his people, the Hopis. A sister of Daniel died recently, leaving a little one, and Sister Schirmer is taking the motherless child to raise.

Rev. N. B. Grubb, pastor Emeritus of the First Mennonite Church, Philadelphia, Pa. now in his 84th year, celebrated the sixty second anniversary of his ordination to the Christian ministry on June 30. He received ordination in the Eden church, Schwenksville, which congregation he served for eleven years. His active ministry in the First Mennonite Church covered a period of nearly forty years.

The Congo Missionary Messenger reports that the American dollar has decreased over 40% in value in relation to the Belgian Congo money which means that more money is needed to provide for the needs on the field. At the beginning of 1933 a missionaries' allowance was $500.00. Today the same $500.00 buys less in Africa than $300.00 at that time. The change in value of the dollar causes a loss to him of more than $200.00 each year.

Doctors Harvey and Ella Bauman, who have been living in Quakertown during their furlough, plan to spend two months in Mrs. Bauman's home town, Versailles, Mo.

Bethel College , Newton, Kansas, Summer School has an enrollment of sixty. There is also a German Summer School for children being conducted on the campus which has an enrollment of thirty. The First Mennonite Church of Newton likewise conducts a German Summer School.

Rev. Edgar Toews, pastor of Grace Church, Pandora, Ohio, who is secretary of the Program Committee of the Middle District Conference, gives notice that the next meeting of the Middle District Conference will be held in Grace Church, Pandora, Ohio, August 23-26.

Rev. A. R. Keiser, pastor of the Dalton, O., church. was among those who received degrees at the Oberlin School of Theology commencement this year. He received the degree of Master of Sacred Theology. The thesis he submitted was on the subject "Modern Catechetics."

Rev. P. R. Schroeder of Freeman, S. D., writes: "We are bringing two Summer Bible Schools to a close this week in our Salem Church territory with 54 enrolled. Bethany Church at Freeman has over 50 enrolled in a Summer Bible School, and Bethesda Church near Marion has over 80 enrolled, with four teachers. After a Comumnity Day of Prayer in Rev. P. P. Tschetter's church near Freeman, on May 30, with over a dozen ministers and many other people present, a number of soaking rains have come and more is in sight."

A quartette of Mennonite boys, students at Moody Institute, Jacob Quiring, John Harder, George and William Dick, the first named accompanied by his wife, gave a program of song and testimonies in Freeman College Auditorium on the evening of June 18.

MARRIAGE

Gering-Graber. — Dr. Joe J. Graber of Soap Lake, Washington, was married to Bertha Gering of Odessa, Washington, June 20, at two o'clock P. M., Rev. M. J. Galle officiating.

Kuehny-Bechtel. — A beautiful church wedding was solemnized in the Mennonite Church in Deer Creek on Sunday afternoon, June 24th, at three o'clock, when in the presence of the congregation, Miss Esther Kuehny, the only daughter of Mr. and Mrs. Henry Kuehny, became the bride of Mr. Harold Bechtel, the only son of Rev. and Mrs. A. S. Bechtel, the pastor of the church. Immediately following the wedding, a reception was held at the home of the bride's parents.

Both the bride and groom are graduates of the Deer Creek High School with the class of 1929. The bride later attended Bethel College at Newton, Kansas.

Mr. and Mrs. Bechtel will be at home to their many friends in their newly furnished home on a farm two miles west and one mile north of Deer Creek.

DEATHS

Daniel Kirchhofer passed to his eternal reward on the 13th day of June, 1934, at the age of 74 years, 1 month, and 28 days. Baptized into membership of the Sonnenberg Mennonite Church, June 1, 1884, by Rev. Christian Krehbiel and later transferring his membership to the Salem Church, he has remained an active member there to the time of his death. He was united in marriage to Rosa Baumgartner on August 9, 1896, to which union were born two sons and two daughters. In his earlier days he was an Indian worker in the Mennonite Mission in the Indian territory. Later he was widely known for building picket fences, and still later for dealing in wire fencing. But he has been known most widely through his regular correspondence to various periodicals. He regularly contributed to the Dalton Gazette for over fifty years, to the Orrville Courier for over thirty years, and also for shorter periods of time to the Berne Review and the Mennonite Weekly Review.

Aside from his immediate family of children, his wife having preceded him in death by 1½ years, he leaves to mourn him a number of nephews and nieces and a large circle of friends.

REPORT

of the General Conference Treasury

from June 3, 1933, to June 1, 1934

Balance on hand June 3, 1933, cash		$120.39
Balance on hand June 3, 1933, invested		850.00
Receipts:		
Zion Mennonite Church, Souderton, Pa.	$20.00	
Goessel Mennonite Church, Goessel, Ks.	2.10	
First Menn. Church, Philadelphia, Pa.	17.60	
First Menn. Church, Newton, Kans.	10.46	
Emmaus Menn. Ch., Whitewater, Ks.	7.65	
Alexanderwohl Menn. Ch., Goessel, Kans.	15.50	
Lehigh Menn. Church and Sunday School Lehigh, Kans.	6.05	
Friedensberg Church, Avon, So. D.	7.00	
Bethel College Church, Newton, Kans.	10.66	
Interest received on investments	34.84	
Total receipts		131.86
		$1,102.25
Disbursements:		
Printing Constitutions, etc.	$41.70	
Supplies, stamps for statistician	18.13	
Freight, etc.	15.91	
Bond premiums	18.42	
Bond premiums	21.25	
Bond premiums and postage	22.30	
Box rent	3.30	
Mennonite Book Concern	24.83	
Total Disbursements		165.84
Total on hand June 1, 1934		$936.41
Investments		900.00
Cash on hand June 1, 1934		$36.41

Gratefully acknowledged

K. A. Richert, Treasurer.

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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, AUGUST 7, 1934 No. 15

EDITORIAL

TAXING BENEVOLENCES

The financial strain under which most of the benevolent institutions of our land are working is terrific. Most of them have been operating to the limit of their resources at all times, for there is never a time, even in prosperous days, when there is no need for all the benevolence that can be bestowed. Depression is no regarder of persons or institutions, it treats them all alike and forces hardships everywhere. With their endowments shriveling, or fading away altogether, the matter of caring for its wards is all the more harder for the institutions that must depend upon the voluntary liberality and many of them are in danger of being liquidated. This would be all the harder because it would add so much more to the already severe burden of public relief. It was recently suggested in the press that, since most of the churches, educational institutions, and charitable organizations that maintain property are tax free, they should also be taxed to help out in meeting the great public cost of government and relief. Such a suggestion, if heeded, would not relieve the tax burden very much, if at all, and would work out to the increased cost of relief. It must be borne in mind that all that is done by churches, schools, and benevolent institutions is adding so much to the public good. To tax them out of existence would be a foolish and short-sighted policy. G.

PROPAGANDA

Things in Germany are bewildering. The world has been shocked by the drastic measures taken by Hitler, but it seems that his nation is either cowed or satisfied by his actions. Everything indicates that before long other nations will be involved. Naturally there is a great deal of propaganda abroad and no one can tell how far this will go. Let us hope that our nation will not be drawn into it. In a speech Senator Borah recently called attention to the fact that after the World War official reports made in Great Britain revealed that great sums of money were spent in propaganda for the purpose of drawing the United States into the war. The lesson should be enough to make us wary of similar propaganda that might again involve us in a European conflict that would make the horrors of the last war look like child's play. G.

MISSION CONTRIBUTIONS

Few churches have come through their fiscal year without a deficit. Perhaps this is a normal situation just now, but we know that it cannot remain a normal one indefinitely. Some time the shortages must be made up or there will be a default, and a church defaulting is a serious drawback to the church of Jesus Christ, involving its reputation and its very existence. With most of the churches budgets will have to be carefully planned and extravagances will have to be cut out altogether while, at the same time, things that appear necessary will have to be limited. Perhaps no branch of the church has had to take the hard raps that fell upon the cause of missions. We do not know of a mission board that is not in debt, with debts increasing every day. The Christian church is on trial in the heathen lands. If the churches will not hold what they have there and continue their support in the way they began it, they must face the inditement that they are no more as seriously in earnest about bringing Jesus Christ to the lands and peoples who do not know Him. The matter of continuing missionary contributions in our churches to the extent that they have carried on is not a mere problem, it is a duty in which our honor is involved. —G.

THE MOVIES AGAIN

The movie arrogance that bid defiance to all decency and morality is getting its just rebuke. All denominations, including Catholic, Jew, and Protestant, are aggressively attacking Hollywood and its indecencies with a determination and vigor such as never before was shown. The Catholics are calling their people to withhold patronage from the movies until things are cleaned up to their satisfaction, going so far as to have them sign pledges to keep out of the movies entirely, and their people are signing these pledges by the thousands. The Protestant bodies, including the Federal Council of Churches and the Jewish organizations, are adding their support to this move in a most vigorous way. It so happens that now practically all religious bodies are united in an effort to suppress this most dangerous institution that has been making millions out of disregarding everything that stands for purity and law. It is to be hoped that all of our readers will feel it their duty to withhold their patronage entirely from moving picture theaters. "When the devil was sick a monk he would be." Now that box office language tells the movie people that it is not profitable for them to go on giving unclean shows they are making pretentions at reforming and asking for some kind of supervision that would satisfy the communities in which their shows are given We hope there will be no compromise. Can any one, or any body of men, with a record for debauching morality, poisoning the minds of the youths, glorifying crime and defying law, be trusted in any promise made that there will be reformation and a recognition of communities right to decency be trusted? —G.

TAKING THE CHURCH IN CONFIDENC

Recently the President and the Board Trustees of Bluffton College sent out a gener invitation to pastors and leaders in the churc to meet with them for a conference to discu ways and means whereby the college might of greater use to the church. This was an o portunity that gave all interested parties t chance to help in a constructive way that shou go far toward making the institution more e fective in its endeavors and discover what t needs of the churches are. A Mennonite inst tution deserves the support of Mennonites o hundred percent. We cannot conceive how a minister or leader in the church can feel th he is loyal to his church if he is not also loy to the school into whose hands have been e trusted the education of Mennonite youths. W note that, in other bodies of Christians, churc es and pastors are back of their institution Surely none of us would want the reputati of not supporting wholeheartedly that whic represents the hopes, the money, the energ and the love that has been thrown into a Mennonite institution. At this meeting the was then a splendid chance for anyone interes ed in the welfare of the school and church to b come enlightened and, we hope, intensely inte ested. —G.

GIFT DAY AT BETHEL SEPTEMBER 12t

Friends of Bethel Hospital and Home for th Aged are asked to keep in mind the eighth a nual gift day for the Home and the Hospit which has been set for September 12. The A visory Council at a recent meeting decided o this date and asks that friends in garnering i the fruits of field and gardens keep this date i mind, as gifts other than money are also we come. Details with reference to the progra for that day will be made known later.

NOTICE

concerning the program of the next General Conference

The twenty-seventh session of the Gener Conference of the Mennonite Church of Nort America is to be held during the coming yea 1935.

The program committee of the General Con-erence desires that all those interested, send in opics that should receive attention and also sug-hat should receive attention and also sug-estions concerning the celebration of the dia-ond jubilee of the conference.

May all the churches unite in fervent prayer hat God's richest blessings may rest upon the onference sessions.

The Program Committee.
E. J. Hirschler, Secretary.

THE MINUTES AND REPORTS

f the session of the General Conference at Bluffton, Ohio, have been sent to the various hurches for distribution. There is no charge, ut each congregation is requested to take a ree will offering to cover expense and send ame to the conference treasurer, Bro. Karl A. Richert, Newton, Kansas. In case extra copies re desired, they may be obtained from the onference secretary at 50c each, postpaid, un-il the supply is exhausted.

These minutes should interest every church nember, and those who do not intend to pre-erve them will do a good service if they will, fter having read them, pass them on to other hurch members.

C. E. Krehbiel, Secretary,
Newton, Kansas.

CONCERNING OUR MISSION TREASURY

Although mission reports from the field ap-pear weekly in our papers, the Board decided hat also a monthly notice regarding our trea-sury appear, besides the statement of the reasurer.

As the field reports show, the work pro-gresses well on the whole. Those reports, of course, do not deal with the financial situation, which since last year, when our dollar changed its value, has changed against us, so that India reports a loss of about $4000.00, and China asks for about $1600.00 to make up for the loss in exchange.

The Board does not see its way clear so far to cover this. But all regular payments could so far be made, for which we are very thankful.

On July first the third quarter begins, and its payments become due, amounting to about $15,000.00. We would also appreciate special gifts for the printing of the Cheyenne New Testament, which has been entirely translated, and in about two weeks will be ready for the printer.

As you will have noticed, on June 1st we had only $37.36 in the treasury.

Some churches have a crop failure this year, and we hope that the others will redouble their support this year. Gratitude and love can do wonders, combined with prayer.

On July 7th, Dr. and Mrs. C. L. Pannabecker intend to leave China on furlough and expect to arrive in San Francisco about July 24th. Their trip is being paid by relatives.

P. H. Richert, Secretary.

NINTH MENNONITE YOUNG PEOPLE'S RETREAT AT BETHEL COLLEGE

Hutchinson, Kansas, July 12, 1934.

Dear Pastors and Co-workers:

The Retreat Committee of the Western District Conference would appreciate if you would announce the Young People's Retreat, to be held at Bethel College for the week beginning Sunday evening, August 5th, until Friday evening, August 10th.

Great opportunities will be offered for our Mennonite Young People. It is to be a week of intensive inspiration, information, meditation, and recreation.

Rev. A. J. Neueschwander, field secretary of the Young People of the General Conference, will teach a course on "Christ in Everyday Life."

Dr. J. H. Langenwalter, Friends University, Wichita, Kansas, will offer a course on the "Sermon on the Mount."

Miss Emma Ruth, Reedley, California, will offer a course on "Practical Young People's Christian Work."

The expenses for the Retreat will be a flat rate of $5.00 for the week, including registration to all that stay for the entire week.

We kindly ask you to give this information your prayerful consideration and announce the same in all your religious meetings. A complete program will be sent you soon.

Yours in the Master's service,

Rev. J. J. Plenert, Secretary.
The Retreat Committee,

A LITTLE SOMETHING
about the Conference of Mennonites of Canada

(By J. H. Janzen, Waterloo.)

It was held at Hague, Saskatchewan, beginning June 30th, with a Conference of Mennonite Ministers, continuing with the "Missionsfest" Sunday, July 1st, and with the general sessions of the Conference, July 2nd to 4th. From 1500 to 2000 people attended. Roads were in poor condition as it rained almost every day, but the automobiles and the horse-drawn wagons made their way to Hague, — the people came and participated attentively.

As I saw it, the conference worked under the motto "Unity on the Ground of Truth." There can be no unity by effacing differences and parting lines between congregations and denominations. Every honest Christian must be faithful to his or her convictions in order to work steadfastly to the point.

We want to proclaim the glory of our God to the best of our ability according to, what we believe, the Word of God teaches. But we grant the same privilege to other denominations founded on the rock Jesus Christ and the salvation by the blood of the Lamb. In the different denominations we see not different directions in which Christians travel, but only different working units with different commissions from the Master. Fulfilling our duty as given to the different congregations by our Lord and Savior, Jesus Christ, we will build up the House of God, and as soon as it will be completed we will all be one in HIM.

Of what denomination will be the one flock under the one Shepherd?

"It does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

This is clear enough, and in order to become perfect, to accomplish our task, to be in perfect unity with one another, we should, by HIS power and by the guidance of the Holy Spirit, strive to see HIM now with the eyes of our soul and to "come in the unity of the faith, and to the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ."

Therefore the Conference endeavored to make clear where we stand, and from what position, and in what manner, we make for the goal. Hence such papers were read, as "Betaetigun der Liebe in der Urgemeinde" (The manifestation of love in the Apostolic Church), "Der Segen des systematischen Gebens" (The blessings of a systematic way of giving), "Belebun des Gemeindebewusztseins" (Enlivenment o church consciousness). Home Missions, Education and other matters of the Conference wer discussed. Boards, Committees, and Commissions were appointed, and things were set goin for another year.

The spirit of peace and good will prevaile during the sessions of the Conference, even i some of the speakers stressed the cause of ou churches somewhat energetically. We nee this, lest our members should think we do no know ourselves what we are at, and come t think, other congregations, who do a lot mor in advertising their churches, are founded mor solidly on the Scriptures as we are, and tha they should leave us and change over to another denomination if they wish to help in building the Kingdom of God.

The report of many activities of the Canadian Mennonite Board of Colonization and of the problems that the Board is faced with, was much appreciated. There could be no doubt but that the Board has to continue in its blessed work, helping so many who are in distress here and abroad, helping the newcomers to Canada to hang on in their efforts to live up to their obligations, and to make their living and even their life in the new home land. I forgot how many pounds of clothing were collected and distributed among needy ones, and how many dollars could be raised to aid the people in distress, to feed the hungry and to clothe the naked. On the proposal of Bro. David Toews, Rosthern, new members to the Board were elected, and thus its working ability was greatly enhanced. We all look forward for another year of prosperous and successful work of that Board.

Delegates and visitors from all parts of Canada and even some visitors from the United States were present, and many a tie of friendship and fellowship, made loose during the course of time, could be and was tightened again, and satisfied and thankful for the blessings they received, the delegates and visitors departed at nightfall, Wednesday, July 4th.

Today clouds gather over the plains of Saskatchewan again. There might be rain tonight.

The fields look very promising here. The farmers are hopeful for a good crop.

It has been my commission and privilege to serve the different Mennonite churches of Canada and many in the United States during recent years and up to the present time preaching sermons and delivering addresses, very often concerning the relations of science to Christian faith. I do the work with joy, although I have to spend most of my time far away from home.

Today I look out of the window of my kind hosts, Johannes Regiers, Tiefengrund, Saskatchewan. I see the green fields overhung with darkening clouds, and I dream of a far-away, quiet house in Waterloo, Ontario, and its inhabitants, — and I am getting just a little bit homesick. But I must and I will overcome that. I have work to do about here at least until July 24th. The different stations I will have to visit are, Waldheim, Rosthern, Drake, Herschel, Fiske, Glidden, and Kindersley, Saskatchewan.

I pray that the Lord may bless my humble endeavors, too. Jacob H. Janzen.

Tiefengrund, Sask., July 7, 1934.

BRIEF REPORT OF THE BIBLE SCHOOL 1933-1934

The Lord has this year blessed us with choice blessings, for which we must not fail to give Him the glory and praise. Our hearts go out in gratitude to Him for what He has wrought in and through us.

The teaching work could be carried on on a decidedly higher plane this year because the majority of our studnts are better educated and more experienced. We recognize this as a real step forward, and hope that next year the new students will be Middle School pass or its equivalent.

The health of the students and teachers has been fine. For this gift we are grateful to the Lord, for it enabled us to carry on the work without interruptions.

We believe that the moral life of the students this year has been better than ever before. God has done wonderful things for us through the Gospel Team work. It has meant much to our own hearts. Confession and cleansing has brought us into a closer fellowship with God and with each other.

We are grateful that a Gospel Team could be organized in the Bible School this year. The work was started by a man who was a hypocrite at heart, but we are grateful that he insisted on a confession of sins, even if he himself hid sins in his own heart. Those that confessed have had a new experience and have found a new life. This has brought into our Bible School a love and unity and fellowship such as we have never had in the Bible School. I must say that I have never enjoyed and experienced such fellowship with Indian Christians as I have with the students out on tour this year. The secret of this fellowship is confession of sins. We knew each other. We were frank with each other. Our life was open before each other. This fellowship has made possible a wonderful way of work which I thought was not possible. In this fellowship we did our planning and our work together. We did not follow "huckau." Group opinion was the rule. Decisions that came out of prayerful group thinking and planning were followed. Only once did I decide a matter taking the responsibility all myself, because we were divided, and we all seemed just as happy for this way out. I, of course, did much of the planning and much of the suggesting, but the decisions were made by the group and not by me. When hearts are clean, then there is unity, fellowship, and love. Then **working together in all things is possible and becomes a power.** I look back with regret now to my work in past years when I tried more or less to carry on the work by giving huckam. And I shall fear to go forward in this work if we should get students who are not truly converted and fully consecrated, who have not cleaned up their lives by confession. Such students we do not want. We hope for clean students in the future. I have seen the wonders of God this year as never before. God can heal terrible wounds and bring about a wonderful restoration when men truly repent, confess, and fully consecrate themselves to God. Confession is the door by which God can enter our hearts for cleansing and to bring joy into our hearts. Not sins that have happened, but sins that are hid and not confessed, is what binds God's hands.

The touring work has again been a blessed experience. It has meant much to our lives and God has through us worked mightily in the hearts of many people. We are still grateful to Rev. Moyer for his help last year which has helped us this year in many ways. In comparison with last year our work this year was weaker in some respects and stronger in others. The workers were decidedly stronger "in the inward man" and this made them more powerful. The impact upon the people was greater although the teaching was perhaps weaker. A great disadvantage was that we did not have women to teach the village women. Yet the Lord blessed the work and we praise Him for it.

Yours for the Kingdom of Christ in India,
W. F. Unruh, Janjgir, India.

DISTRIBUTING BIBLES

As an illustration of the fact that there are still many homes in the United States without Bibles, one of the workers of the American Bible Society reported that out of 7,646 families which he visited during 1933 he found 2,953 having no Bible — almost forty percent. In a western state one family admitted that for four generations they had been without a Bible. When we remember that more than one-half of the world lives in Bibleless homes the necessity laid upon Christian forces for furnishing the Word of God is at once apparent.

The American Bible Society faces many publication problems in supplying Scriptures annually in from 150 to 175 different languages. When Scriptures are needed for a remote tribe the edition will likely involve special technical processes. The demand for Penny Portions at times is so great that editions of a million or more are printed at one time. Frequently publication must be in two languages in parallel columns.

The erection and dedication during 1933 of new modern Bible Houses in Rio de Janeiro and Tokyo will aid the American Bible Society in increasing interest in Bible work in these two countries.

In crossing an altitude of 14,000 feet in Peru a colporteur of the American Bible Society, Don Pedro Diaz, suffered so much from exposure that his hands and face were swollen and blackened and his lips broken so that for a day or two he could scarcely open his mouth. "But," he reported, "I circulated the Word in many places which have never been visited by an evangelical missionary or colporteur and most of the others were only visited once by a colporteur more than thirty years ago."

Scientific invention and progress are now helping to counterbalance some of the perplexities usually faced by those charged with Scripture distribution. The radio is now being used for a half hour weekly in Shanghai to broadcast the Scriptures and to describe Bible Society activities. A few evenings before Christmas members of the Agency staff read the story of Jesus' birth over the radio in seven languages and dialects. In eastern Bolivia and Peru new government roads opend up territories formerly isolated and dangerous for travel. Cars can now penetrate from the Pacific Coast to the highlands of Central Peru, crossing the Andes at an altitude of 15,000 feet.

2,969 volumes of Scriptures for the blind, furnished at the special price of twenty-five cents a volume, although costing from $2 to $8 a volume, were distributed from the Bible House in New York City last year in seven different embossed systems. The American Bible Society is in its 99th year of supplying embossed Scriptures to the Blind.

A growing interest in the Bible among the 25,000 Indians in the Pacific coast states has been reported to the American Bible Society by its Pacific agency. It has long been a question among these Indians as to whether the Bible was a real religious help to them. They recognized the Bible as the white man's book and they feared it would destroy their old and cherished Indian culture; but they have come to believe that the Bible reaches a forward-looking religion and possesses the promise of life that they seek, so there has been a marked encouragement in a reading of it.

Most of the younger people read the Bible in English, but the older generation wants the Scriptures in the language they understand. The American Bible Society has printed some part of the Bible in fifteen different Indian dialects spoken throughout America.

Goshen, Indiana, July 19, 1934.

Dear Pastors, S. S. Superintendents, C. E. Officers, and Leaders:

Some time ago you were sent information about the 1934 RETREAT to be held again at Shipshewana Lake. The dates, you remember, are August 13-21. Enclosed herewith find further information about the RETREAT. One pastor writes that 24 young people plan to attend from his church, and two or three moth-

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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ers will accompany the group as chaperons. Where, and how, could the young people from your church have a more profitable vacation period than this group will have?

The Retreat Committee is very happy to announce that the leader of music has been secured. Mr. John Thut of Chicago will conduct the music hour and lead the singing of the entire Retreat. Mr. Thut is a native of West Liberty, Ohio. He graduated from Goshen College and taught for several years in Bethel College, Newton, Kans. He is now on the staff of the American Conservatory of Music, in Chicago. We are certain he will make the music end of the Retreat outstanding in quality and interest. It is planned to give Retreaters an opportunity for private interviews and voice trials with Mr. Thut. This feature alone should make the Retreat more than worth the price for anyone interested in music.

Dr. M. C. Lehman will give a course in Missions, and one in the N. T. parables. His courses will present a rare opportunity for study as he is well qualified and we are pleased to have him as a leader. Dr. E. L. Harshbarger is a graduate of Bluffton College and Ohio State University. He teaches history and the social sciences at Bethel College. Young people who take his courses will better understand many of the great political and social movements of our day. Prof. H. W. Berky of Bluffton College was present as a leader last year. Many will want to continue their work under him, or take his course in Nature Lore. Rev. W. B. Weaver has served as a leader for several years. His courses are always very helpful in Biblical interpretation. The sun-set services by Rev. J. N. Smucker, pastor of the Oak Grove Mennonite Church, Smithville, Ohio, will help the Retreaters "Meet the Master" as he speaks on this general subject, and his course in the Psalms will be an inspiration to those taking it.

Registration fee and ground privileges $2.50.

Mennonite Young People's Retreat.
G. T. Soldner, Chairman.

NOTICE

Material for the 1935 Mennonite Year Book —statistics, change of addresses, etc., should be sent to the undersigned as early as possible.

Lester Hostetler, Editor.
Upland, California.

CORRESPONDENCE

First Mennonite Church, Newton, Kansas, June 29, 1934. Dear Readers of the Mennonite and Christian Evangel:— On Sunday, May 6, since it was Deaconess-Sunday, our pastor, Rev. J. E. Entz, preached two very appropriate sermons in German and in English, the texts were Matt. 20:28 and I Cor. 13:8. In the afternoon the catechumens' knowledge of the catechism was shown. In the evening student colunteers from Bethel College gave a very nice program. This was followed by an excellent sacred concert by the male chorus from the Pretty Prairie congregation, well trained by Bro. Rudolf Wiens.

On Ascension Day Father Regier preached in German and Rev. Voth of Bethel College preached in English. On Sunday, May 13, the confession of faith was read. May 20th, our pastor preached an excellent sermon, baptized eighteen catechumens, made a very impressive address, and gave the catechumens each a passage of Scripture, quoting them by memory.

On May 25th, the beloved, efficient wife and helpmeet of our dear pastor died after a protracted sickness. May 27th was the Mennonite song festival at Bethel College, which was well attended. On May 28th the S. S. Convention of this district was held in our church. It was well attended and a blessing to many.

On May 29th was the funeral of Mrs. C. van der Smissen; and on May 30th the funeral of the beloved Mrs. Entz, her schoolmate, in Halstead. Rev. B. W. Harder spoke at the house, and Rev. B. Regier, Rev. H. J. Dyck, and Rev. J. B. Bays at the church.

Sunday, June 3, the Lord's supper was celebrated. On Sunday, June 24, was children's day. Our pastor preached on Luke 1:66, What manner of child shall this be? A row of parents, reaching almost across the church, brought their small children and our pastor blessed them. A junior choir sang a German and an English song. In the afternoon was the children's festival. Mrs. P. Bartsch led the singing. Bro. Hans Warkentin read a passage and prayed. Br. C. v. d. Smissen gave a short talk. Then followed the picnic.

Since your correspondent expects to go to Nevada for a few weeks with his children, coming back will likely be in the hospital for about two weeks and perhaps will not be able to go to church so soon, he may not write for the paper for a while. Fraternally,

C. van der Smissen.

Bethel Church, Mountain Lake, Minnesota. "I will open the windows of heaven and pour my blessing upon you" — has been very true for Bethel Church and this community as a whole this summer.

On May fourth, we had the privilege of celebrating Rev. J. J. Balzer's golden wedding. Many people took part in the happy event. Rev. I. J. Dick, Rev. Peter J. Friesen, Rev. John Bartel, and Rev. P. R. Schroeder from Freeman, South Dakota, were the speakers, each one making very appropriate remarks. The Lord also blessed us with a refreshing rain that afternoon after a period of dryness.

June 9th to 12th we had the Northern District Conference here. A spirit of love and cooperation was felt through all the meetings. Missions and a deeper spiritual life were stressed very much. All Sunday and evening meetings were held in the auditorium. The last evening, for the musical program, not even that building was large enough. We appreciated that two choirs from South Dakota thought it worth while to come for Tuesday evening and take part in the program.

Rev. John Esau gave an inspiring talk on Sunday evening. Missionary P. J. Boer also left some impressive mission thoughts with us. On Tuesday morning Rev. P. R. Schroeder gave a heart-searching message on "Bildung, Einbildung und Ebenbild."

The ladies' mission program on Tuesday afternoon was very well attended. Mrs. Henry Fast and Alma Ortman gave very good talks. Indeed the "Mind of Christ" was felt in all the meetings.

The Lord graciously gave the dry and parched earth a few days of rain before the conference, giving new hope to man, plant, and animal. Again we are looking for rain, the days are so hot and the ground so dry.

June 24th we had Children's Day Program in the morning. The church was packed with children and visitors. Miss Marie Peters from an Indian mission in northern Minnesota, gave a very interesting talk on the life of the Indians. We who have been brought up Christian, hardly realize how dark heathendom is.

That Sunday afternon we had the funeral services for Mrs. H. H. Regier, who followed Rev. Regier after six months. She was longing to enter her heavenly home, and God called her after a few days of serious illness.

Sunday, July 1st, our little city will be privileged to have the St. Olaf's Choir from Northfield, Minnesota, in our midst. They are a world famous group and we call it an honor to have them here. Susan Schroeder, Corr.

Butterfield, Minnesota, July 2, 1934. To the Editor and Readers: After a dry and stormy spring, we are very thankful for the nice rains we have had. The Lord answered prayers, everything is nice and green again. People rejoice and are grateful for the blessings we receive. We praise His holy name!

At this time we will try and mention a few things our congregation has been doing the last three months. The 8th of April the Zion choir from Bergthal church, consisting of about fifty mixed voices, rendered the Easter cantata in our church to a full house. April 15th, we were privileged to listen to Rev. J. D. Dick from Mountain Lake. He served at the morning services. April 19, our Ladies Aid Society held the annual sale of goods in the church basement, which brought $60.00.

May 13, the C. E. Society committee prepared a Mother's Day program, which was given in the evening. June 3, the Rev. J. J. Balzer from Mountain Lake occupied the pulpit and at the same time five new members joined the church, namely: Mr. and Mrs. B. J. Rempel, Mr. and Mrs. P. J. Bergthold, and Mrs. J. R. Harder. We all partook of the Lord's supper at that time.

The fifth of June a golden wedding took place in the church, namely that of Mr. and Mrs. Peter Derksen. A well rendered program by the children and grandchildren was given. Rev. D. D. Harder, Rev. J. Stoesz, and Rev. L. H. Linscheid spoke. This was much enjoyed by those present. After the services about four hundred guests partook of a full supper in the church basement which was decorated in white and gold. May our Lord keep these dear people and protect them in the years they yet have to live.

A three day conference took place in Mountain Lake June 10—12. Being only eight miles from here, many of our people attended these meetings which were of great interest.

June 17, as usual, we celebrated our annual Mission and Children's Day. Rev. Edw. Derksen from Alsen, N. D., spoke on home mission, and Rev. J. J. Balzer on foreign mission. The choir sang a number of songs. In the afternoon the children did the speaking and singing, after which Missionary Marie Peters gave an interesting talk to young and old. Two meals were served to all in the basement. The evening service was in charge of Rev. Edw. Derksen. He spoke on the subject, "Trusting in God rather than in man." If we put our trust in man we often fail, but if we put our trust in God we never fail.

Mr. and Mrs. A. E. Linscheid and family of California are here visiting with their parents, Mr. and Mrs. Jacob Linscheid, and other relatives and friends.

The first two weeks in June our annual daily vacation Bible school took place in the schoolhouse with two teachers, Amanda Dick from Mountain Lake and Anna Heinrichs from Manitoba. On the evening of June 19th the program was given, which was much enjoyed by all.

Our C. E. Society sent two delegates to the convention at Medicine Lake; Emma Linscheid and Betty Wengenroth were there. These ladies gave a fine report the first of July at the Christian Endeavor.

On June 24th about fifty invited guests gathered at the home of Daniel Hubins to help him celebrate his eightieth birthday. At this same time our mother, Mrs. John Rupp, was 81 years old, so we all celebrated together. A program was prepared by the children and grandchildren, and Rev. L. H. Linscheid and Rev. J. D. Hubin both spoke, after which H. K. Rupp made a few remarks and the closing prayer. A dainty lunch was served to all. May the Lord protect and keep these old people is our wish and prayer.

On June 24, Mr. and Mrs. R. E. Cosey were surprised by a number of friends on their twenty-fifth anniversary. They all were at Bingham Lake and had supper together.

July 1st, the J. W. Hubin family from Red Wood Falls gave a very interesting C. E. program here. All members of this family have talents, and use them, too.

Our sister, Amalia Rupp, who fell a long time ago and hurt her hip, is now able to walk with the aid of a cane. We trust the Lord will restore her health fully, and if not, we know she will walk some day in glory.

Mrs. Gust. Miller, Corr.

St. John Mennonite Young People's Activities. On March 13, 1934, was the first meeting of the Bible Class organized by our Pastor, Rev. Edgar Toevs. This class is composed of young people of high school age and up (unmarried). This class meets weekly at the homes of the different members. For our text book we have the Bible, studying at the present time the books in the New Testament. Rev. Toevs conducts and teaches the class. The purpose of this class is to create a desire to study the Scriptures and to get well acquainted with it so that we may "put on the Sword of the Spirit" in order that the world may not stain us with the many temptations it offers. The absolute necessity of accepting Jesus Christ as our Savior from sin is stressed. Works are but the fruits of a Christian and cannot save him. We want to let our lights shine brightly in order that the beauty of Jesus may be seen in us and attract others to Him.

Besides meeting weekly for study, the class is responsible for furnishing a program once a month at two County Infirmaries. Much interest is being shown in this work.

On June 23rd and 24th the young people entertained the Ohio-Indiana Young People's Conference. The theme of the conference was "The Abundant Life." Receiving, maintaining, and living the abundant life were very ably discussed. In order to receive the abundant life, one must meet God's requirements for Heavenly Citizenship by receiving His Son into our lives. To maintain this abundant life one must keep in constant touch with the power. Just as a light bulb must be connected with the electricity to be able to shed abroad any light, so must the Christian see that nothing interferes or disconnects his fellowship and communion with God. The sunset worship service was very inspiring. The subject for the evening was "Mounting Up." L. Augsburger,

Young People's Correspondent,

Bally, Pennsylvania, June 30, 1934. The members and friends of the Hereford Mennonite Church, Bally, Penna., extend greetings to the editors and readers of The Mennonite and Christian Evangel.

We started the work of the New Year by having our annual service of praise where local talent took part during the church services.

Our Eastern District Conference has indeed been fortunate in that we had two returned missionaries in our conference during the past months. Rev. Peter J. Boehr spoke in our church on Sunday, February 4th. He, with his family, brought us the activities of the mission field in China. Then on February 11th, we had Dr. Harvey Bauman speak on Mahatmi Gandhi and his influence on India, where Dr. Bauman is working. Both these messages were enjoyed by our members.

On March 28th, Rev. Ralph Althouse, a reformed minister, preached to us in the absence of our regular pastor. Rev. Althouse spoke on friendship and what constitutes a real friendship. This was a timely sermon by this young minister, and was thoroughly enjoyed by all.

We again had Easter Dawn Services and they were very well attended. During the church services on Easter Sunday the members of the Primary Room sang two selections. This is a yearly event because our Primary Department does not prepare a program for the Easter season.

On Sunday evening, April 8, a neighboring choir of a Lutheran church rendered the cantata "Everlasting Life."

On May 6th, Jesse Renninger, a student of the Mount Airy Theological Seminary, preached in the absence of our pastor. He spoke on prayer.

Our pastor, Dr. Elmer E. S. Johnson, was away quite a bit in the past six months attending to his duties at the Hartford Theological Seminary. During his absence we had the supply ministers mentioned above, together with Mr. Paul Kehm, who was a student at Franklin and Seminary, but has now graduated and has a charge in a neighboring state.

On Thursday evening, June 7, the members of the Ladies Bible Class held their annual Mother and Daughter Banquet in the new social room of our church. A banquet meal was served, after which Miss Mary Fritz, a teacher of a Ladies' Bible class in St. John's Lutheran Church, Boyertown, spoke to the group on the relationship between mother and daughter. Our pastor, who was a special guest, spoke on the relationship between father and daughter. This banquet has come to mean a great deal in the organization of the Bible class.

Quite a number of our Sunday School members had attended every Sunday in the past year and they were recognized by the Sunday School in receiving a pin as a reward for their efforts.

The Intermediate Christian Endeavor Society of the church has been quite active holding their regular meetings, also had a contest between "Reds" and "Blues," and sponsoring a musical program in our church on Sunday evening, June 10th. This offering was turned over to the Church Building Fund.

Our pastor again was an instructor at the Eastern District Retreat, held on June 22-24. He lectured on New Testament History. Our church had five representatives.

There is to be started a class for catechetical instruction during the summer months.

At the writing of this letter plans are being made for our first Home Coming Services, to be held on July 1st during the morning and afternoon. This is a new event in the lives of the members of our church, but we hope it may truly be an enjoyable one.

Half of this year has passed and has had its bitter trials and disappointments as well as the joys and blessings. We are looking forward to greater things for the next half year, and we hope we may attain them through the help of our Lord and Savior. We shall take Him as our guide and know that He doeth all things well.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

Tell me not in mournful numbers,
Life is but an empty dream,
That the soul is dead that slumbers,
And things are not what they seem.

Life is real, life is earnest
And the grave is not its goal;
Dust thou art — to dust returnest
Was not spoken of the soul.

Not enjoyment and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Finds us farther than today.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Longfellow.

MY IDEAL GIRL

By Miss Louise Kemp

To most people, I am sure, my ideal girl would seem a strange example to live up to. She comes far from being an angel, but is instead just a typical American girl, living in this modern age. She is, perhaps, slightly old-fashioned to some, but comes up to all standards that I think a girl should.

My ideal girl, of course, possesses many virtues in addition to a very winning personality. In the home she is loved by everyone, because of her willingness to help anybody when they are in trouble. She helps her mother with the housework, helps her sisters and brothers as much as she is capable of, and makes the home a happier and more cheerful place for the whole family. She greets and bids her parents with a cheery "hello" or "goodbye," which does much to make the day a happy one. When in the presence of strangers or visitors she takes an active part in the conversation, showing her intelligence, but she always remembers that young people should be seen and not heard. She is polite to everyone, young and old, rich and poor, and is very considerate of her elders. However, she is but human, and sometimes gets into "scraps" with other members of the family just as everyone is apt to do. But she soon forgives and makes up once more, forgetting all about it.

Many girls act very nicely when at home, but when at school they are quite different people. This is not true of my ideal girl. She is still just the same polite, cheerful, and active person at school that she was at home under the watchful eyes of her parents. She intends to keep on going to school till she is through school, and realizes that an education is a very important asset in the life of any young person if he intends to really do something worthwhile, and follow his chosen career. Therefore, she makes going to school her WORK and puts forth all her efforts to the best of her ability. She talks and associates with everyone to a certain extent, but chooses very carefully companions with whom she intends to mingle more closely. She shares her intelligence with others, and helps other schoolmates less fortunate than herself. She takes an active part in social activities, often times having a real good time at some school party she is attending. This gives her popularity throughout the school.

After a week of hard studying and concentration, she feels she deserves just a little time for amusement. She sees no harm in going to see a movie, providing it is not one which shows nothing but evil, and now and then to a party staged by some school friend. This is the time my ideal girl may seem oldfashioned, but, when in the midst of gay friends, she will overcome all temptations and will not smoke nor drink nor do any other thing that her conscience tells her not to do. Often times she goes on hiking, swimming, and motoring parties and is active in all wholesome, healthy outdoor sports.

And then, last but not least, she is an active church member. She attends Sunday School, church, and other Christian organizations of the community regularly, and takes part in the programs when asked to do so. She is attentive when in church, and tries to follow the morals given there. She goes with the sole purpose of learning more about Christ and how to live more closely to Him, and not just because she feels it is her duty to go.

Such are the virtues of my ideal American girl. I have not set them too high, for I shall try to follow them. However, for myself they are at present far away, and it will be only through the most persistent efforts that I shall win this goal for which I am aiming.

LOOKING AHEAD

This is the time of the year when thousands of young people are thinking of what they will do when the coming school year opens. Some may qestion as to whether they shall continue their work in the high school. Such we would urge that if at all possible you should not permit anything to turn you aside. The future will demand men and women who have no less than a high school diploma.

There is a host of other fine young people who graduated from high school either this past spring or a year or two ago. Circumstances may have compelled you to find something else to do than to matriculate in college. Between now and early autumn you should think very definitely of beginning your further academic work. For many this will be your last opportunity, if you do not plan to go this year you never will, and consequently with less preparation your life will not mean what the Master meant it should. Other interests will beckon, perhaps the setting up of a home or the allurements of a good position, and your door to college will be closed forever. Young people with fine Christian character and a thorough preparation will stand in the land of the line of leadership for tomorrow.

Finances are often a hindering cause for worthy young people not going to college. But our schools and colleges are very sympathetic to worthy students with but little capital. Washing dishes, beating rugs, helping farmers cut corn, doing janitor work, and working in stores have in most cases developed rather than hindered character. In looking around to choose the institution to which you may choose to go our Mennonite youth should not fail to consider our own colleges. They are of the best and merit our support.

CHRISTIAN ENDEAVOR

August 19, 1934

What Have I Worth Sharing With Others?

Acts 3:6-7

"Sharing" and "Service" have become two important words in life today. Even business has caught the spirit which emanates from the Galilean Master and we read and hear of "sharing plans," "cooperatives," and all kinds of service stations. Men are learning increasingly that the Christian life must be more than a matter of individual salvation. It must begin with being born again, but it must be a growing life and manifest itself as those same individuals come into contact with their fellowmen, "by their fruits ye shall know them." We are coming to see that to be concerned only in our own individual salvation and not concern ourselves about others is extremely selfish and hardly Christian. It is often argued that a man could hardly be Christian in the fullest sense if he would be thrown on an island all by himself. The sweet Christian life, like a good fountain, must give forth, otherwise it will soon become a stagnant pool.

This is to be something like a "taking stock account meeting" where we take all of our assets and make note of them and also consider carefully our liabilities. The successful business man or farmer will at stated times determine as to whether he is making progress or not and note the places where he is experiencing a loss. Dare a Christian be any less concerned about his character which determines his soul's destiny for time and eternity?

When we consider the values of a tangible or intangible quality which we may share, we will of course, note such things of worth like health and true happiness. If we are privileged to enjoy good health, we should sympathize with those who have less of that than we do, we should endeavor to make life more pleasant and agreeable to them. Peace of mind comes as a result of right relationships — to God and toward our fellowmen. So we will need to note among our assets the value of a staunch belief in God, and the experiential faith in Jesus Christ who can cleanse us from all sin and give us vision, inspiration and a newness of life. And thus one could continue almost indefinitely to count our blessings, among them would be such like the open Bible, friends, books, enjoyment of stars, trees, birds, and flowers, and some silver and gold. All of these are real blessings which we hold only as stewards, all of them should be shared.

It is equally essential to examine those traits which are liabilities and concerning which great care should be taken that they will not be scattered. Each year the wind catches up and distributes widely seeds from all kinds of obnoxious weeds such as Canadian thistle, dandelions, etc. It is easy to speak evil concerning another, but it is impossible to undo the wrong done. Each one of us has some harmful habit which so effects mind, soul, and body that it will forever keep us from being less a man than we otherwise would be, such a habit may be the only hindrance between what we are and true greatness. Such habits may be in the realm of an uncontrollable temper, laziness, sins of lust and passion, greed, undue worry, and selfishness. These are not worth sharing with others. We would better eliminate them from our own lives lest we contaminate the souls and characters of our children and friends.

Questions

1. Wherein is to be found the joy and value of sharing?
2. Enumerate and describe briefly some of the values we possess which are worth sharing.
3. Enumerate and describe briefly some traits which are not worth sharing with others.
4. What is the value of sharing silver and gold with the church and all needy and worthy causes?
5. In what ways can we share with Christ?

Study the Scriptures

August 13	Sharing Christ. Acts 4:11-12.
August 14	Reluctant to share. Acts 10:9-18.
August 15	Sharing money. II Cor. 8:1-9.
August 16	Sharing privileges. Acts 20:35.
August 17	Sharing knowledge. Genesis 41:25-43.
August 18	Sharing skill. Exodus 35:30-35.
August 19	What have I worth sharing? Acts 3:6-7.

August 26, 1934

What Are The Qualifications Of A True Gentleman Or Lady?

Col. 3:12-17

In this topic we will not think of a lady and a gentleman in the derogatory sense, as one of those artificial, polished "butterflies." We will rather think of Christian manhood and womanhood at its best, that type of Christian personality which is in such great demand everywhere. Such a character is well-controlled, properly balanced, motivated by right purposes and sympathetic and actively interested in the most Christian aspects of life. Do you know such men and women? They begin to approach the Christlike ideal.

In the first place, it is a prime essential that the first step in becoming this ideal Christian personality be in the terms of our lesson text "to put on the new man," one cannot reach this high goal of attainment unless he be a true Christian. He needs to seek those things which are of a higher and more spiritual nature, and set his affection on things above and not on things too earthly, low and common or beastial. A true Christian is recognized as a gentleman or lady no matter where he or she may be found, be it in Japan, the South Sea Islands, Africa, or in New York City.

Sometimes it is thought that money is a requirement for the full development of the gentleman. Much money will not make a gentleman nor will it do him harm. The lack of money will not dare to sour the Christian personality. Money has its values and its dangers, for it is "the root of all kinds of evil." He who has considerable of wealth thereby increases his responsibilities for we are all stewards, we must give an account of our stewardship. To whom much is given will much be expected. No, money does not make a gentleman, neither need the lack of it rob anyone of ladylike and gentlemanly qualities.

Someone will ask, "What, then, determines as to who will be our ideal type of man and woman, will it be they who have social standing?" No, the "upper four hundred" are in many cases counted out immediately because their attitude makes them snobs, and a true gentleman above all things is not a snob. Truly big men and women are very accessible, they put you at ease immediately when you approach them, they know nothing of false pride. Such personalities like Jane Adams, John R. Mott, Dr. Kagawa, Dr. E. Stanley Jones, and others are very common as one speaks with them. There are some people who have never traveled, whose name has never appeared in the papers, and who have seemed not to be notable in any way, but who in reality have the stamp of greatness written upon their faces. They may have little or no education, but if they have sat at the feet of the Master and have been willing to pour forth their lives in sacrificial service, serving God and their fellowmen as best they know how, such lives will be truly great.

One can find perhaps no better catalog of characteristics of our ideal Christian under consideration than is found in the Sermon on the Mount, especially in the Beatitudes. Some would scoff at these ethical exhortations as not pertaining to the Christian, they maintain that these are for heaven. That is heresy of the worst type, be it Modernism in its most blatant form or Fundamentalism in its dress most crass. Jesus gave the Beatitudes as principles and ideals by which Christians should live and grow unto the perfectness in Christ Jesus our Lord.

It Is Not Easy—

To apologize.
To begin over.
To take advice.
To admit error.
To be unselfish.
To be charitable.
To be considerate.
To endure success.
To keep on trying.
To avoid mistakes.
To quit bad habits.
To shoulder the blame.
To forgive and forget.
To keep out of the rut.
To maintain a high standard.
To recognize the silver lining.
To make the most out of little.
But it always pays.

Questions

1. What is meant by being a lady or a gentleman?
2. What is the relation between money and character?
3. Think upon your ideal lady and describe some of her fine qualities which make her distinctive.
4. Think of a gentleman who is your ideal and characterize his virtues.
5. Name and describe five of the most needful virtues in a great Christian personality.
6. What is involved in "putting on the new man"?

Study the Schriptures

August 20	Self-control. Numbers 12:1-13.
August 21	Soft speech. James 1:26.
August 22	Gentleness. James 3:17.
August 23	Courtesy. I Peter 3:8.
August 24	Fair play. Matt. 7:12.
August 25	Compassion. Matt. 14:13-14.
August 26	What are the qualities of the true Christian? Col. 3:12-17.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

August 19, 1934

Favorite Characters in the Old Testament
Heb. 11:1-40

The week before the meeting give the members each the name of one Bible Old Testament character — with Scripture reference — to read about and tell the story in the next meeting. Lessons for us today should climax each story.

Pre-Prayer

Let us get renewed grace and strength and wisdom in a few moments of united prayer before the meeting begins, in a corner or room alone with God. This should be the prayer meeting chairman's opportunity in making a "Better Endeavor" to encourage and lead this pre-prayer band.

God's Heroes

Let us begin at the beginning of God's records and point aut His faithful leaders and watch God work with and in their yielded lives.

1. Abraham
   God's call. Gen. 12:1—Heb. 11:8. To be the father of a great nation and the ancestor of the Messiah. Gen. 12:2, 6.
   Abraham's choice. Gen. 13th chapter. Name changed from Abram to Abraham. Gen. 17:—
   Birth of Isaac. Gen. 21:1-8; Heb. 11:11. Isaac as a sacrifice. Gen. 22: 1-44; Heb. 11:17, 19.
2. Joseph
   Son of Jacob. Gen. 37:1-4. Jealousy of brothers, Gen. 37:12-36. Potiphar's favorite. Gen. 39:1-6. Placed in prison where he interprets dreams of the butler and baker of the king. Gen. 39:7-23; Gen. 40: Interprets king's dreams. Gen. 41:1-36. Famine in the land, and his dealing with his brothers and parents. Gen. 42:—43:—45; Gen. 46:—50:13; Gen. 50:14-26.
3. Moses
   Moses' life preserved. Ex. 2:11-25.
   His loss of self-control. Ex. 3:11-22.
   God talks to Moses. Ex. 4:1-17.
   The burden of the Egyptians and the Passover. Ex. 4:18 through 5:13.
   Wilderness journey. View of the Promised Land and last acts of Moses. Deut. 1 to 30; Deut. 31 to 33.
   Death and Burial. Deut. 34.
4. David
   Childhood and anointed. I Sam. 16:1-13.
   Comforts Saul. I Sam. 16:14-23.
   Battle with Goliath. I Sam. 17:—
   Friendship of David. I Sam. 19 to 23.
   Made king of Judah. II Sam. 1 to 4.
   God's promise to David. II Sam. 6 to 10.
   His last days and charge to Solomon. I Kings 1 to 2:11.
5. Daniel
   Names changed. Dan. 1:1-7.
   Physical preparation. Dan. 1:8-21.
   Interprets king's dream. Dan. 2:14-23.
   Fiery furnace trial. Dan. 3.
   Interprets another dream which foretells destruction of the king. Dan. 5:—
   Daniel prays and is cast into the lions' den. Dan. 6:4-9.
   Daniel's prophecies. Dan. 7 to 12.
6. Esther
   Read the whole book, but emphasize her self-sacrifice. Esther 4:13-17.
8. Elijah—I Kings 18:17-40
   Courage, Faith in God, Zeal, Passion for right and truth.
9. Amos
   A man who would not be bribed. Amos 7:10-17.
10. Isaiah
   His consecration. Isaiah 6:—

Know Your Bible

What is the only book of History in the New Testament?

Where are the ten commandments found?

Where is the model prayer found which Jesus taught His disciples?

Do you know the Books of the Bible?

Find Quickly and Read Reverently

Daniel 6:10; I Sam. 17:32-37; Gen. 12:1-7; Exodus 18:1-9; Ruth 1:1-18; Esther 4:10-16; Amos 1:1-12; I Peter 3:5, 6.

August 26, 1934

My Favorite Character in the New Testament

Rom. 8:5-15

"In simple trust like others who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee—."
—Whittier.

Pre-Prayer

Pray that God might **make us willing** to be **willing** to follow Him and heed His voice.

Great Hearts

The New Testament is a different atmosphere from that of the Old. Christ is born and dominates the whole New Testament.

1. Peter. Matt. 26:31-35.
2. John. Luke 9:51-55.
3. John the Baptist. Luke 1:5-80; 3:2-21; 7:28.
4. Zacchaeus. Luke 19:1-10.
5. Mary and Martha. Luke 10:38-42.
6. Paul. 2 Cor. 11:22-23.
7. Timothy. I Tim. 4:12-16.
8. James. James 2:14-26.

Know Your Bible

Review: Can you fill these in correctly?

1. Books of Law

G ....
E ....
L ....
N ....
D ....

2. Books of History

J ....
J ....
R ....
1 and 2 S....................
1 and 2 K....................
1 and 2 C....................
E ....
N ....
E ....

3. Books of Poetry

J ....
P ....
P ....
E ....
S ....

4. Major Prophets

I ....
J ....
L ....
E ....
D ....

5. Minor Prophets

H ....
J ....
A ....
O ....
J ....
M ....
N ....
H ....
Z ....
H ....
Z ....
M ....

Find Quickly and **Read Reverently**

Acts 4:13-21
2 Tim. 4:9-18
John 13:18-30
Luke 10:38-42
Luke 15:11-24
Luke 10:25-37
John 1:47-51

JUNIOR C. E. TOPICS

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

The Junior Pledge—"I Promise Him"

May Schad, Normal Ill.

A promise is an engagement to do or not to do something.

Every promise made to God keeps us nearer to Him. Whenever we make a promise to God, He expects us to keep it, so therefore it is very important we remember every promise made.

For instance when you are playing with your playmates and they make you a promise, you expect them to keep their promise, and if they do not, how disappointed you are. Just so is God when we make a promise and then do not remain true to it.

If your parents would go away on a visit and leave you at home, telling you they would be back at a certain time and perhaps bring you something, you would have faith enough in your parents to trust them and to know they would be true to you. How much more we should be true and faithful to our Heavenly Father!

Let us look at some of the promises we find in God's Word that have been kept.

Ruth promised Naomi she would never leave her, but would go with her wherever she went.

The rainbow in the heavens was a promise to Noah that there would not be any more floods to destroy the earth. This promise has stood for many, many years.

God promised Moses He would be with him in leading the children of Israel. God's promises never fail, but are always sure. I Kings 8:56, "Blessed be the Lord that hath given rest unto His people Israel, according to all that He promised; there hath not failed one word of all His good promises, which he promised by the hand of Moses, his servant." This is true because "God is the same yesterday, today, and forever." Heb. 13:8. Just as He was with the children of Israel, He will be with us. He has promised us He would never leave us nor forsake us.

He has promised a home for those who will accept and follow Him. I John 2:25, "And this is the promise that He hath promised us, even eternal life." But to those who would rather follow their own desires, God has said they will be punished. God's promises never fail, so let us all strive for that heavenly home. Surely it is worth while to make a promise to God here on earth and keep it, for our reward will be an eternal home.

Let us read our Bible and pray every day that we may know the way of the Lord and His promises.

August 19, 1934

Topic—God's Wonder Book: John, Who Tells Us To Love

I John 2:10, 11

"When George and Alice went to visit some friends they found that nobody in the family said their prayers. They did not have family prayers or kneel to pray night and morning, as George and Alice had been taught to do. The first night they hardly knew what to do.

" 'They don't have prayers here,' said George, 'and do you suppose we should pray while we are here? Maybe God wouldn't hear us so far away from home.'

" 'I thought about that,' said Alice, 'but you know mother loves us just the same when we are far away as when we are close by, and God would love us the same here as at home. I don't understand it very well, but I guess love can go everywhere; and I believe God would hear us the same here as He would if we were at home.'

"George and Alice had the right thought about God's love. Love can go everywhere; and we can never get so far away that God's love will not follow us. No matter where we are He will always hear our prayers."—Selected.

Because God's love follows us everywhere, He asks that we love Him and those around us.

Plans for the Meeting

Ask the Juniors a week before the meeting to find verses in the gospel and epistles of John which speak of love. See how many they can find. Six of the Juniors might read and give short talks on the Daily Readings. Let these be used instead of questions today.

Daily Readings

Jesus' word about love. John 13:35.
The test of love. John 14:23, 24.
Love is obedient. I John 2:3, 5.
How God loves us. I John 3:1.
How we may show love. I John 3:16-18.
Love for others. I John 4:20.

August 26, 1934

Topic—God's Wonder Book: James, Who Tells Us What Religion Is

James 1:27

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." Matt. 22:37, 39. It is easy to say that we love the Lord or that we love other people, but just saying isn't enough. The Bible says, "Even a child maketh himself known **by his doings."**

Our subject today tells us how we may show our love for Christ for religion is the outward act by which we prove our loyalty to the God we love. God spoke through many men who wrote the New Testament telling of Christ and how we should love and trust Him. Then He had James to write to say that we must prove our faith by doing right things. You know it does not make your mother happy if you just say you love her and then do not try to please her. Just so, if we really love Christ we shall want to show it by doing the things that please Him. Read the first and second chapters of James and see how we who love Christ should work. Notice that it isn't simply working, but working because we love Him.

Plans for the Meeting

Perhaps you could get a member of the Senior Society to visit your Juniors and give a talk on the subject. Make the meeting a very practical one, suggesting definite things that your own group can do to show their love for Christ.

Questions

1. What is religion?
2. How are we to prove our love for Christ?
3. How may we prove our love for others?
4. Why is it important that we do the things that will please Him?
5. What may we, as a society, do for Him?

Daily Readings

Slow to believe Jesus. John 7:5.
Old-time religion. Deut. 10:12.
Practical religion. Micah 6:8.
Religion is loving. Rom. 13:10.
Religion is pleasing God. John 8:29.
Religion is doing good. James 1:22-25.

Seven Minds

Mind your tongue! Don't let it speak cruel, unkind, or wicked words. Mind!

Mind your eyes! Don't permit them to look on wicked books, pictures, or other objects. Mind!

Mind your ears! Don't suffer them to listen to wicked speeches, songs, or words. Mind!

Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of a glutton enter between them. Mind!

Mind your hands! Don't let them steal, or fight, or write any evil words. Mind!

Mind your feet! Don't let them walk in the steps of the wicked. Mind!

Mind your heart! Don't let the love of sin dwell in it, but ask Jesus to make it His throne. Mind! —Autor Unknown.

THE SUNDAY SCHOOL LESSONS

August 5, 1934

Elisha Helps the Needy

Lesson Text—II Kings 4:1-7

Golden Text—Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. Matt. 25:40.

After the discouragement of Elijah and his vision of God on Mt. Horeb, he was commanded by the Lord to go back to Israel and to anoint Elisha in his stead as a prophet. Elisha is different from Elijah in that he is a more companionable man who loved society and visited the cities and the homes of people. Politically, Elisha was responsible for placing Jehu on the throne as king of Israel. After Ahab's death the two sons of Ahab who became kings of Israel in succession were very weak and allowed Baal worship to continue in the kingdom. But the influence of the prophet has been growing. Elisha belonged to a guild or school of the prophets who were bringing about a very effective reform in the destruction of Baalism. Elisha belonged to this school. He finally became its leader and the placing of Jehu on the throne of Israel meant that the prophetic party had won.

Our lesson today, however, deals with one of the stories that is told about Elisha which illustrates his kindly spirit. He came to a widow who had two sons and her husband was dead. Her creditors had demanded of her to pay her debts or they would take her two sons as a bond. So she appealed to Elisha. He said, "What do you have in the house"? She said, "Nothing but a pot of oil." This oil was used for the body after bathing. So Elisha told her to get a large number of empty vessels. This she did, borrowing them from her neighbors. Then Elisha told her to pour the oil from one pot to another, and as she poured each pot became full. Then Elisha said, "Go and sell the oil and pay your debts." The lesson, of course, is that of showing mercy to those that are in great need.

This lesson is very timely because of the great need there is in the world today. We, too, with Elisha can find many opportunities of building a little house of mercy along the path of life. There are those who are in physical want to whom we can give a friendly lift. It need not always be money, but may be advice as Elisha gave to the widow how she might help herself. Then there are those who are in mental distress. They are lonely, discouraged, and have their doubts. Many a one looks up and cries, "Help thou my unbelief"! Share with that life your own trust in God, your conviction of truth and your high aspirations. Then there are those who are in need because they are sinners. They need to be pointed to the lamb of God which taketh away the sin of the world. May this lesson inspire us to manifest that fruit of love which is mercy.

August 12, 1934

Amos Pleads for Justice

Lesson Text—Amos 5:1; 10:15; 21-24

Golden Text—Love worketh no ill to his neighbor therefore love is the fulfilling of the law. Rom. 13:10.

In this lesson we move on from the reigns of Jehu of Israel and Joash of Judah to the reign of Jeroboam II of Israel and Uzziah of Judah. We are in the eighth century before Christ. This period deals with four great prophets , Amos and Hosea of Israel and Micah and Isaiah of Judah. These men are the first prophets who wrote their messages.

Amos is the prophet of social righteousness. Although he was a native of Judah, he preached in the northern kingdom. Two conditions called him forth. One was the corruption of the northern kingdom and the other was the danger of Assyria. Amos was born at Tekoa, seven miles south of Bethlehem. He was a herdsman and a dresser of sycamore trees. He did not belong to the school of the prophets, but received his call while he was taking care of his sheep. One day he appeared at Bethel where there was a great religious festival. He began to cry out against the wickedness of the kingdom. He denounced the rich and ruling classes. The grafters who used public office for private gain. He fearlessly proclaimed that the first duty of rulers is to protect the rights of the poor and defenseless; that riches gained by exhibiting the poor are a disgrace and a menace. He said that God can not be bribed to excuse their evils because they offer great sacrifices. He teaches that democracy, brotherhood and kindness are the true principles of life. This is the first time such teachings were heard not only in Israel but in the world. He says, let justice roll down as waters and righteousness as a mighty stream. He takes the position that God is on the side of the downtrodden and the poor and that if their religion does not concern itself with all. After thirty centuries we still do not live the welfare of others it is not any religion at up to it and because we have not, we are in the midst of a great depression. May we study carefully the message of Amos as it applies to our present everyday life.

GREEN LANE RETREAT REPORTS, 1934

Retreat

The purpose of the Retreat is getting away from the material things of life for a few days and concentrating on religious life and fellowship.

The 1934 Retreat was held at the University Boys' Camp instead of at the Girls' Camp, due to the large number of registrations received. This Retreat was the largest we have ever had and was attended by 120 Retreaters and 6 leaders.

The central theme was "Living for Christ," and I am sure all the Retreaters have come with the right spirit in their hearts concerning this theme. The Retreat motto is "Serving the Lord with all humility of mind," Acts 20:19.

On Friday evening we had a social hour in which we had a "get-together" meeting, roll call, and refreshments. After the entertainment we had an address by Rev. Carl J. Landes on "Learning how to die."

Breakfast on Saturday morning was followed by the Quiet Hour. After this we had classes. Course A, which was required of all Retreaters, was taught by Rev. A. J. Neuenschwander. Course B offered three classes, one of which is elective. They were: History of the New Testament, taught by Dr. E. E. S. Johnson; The Parables of Jesus, Rev. A. S. Rosenberger; Missions, Dr. Ella Bauman.

On Saturday afternoon, swimming, baseball, hiking, tennis, and a scavenger hunt furnished entertainment.

Saturday evening we had a twilight "sing" and a Biblical drama, "Simon, the Leper," presented by the Souderton young people. After the drama we had a communion service, in charge of Rev. D. J. Unruh.

Sunday morning we had classes and Sunday School. After dinner, the closing class in each course was followed by a farewell service.

The Retreat is now over and every one has had a pleasant time even though the weather was unfavorable at times. I am sure that every one has not only had a good time, but has made many pleasant acquaintances and, last but not least, has benefited spiritually. Every one will be able to go forth from the Retreat inspired to do good for his church and to let his life be an example for other young people of the community who were not blessed with the opportunity to come here.

Mae Oberholtzer and Anna Moyer,
Upper Milford Church, Zionsville.

(Concluded in next issue.)

CORRESPONDENCE

Meadow Church Notes, Meadows, Illinois. The following Sunday School officers were elected for the year: S. E. Baughman, superintendent; L. E. Dietz, assistant superintendent; Roland Gundy, secretary and treasurer; Russel Streid, assistant; Ruth Streid, pianist; Hazel Mae Augsperger, assistant; Emanuel Raber, chorister; J. H. Roszhart, assistant; Mrs. J. E. Rocke, superintendent of Primary Department; Mrs. Elmer Lahn, secretary and treasurer.

The following C. E. officers were elected: Wilber Moseman, president; Lydia Sommer, vice president; Pearl Marie Augsperger, secretary-treasurer; Charles Gitlinger, assistant; Herb. Roszhart, chorister; C. J. Moseman, assistant; Hazel Mae Augsperger, pianist; Tillie Gitlenger, assistant.

Rev. Claron Augsperger delivered the message on July 22 in the absence of our pastor, who filled the pulpit at the Lutheran church at Washington, Ill.

Rev. G. I. Gundy, Mrs. Gundy, G. C. Gundy and family motored to Cleveland, Ohio, for a short visit.

Miss Ferne Oyer and Herb Roszhart were united in marriage at the bride's home, June 27. Their many friends wish them much happiness.

The congregation of the Meadows church voted to give Rev. and Mrs. Gundy a two-week vacation.

The Hereford Mennonite Church, Bally, Penn., recently inaugurated what is hoped to become an annual affair — a Home Coming. The regular service was in charge of the pastor, Dr. Johnson. In the afternoon a Praise Service was conducted, the program consisting of special music and an address by Henry Borneman, a Philadelphia attorney. The history of the Herford church goes back to the early colonial days from 1718 to 1725, when the Mennonties settled in the community. The congregation continued until 1847, when unhappy circumstances led to a division. Until then their ministers had been: Jacob Bechtly, Daniel Longenecker, George Bechtel, John Bechtel, John Boyer, Abraham Bechtel, Henry Funk, and John E. Bechtel.

When the division came in 1846, by far the larger number left the old church, but until 1852 both groups continued to worship on alternate Sundays in the same old log meeting house. In 1851 and 1852 the new group erected a brick meeting house on an adjacent lot of ground. They then sold their share in the old log meeting house to the original but now smaller group for $75.00. The ministers in the old group from 1847 have been: John E. Bechtel, John Gehman, Andrew Mack, John B. Bechtel, John Ehst, Elias Kulp, and John Kriebel. The ministers from the new group since 1847 have been: Christian Clemmer, Ephraim Hunsberger, Samuel Clemmer, Abraham Gottshall, C. H. A. van der Smissen, 1885-1890; Anthony Shelly, 1890-1915; D. J. Brand, 1915-1921; Elmer Johnson, 1921-. The Sunday School was begun in 1870 and the Young People's Society of Christian Endeavor was begun January 15, 1887. The Women's Missionary Society, now the Ladies Aid Society, was organized in or before 1880.

In the absence of the pastor, Rev. W. S. Shelly, who was visiting his old home in Pennsylvania, the young people conducted the services in the Wadsworth, Ohio, church. Another interesting service in which the young people had part was the first of a series of evening services, held at River Styx amid the hills and trees in the quiet outdoors. The pastor preached at this meeting. It is expected that these services will be helpful and welcomed by the people of the community.

The Alumni and friends of Bluffton living in eastern Pennsylvania will give a Bluffton Program in Bethany church, Quakertown, July 29, at 2:30. The purpose of this meeting is to get and hold the many friends of the college in closer relations. Music and inspirational addresses will form a larger portion of the program.

The 46th Annual Session of the Middle District Conference of the General Conference will be held in the Grace Mennonite Church, Pandora, Ohio, August 23-26, 1934. State Route 106 passes through Pandora and intersects various routes at Findlay in the east and Columbus Grove to the west. A general invitation is extended to delegates and visitors to attend this session of the Middle District Conference. Further information may be obtained by writing to the pastor of entertaining church, Rev. Paul Whitmer, Pandora, Ohio.

The members of the Eden church, Schwenksville, Pa., and their pastor, Rev. Freeman Schwartz, are very happy because of the success that attended their Family Sunday Meeting. The large attendance and the great interest that marked the gathering indicated the wisdom of calling it. Among the groups of families represented, Harrison Updengrove brought 29 members and a visitor, Alvine Aldorfer 29 members and a visitor, and Samuel Reiff 23 members.

Rev. Arthur Rosenberger, pastor of the West Swamp, Pa., church has accepted a call to become associate to President Mosiman of Bluffton College. He expects to enter upon his duties with the opening of the school year.

The Gottshall family of eastern Pennsylvania, one of the oldest families in the Mennonite church in America, being descended from Rev. Jacob Gottshall, who arrived in Pennsylvania in 1702, will hold its annual reunion on August 11 at Lakeside Park, Royer's Ford, Pa. A feature of the gathering will be the reading of a message from Emma Gottshall, also a descendant of Jacob Gottschall, who is the last survivor of the family in Germany and is making her home in Crefeld. The message will be brought by Rev. N. B. Grubb, who also will relate some of his experiences while visiting Crefeld years ago.

Rev. and Mrs. Alfred Habegger, of our mission among the Cheyennes in Busby, Montana, have been making an extended visit to their home town and church in Berne, Ind., giving missionary addresses in the meanwhile. When they returned they took with them their son, Marden, who had been attending school in Berne for the last two years.

The Minutes of the last General Conference held in Bluffton, Ohio, last fall, have been printed and distributed. The contents of this volume bring to the reader valuable information concerning the work and interests of the General Conference. Members of the conference churches should possess copies and familiarize themselves with the work of the church of which they are a part. Copies may be secured from the officers of the local congregations.

The Missionary Board of the (Old) Mennonite church has recently opened a station in Africa, the address being Musoma P. O. Shirati Station Tanganyika, East Africa. The missionaries located on this station are Rev. and Mrs. Elim Stauffer and Rev. and Mrs. John H. Mosemann. In their search for a field they were accompanied by Orie O. Miller of Akron, Pa., who was in the party as representative of the Conference. He will shortly return to America. This Board now has missions in Asia, South America, and Africa.

Willis Rich, a former instructor in the Bentley, Kans., High School, has accepted a position in Bethel College, as Director of the Bureau of Public Relations. He will visit Mennonite churches in the district for the purpose of soliciting students and also endeavor to discover ways whereby Bethel College may be of greater service to its constituency.

MARRIAGE

Jantz-Krehbiel. — Arthur Krehbiel of Lind, Washington, was married to Jennie Jantz of Odessa, Washington, in the home of their pastor, Rev. M. J. Galle, Sunday, July 8.

DEATHS

Helena Schmidt Frey, died June 30, 1934. Helena Schmidt, daughter of Jacob and Elizabeth Schmidt, was born at Mariawohl, South Russia, on September 21, 1870. When she was four years of age, the family came to America, settling in Marion County, Kansas. At the age of 19 she was baptized by Rev. Jacob Buller and became a member of the Alexanderwohl church. On January 9, 1892, she was united in marriage to Cornelius Frey. To this union eight children were born, three preceding her in death.

The family moved to Coy, Okla. in 1908. residing there eight years. In the fall of 1916 they returned to Newton where they have resided since that time. She became a member of the Bethel College Church upon the return to Newton, of which she was a faithful member and which she loved to attend until failing health prevented her from doing so.

She was a quiet and home-loving wife and mother, Hers was a life of unselfish devotion to her family, and one of her greatest enjoyments was to be with her grandchildren.

She reached the age of 63 years, 9 months, and 9 days, having been bedfast seven months and eight days. All her illness was endured with great patience, never complaining, and putting her trust in her Lord whom she had so faithfully served.

Those mourning her departure are her husband, three sons, two daughters, two daughters-in-law, one son-in-law, four grandchildren, and one sister and two brothers, besides a host of friends and relatives.

Kinsinger. — Following an illness of twelve years, Fannie Kinsinger entered into the rest that remaineth to the people of God, on May 31, 1934, at her home in Collinsville, Ohio. Funeral services held at Hamilton, burial at Collinsville, June 2, 1934. Rev. J. E. Amstutz conducted the services, choosing for his text Rev. 21:25 and 22:5.

Miss Kinsinger was born two miles north of Collinsville, on February 23, 1843, and lived in this vicinity all her life. She was the daughter of Joseph and Magdalena Augspurger Kinsinger, and was one of a family of nine — eight of whom preceded her into the better land.

Reared in a Christian home, she was carefully trained in Christian service and very early in life she accepted Christ as her Savior, and she walked with Him through life. She publicly confessed Him by uniting with the Mennonite Church of Trenton, Ohio, where she remained a member to the end.

The Bible was a familiar book to her and she treasured many passages in her memory; as also many of the grand old church hymns to her dying day.

Her work has been accomplished and she rests from her labors and she has met her Master face to face, and all the loved ones who have gone before.

Conference Session

of the

CENTRAL CONFERENCE OF MENNONITES

to be held at Danvers, Illinois, August 24-26, 1934

Friday, August 24

FORENOON SESSION

9:30 Devotional Service..................Rev. Samuel Ummel
10:00 President's Message to the 1934 Conference
10:30 Progress of the Work of the Conference during the year as reported by the Conference Secretary, Treasurer, and Field Secretary.
11:15 Conference Sermon..............Rev. I. R. Detweiler
11:55 Announcements and Dismissal.

AFTERNOON SESSION

1:30 Song Service
1:45 Worship Program arranged by the Mennonite Hospital School of Nursing
2:10 Work done during the year by our Conference Institutions and Boards (Publication, Hospital, O. P. Home, College, Seminary)
3:10 Ladies Aid Program (Mrs. S. E. Maurer, presiding)
Secretary's Report
Special Music
Calvary and S. Washington Society
Echoes from the Field
Miss Agnes Sprunger, missionary on furlough from Africa
Piano duet.................Mrs. Etta and Lucile Schad
Address........Dr. Esther E. Smucker, Morton, Ill.
Prayer...Mrs. E. Troyer
Song ....Congregation
4:00 Announcements and Dismissal

EVENING SESSION

(Under direction of the Ministerial Association)

7:00 Worship and Devotional Service (To be arranged)
7:20 What Should Be expected of Us Ministers Rev. H. E. Nunemaker
7:45 What Should We Expect of our Members? Rev. Earl Salzman
8:10 Building With the Spirit the Church's Only Guarantee of Success..................Rev. J. H. King

Saturday, August 25
FORENOON SESSION
(Home Missions)

9:30 Devotional Service..............Rev. Emanuel Ulrich
9:50 Work done by the Mission Board during the year as reported by the Secretary, Treasurer, and Field Secretary
10:40 Progress of the Work in our Home Missions as reported by the Home Mission Superintendents
11:20 The Missionary Message........Rev. W. B. Weaver
11:55 Announcements and Dismissal

AFTERNOON SESSION
(Foreign Missions)

1:30 Devotional Service......................Rev. S. S. Yoder
2:00 Progress of our Work in Africa
Rev. E. A. Sommer
Special Music
2:40 Maintaining the Work in Times Like These
Rev. A. M. Eash
3:20 Joy in Obedience to the Master's Commission
Rev. E. Troyer
3:55 Announcements and Dismissal

EVENING SESSION
(Christian Endeavor Session)

7:00 Praise and Devotional Service, led by
Rev. Frank Mitchell
7:30 The Quiet Hour
a. Purpose of the Quiet Hour....Richard Blosser
b. The Bible in the Quiet Hour........Robert Esch
c. Prayer in the Quiet Hour
(To be arranged)
d. Meditation in the Quiet Hour
(To be arranged)
8:30 "That I May Know Him"......Rev. A. E. Kreider

Sunday, August 26
(Sunday School Sessions A. M. and P. M.)
FORENOON SESSION

9:30 Praise Service.................................Arthur Schertz
Devotions ....Sam Stuckey
10:00 Sunday School Lessons: "Hosea Preaches God's Love"
Divisional Groups:
Adult ....C. J. Sommer
Young People.......................Rev. I. R. Detweiler
Elementary..........................Miss Alma Ramseyer
(Children's group meetings arranged by Children's Program Committee)
10:45 Song by the Congregation
Secretary's Statistical Report
Mrs. Chas. Andersohn
Special Music................Eighth St. Sunday School
11:10 Sermon.......................................Rev. A. E. Kreider
11:55 Announcements and Dismissal

AFTERNOON SESSION

1:30 Praise Service.................................Arthur Schertz
Devotions ....Rev. Ben Esch
1:50 Forces Which Shape Christian Character:
a. The Book in the Heart................Harold Eash
Special Music.............................Carlock School
b. Finding Our Place in God's Plan
Helen Springer
Special Music ....Calvary School
c. Youth in Action.................Mrs. Earl Salzman
4:00 Dismissal

EVENING SESSION

7:00 Devotional Service.................... (To be arranged)
Special Music
Report of Resolutions Committee
7:45 Talks by missionaries on furlough
8:10 Christ, the Supreme Need of Our Day
Rev. G. T. Soldner

Monday, August 27
FORENOON SESSION

9:00 Devotional Service
9:30 Delegate Session. Conference delegates meet to transact remaining items of conference business
12:00 Dismissal

AFTERNOON SESSION

1:00 Devotional Service
1:12 Delegate Session Continued

CHORISTERS:

Friday ....Roy Mohr
Saturday...Rev. Frank Mitchell
Sunday .... Arthur Schertz

NOTE: It will be observed that the program for this year is built around the conference program of Kingdom service as carried on through its various institutions and organizations. Reports will be heard, discussed, and acted upon in the regular sessions. Delegates are therefore asked to be present at all sessions for such discussion and action.

Friday Afternoon Session
Mrs. Guy Meyers, Leader

Praise service and devotions................Mrs. Roy Basting
Special Music ....Weaver Children
Talk ....Rev. R. L. Hartzler
Special Number ....East White Oak
Story .... Alma Ramseyer

Friday Evening Session

Praise service and devotions....................Helen Springer
Special Number ....Danvers
Illustrated Talk ....Mary Ann Gundy
Song ....Zoll Sisters
Reading ....Clara Marie Myers
Talk ....Rev. Frank Mitchell

Saturday Afternoon Session
Home Mission Session

Praise Service and Devotions...
Special Number ....Calvary, Washington
Talk ....
Special Number..................................Meadows, Flanagan
Story or Talk ....
Special Number ....Congerville

Saturday Evening Session
Foreign Mission Session

Praise service and devotions............................Ruth Mohr
Talk ....Mrs. E. A. Sommer

Special Number	Sommer Boys
Talks by returned missionaries	
Missionary Play	North Danvers
Special Number	Anchor

Sunday Morning, S. S. Hour

Alma Ramseyer, Leader

Praise Service and Devotional	
Sunday School Departments and Teachers	
Cradle Roll	Mrs. Frank Patton
Beginners	Alma Garber
Primary	Ethel Streid
Junior Boys	Roy Yoder
Junior Girls	Mrs. Jaggers

Church Hour

Praise Service and Devotional	Mrs. Homer McCowen
Special Numbers	Flanagan, Pekin, Anchor
Sermon	Rev. E. A. Troyer

Sunday Afternoon Session

Participation by Junior Societies	
Praise Service and Devotions	Mrs. Weaver
Talk	Mrs. Roy Yoder
Special Music	Pekin
Talk	To be arranged

Sunday Evening Session

Praise and Devotional	Mrs. Hoover
Special Music	J. D. Schertz
Talk	Esther Ummel
Special Music	Hartzler Children
Closing Address	Mrs. Edith Kinsinger

CORRESPONDENCE

East White Oak Church, near Carlock, Ill. Baptismal services were held Sunday morning, July 1. There were four who were willing to acknowledge Christ as their Savior and seal this covenant by water baptism.

A large group of our consecrated young people have organized a gospel team. This team held its first service July 12, at Panola, Illinois. Our service was composed of a song service, testimony meeting, short message, and vocal numbers. We hope to hold other services whenever God will open the way.

The Ladies Aid met at the church July 11. The afternoon was spent in sewing for the hospital.

Officers for the following organizations of our church have been elected: Sunday School, church, adult, intermediate, and Junior Christian Endeavor, Young People's Bible class, Ladies Aid, Young Women's Missionary class.

This is the way to cultivate courage: First, by standing firm on some conscientious principle, some law of duty. Next, by being faithful to truth and right on small occasions and common events. Third, by trusting in God for help and power.—Jas. F. Clark.

"The present circumstance, which presses so hard against you (if surrendered to Christ) is the best shaped tool in the Master's hand to chisel you for eternity. TRUST HIM THEN. Do not push away the instrument lest you lose also its work."—B. T. Bradley.

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE YEAR 1933

CHURCH	PASTOR	MEMBERSHIP													CONTRIBUTIONS					
		*Increase		**Decrease																
		Baptism	Letter and reconfession of faith	Death	Letter	Other causes	Total Membership	Preaching service	S. S. Enrollment	No. of Teachers	No. of Y. P. Soc.	Y. P. Society Enrollment	Mission Societies	Enrollment	Congregational Purposes	Foreign Missions all organizations	Home Missions all organizations	Education	Other Purposes	Total
Apostolic Menn., Trenton, O.	J. E. Amstutz			7			228	Weekly	91	8	1	12	1	15	$ 1261.27	$ 55.80	$ 41.52	$	$ 305.50	$ 1664.09
Bethel Menn., Fortuna, Mo.	C. H. Dirks	8	2	0	1	1	143	Tw ea. Sunday	155	12	1	40	1	67	900.00	155.55	75.18			1130.79
Chapel Menn., New Stark, Ohio	I. R. Detweiler	8	0	1	0	0	65	Weekly	77	7	0	0		No financial report available						
Ebenezer Menn., Bluffton, Ohio	P. W. Kliewer	19	13	5	1	9	539	Weekly	570	29	3	200	2	135	2277.13	461.89	482.62		1528.76	4750.40
Emanuel Menn., Noble, Iowa	A. H. Miller							Not reported												
First Menn., Berne, Ind.	C. H. Suckau	36	6	11	4	3	1134	Tw. ea. week	1481	56	2	742	3	580	4406.15	3687.17	2882.89	238.00	1675.32	12889.53
First Menn., Bluffton, O.	A. E. Kreider	11	7	6	7		435	Weekly	350	25	2	45	3	135	2623.00	648.05	345.48			3616.53
First Menn., Chicago, Ill.	Wm. C. Rhea							Not reported												
First Menn., Nappanee, Ind.	E. S. Mullett							Not reported												
First Menn., Summerfield, Ill.	Adolph Friesen	0	2	1	3		150	Weekly	119	9	1	28	1	28	969.99	346.00	155.00			1470.99
First Menn., Sugar Creek, Ohio	Jesse Smucker	13	10	1			181	Ev. two weeks	236	11	1		1		819.08	88.00	12.72	8.00		927.80
First Menn., Wadsworth, O.	W. S. Shelly	2	3	4	2		225	Weekly	189	9	1	25	1	28	2507.82	196.60	67.23		78.32	2849.97
Grace Menn., Pandora, Ohio	P. E. Whitmar	10	14	2	7	2	366	Tw. ea. Sunday	399	24	3	120	2	100	2930.40	866.03	330.54	343.98		4470.95
Pulaski Menn., Pulaski, Ia.	W. W. Miller	18		4	2	11	163	Weekly	158	10	2	40	2	80	553.00	229.55	180.41	75.00	60.00	1097.96
Salem Menn., Dalton, Ohio	A. R. Keiser	10	3		2		245	Tw. Weekly	215	17	2	60	1	85	1682.55	331.56	147.65	79.37		2241.13
St. Johns Menn., Pandora, Ohio	Edgar Toews							Not reported												
Wayland Menn., Wayland, Iowa	Elmer Basinger	22	6	8	4	6	[illegible]	Weekly	335	20	2	30	1	50	1740.07	293.52	166.41		64.60	2264.60
Zion Menn., Donnellson, Iowa	D. E. Welty	3	0	1	3		[illegible]	Tw. weekly	220	17	3	46	2	80	1776.32	470.01	186.56	23.50	104.13	2560.52
Total		160	66	51	36	32	4441		4595	254	24	1388	21	1333	$24446.78	$7829.73	$5074.21	$767.85	$3816.63	$41835.26

*Increase
**Decrease

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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, AUGUST 21, 1934 No. 16

EDITORIAL

THE SCATTERED FEW

In following the reports of several District Conferences it will be noted that in these districts there are small groups of Mennonites who are being served with pastoral care by the conferences. These groups are generally small and the financial support necessary for carrying on the work must naturally come from the treasuries of these conferences. Times are hard and all kinds of religious and benevolent work are suffering under a strain that has almost reached the breaking point. In spite of this, however, we note that this phase of the work has not been neglected or abandoned. One hears a great deal in our day of what is termed a waste of money in keeping up small churches and groups who hold to a separate denomination when the country is full of churches that might serve these small groups just as acceptably. We disagree with this position. The matter of the existence of our communion depends upon maintaining a vital fellowship with those of our people who are scattered and can only be gathered into small groups. From some such groups some of our strongest churches have developed. It certainly is not fair to those loyal souls who, though separated from the more numerous communities of our people, still prefer to remain definitely associated with those with whom they share allegiance to the doctrines for which we stand, if they are left to themselves and are allowed to lose interest in the Mennonite church altogether. It is a serious matter to permit the impression to get abroad that a church is a church and it matters little to which one we belong. Such an attitude is a surrender of all that our fathers deemed precious enough for which to endure great hardships. The sincerity of any church comes into question when that church does not exercise itself in the direction of supporting and sustaining in the faith those who, while few and scattered, are still loyal to the principles for which the church stands. There was a time when Mennonites generally were widely scattered in small groups. It was from such groups that there developed the movements that built up our conferences to the positions they now occupy. The untiring efforts of the ministers who served these groups should be an inspiration to those of this day and, if anything, should move us to do as they did and shepherd those who, though not large in numbers, are still of our flock. —G.

WHAT WILL COME OF IT?

What will come out of Austria? Who can tell? Twenty years ago when a prince and his consort were murdered the world was shocked, but no one could foresee that from it would come a war that practically involved all the great nations of the earth, including our own. Today the world is still paying bitterly for its folly, while for months the munition makers have been smacking their lips at the prospect of another outbreak that has been preparing for in the shape of suspicions, armaments, and trade rivalries, and that when there is no trade.

These same men, who are bloated with the wealth coming to them through the blood of millions of slain youths, have been quietly and effectively cultivating a spirit of war and preparation for war from which they hope to add to their already inordinate accumulations of wealth. The last war was fought with the mistaken idea that those doing the fighting were in a "War to end war" and to "Make the world safe for democracy." Now we have nothing left but dictatorships and the prospect of another conflict that will be more horrible than the last. Has the world lost its senses? Are the citizens of this country and other countries so blind and so disregardful of their dear ones that they do not see that another war will destroy our civilization, debase our religion and turn loose every savagery that hell can conceive? At this time there still remains some opportunity for nations and their leaders to avoid conflict and come to understandings peacefully. Let us hope that they will. —G.

THE WELCOME LETTER

Said the postman who delivered our mail one stormy day: "Well, everybody looks for me and is glad to see me." Of course, every one is ready for news and happy when it happens to be good news. Who of us would care to be so situated that mails could not reach us? True, we whose memories go back to the times in obscure rural settlements when mails only arrived twice a week, may say that we lived anyway and that we suffered little if any physical discomforts because of the scarcety of information from the outside world. Yet, none of us would want to change back to that time. Our modern life is so complex that to be behind the times for only a day or two would be a hardship. There lies before the writer a letter written from a Mennonite community in Switzerland to a family of Swiss extraction living in Schleswig-Holstein in 1769 and brought to America by members of the family of a later generation. One may imagine the sensation in those days, of a country family receiving a letter from relatives several times removed, living in a distant country. It is not surprising that the letter was carefully preserved and became a treasured heirloom in that family. Today we sometimes wonder whether a letter, which we suspect contains only advertising matter, is worth the trouble of opening at all. We have become used to receiving letters and no more get a thrill in getting them. Yet there are people, thousands of them, to whom a single letter would be a godsend, brightening their lives, if it came from someone interested in them or in whom they are interested. Think, if you please, of the cheer a letter might bring to some shut-in whom you happen to know. How about that one who is struggling hard with some trying condition that makes his life lonesome and dreary? If the reader were in that one's place would he not feel that a ray of sunshine had entered his life after all? Why not, then, just write a few such letters? Here is a ministry of blessing into which any one may enter. Try it for yourself and see whether it will not give you joy. —G.

WHAT SHOULD MY ATTITUDE AS A CHRISTIAN BE TOWARD WAR?

Arthur R. Franz, Schrag, Washington

For various reasons I shall take the liberty to treat this topic in a general way although not forgetting the question, "What Should My Attitude As A Christian Be Toward War." We might well ask ourselves two questions; first, What does the spirit of Christ say should be our attitude toward war? and second, What does the spirit of war say that it should be? Asking ourselves the first question, thoughts as the following are brought to mind: "Thou shalt not kill," "As much as lieth in you live peaceably with all men," "Love your enemies, do not return evil for evil, but return good for evil, do good to them that despitefully use you and persecute you, bless and curse not." Asking ourselves the second question, the following, the spirit of it appears in the following thoughts: You shall kill whenever possible, by weapon, by starvation, by disease; war is noble, it makes heroes, therefore take part in it; hate your enemies; return evil for evil and as manyfold as possible; aid hatred by lies, by false propaganda; nothing is too cheap or low as long as it in some way harms the enemy. Seeing the contrast, there is no doubt as to what the attitude of a Christian should be. But is that all that the Christian attitude should amount to, just a mere hatred of war's principle?

Hating war means that we will oppose it as zealously as we are convinced that it is against the spirit of Christ. Using that as a measure for our sincerity, we might well conclude that we are not Christian. I know that there are many of us here that are conscientiously convinced that it is wrong to take life. But is that sufficient? Am I not guilty of the evils of war if I do not raise a protesting voice against it? I am guilty of killing,, of hating, of destroying, of torturing, as well as the man who goes to the fighting front and shoots another man or stabs him with his bayonet. I am even more guilty than he, because he is doing it in the belief that he is doing it for the good of mankind. I am convinced that it is utterly wrong, that it is sin, and yet do nothing about it.

This applies even more directly to the Mennonites because to some extent their principle of non-resistance has become traditional. It is somewhat easier to escape the pressure of the military machine because our principles are recognized and because of the moral support that a wonderful heritage gives to us in times of distress. We are guilty, too, of the evils of war when we remain civilians, because we are helping in one way or another to carry on the war; we are raising food, manufacturing directly or indirectly materials that are necessary to carry on war;; we buy bonds that help to buy the materials necessary to carry on the destruction of property, lives, and hopes.

If I am not actively opposed to war and gain exemption from service when war comes, I am a coward. I am hiding behind a creed and it is no wonder that the man who is enveloped by the spirit of war is so bitter toward me. We are thrilled by the stories of Mennonite Martyrs, but would I undergo what they did? If I fight now I may not have to. If I don't fight now, a more trying fight may wait for me when the military machine tries to claim me.

Is it necessary that we fight war now? You will answer that for yourselves when I answer another question. Is there any prospective chance of war? There is a growing feeling that we are approaching war, not only do ministers preach it, but economic and social conditions in the world predict it. Revolutionary movements in the world are a forerunner. The world has more men under arms than previous to 1914 and that has been considered a serious menace toward peace. The militaristic attitude in our own country, as shown by an increasing army, reserves, compulsory training in our colleges (which is growing more difficult to escape as proven by eight students ot Ohio State College and two students at University of California at Los Angeles), and the 300,000 C. C. C. boys. The bringing together of the most destructive naval force by President Roosevelt ever assembled, ninety-six fighting ships. Along the Atlantic seaboard it has made the people war conscious, it will convince them to vote for taxes to build the greater navy the President is thinking about. Now this grim assemblage is steaming to the Pacific to make us, here, war conscious. Perhaps to show our mailed fist to Japan, who will respond by building a fleet designed to protect itself from such a menace. The three power pact is about to terminate, none of the nations show any desire to renew it. The disarmament conference at Geneva accomplishes nothing and in the meantime armaments are growing. The munition makers are eager to reap a profit. As in the past, they will loan money to the enemy with which to buy ammunition from their factories; they know no hatred, no favoritism, they know only greed for wealth and are unscrupulous in obtaining it.

It seems that the attitude of a Christian should be to oppose all this. He must make the world peace-minded instead of war-minded. The world must be shown the value of peace, the error of war, the suffering that war causes, the crime that war breeds, and the economic distress that it brings. The Christian must be heard now, he must say now, "I will not fight even if war does come" and say it to ears that are in influential positions.

There are many others who are thinking seriously about the question. The church bodies of five large denominations have gone on record as being opposed to compulsory military training. Some of them in official statements have assured conscientiousness that they would be assured moral support of the churches with which they were identified. President Oxman of DePauw University says in part, "I am opposed to compulsory military training also on patriotic grounds. The time has come to identify patriotism with those activities that lead toward the enrichment of life of all people, to identify it with those measures that seek to create international understanding, to identify it with those endeavors that seek to establish some organization from which world law and order may come, to identify it with those constructive movements that seek to abolish war from the face of the earth." It is interesting to note that at one time military training was compulsory at this school, then it became elective, and now the board of directors asked the army to withdraw altogether. Students in various colleges, as I stated before, also some in other nations, are objecting to military training.

In England a War Registers League kept the country out of war at least once since the World War by proposing to call a general strike of all workers of hand and brain. Our country has a similar organization to withtake some proposition in mind when there is a certainty that our country contemplates a declaration of war. I saw a list of twenty-three youth and peace organizations in America. Our own church was not listed. Are we doing nothing? The material I have read in preparation for this topic has been obtained largely from a paper of another denomination and from other materials through the courtesy of a student at college.

What is my attitude toward war? and my church's attitude? Is it passive objection or active objection? Let me again state the thoughts that I tried to emphasize.

1. That the spirit of Christ does not tolerate war.
2. That, if I do nothing about it now, I shall be as guilty in the next war as the soldier, perhaps even more so.
3. That Mennonites have an additional charge to keep.
4. The prospect of war demands action now.
5. That there are many who are actively waging war against militarism.
6. That our church is not taking a very active part in opposing war.

In closing let me paint a picture to you that is more than a dream. War seems close at hand, needs only a trifle to start it as did the world war. I am a young man, physically fit; there are quite a few others like me here. The war machine will claim us. With our heritage we may resist it successfully, but it will not be easy. If we do resist we shall still be indirectly responsible for the suffering caused by the war as shall all of us. If the war spirit unmakes me I shall go out to do that which is very un-Christian, to cause suffering of body and mind. I will kill husbands, fathers, brothers, friends of people who love life and home as much as you do. I may come back, others will not, with my conscience soiled. Will I be hailed as a hero? I hope not. War shall never come. Now again, What should my attitude as a Christian be toward war? What is my attitude? Am I living as though my attitude is a zealous conviction?

CHRIST OUR RESURRECTION

A Funeral Sermon

Frank R. Mitchell, Comins, Michigan

Scripture reading John 11:1-26

Text, John 11:25-26

Once more we are brought face to face with an experience that inevitably comes into the life of every one of us. We are sobered and warned as we see again how frail is the slender thread that keeps us here. We plan our life in the morning, and before evening all is changed.

What is the significance of our life? Is life real and worth while? And, if so, why does disease and accident and death walk in on us as it does? Why must man suffer? Why should sin be allowed to go on? Why must our hopes be dashed to the ground? That little, but mighty word WHY rises from the heart of man to the throne of God. Even Jesus cried "WHY hast Thou forsaken me?" when He was facing death.

Is it according to the will of God that man should go through these experiences? We know by the Scriptures that it is. Disease and death do exist by the will of God, however, we must not surrender to them and let them have their way, but must resist them to the utmost and by so doing discover and fulfill His higher will.

God thus has two wills, a lower and a higher. He must, of necessity, touch us to the quick by allowing these things to come into our lives. We must be brought to the realities of life and this is the only way. What are the realities of life? Sickness, suffering, accident, and physical death? No, these are only means to an end. Love and goodness, truth and beauty — these are among the everlasting things. The living, life-giving Jesus is a reality around which life may be centered. Hear ye Him in the words of the text that we have chosen for this afternoon.

"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

We remember the story in connection with these words. Jesus had been preaching in Galilee when the message came that His good friend, Lazarus, who lived in Bethany of Judea, was sick. Instead of going to him immediately, Jesus tarried, and came to the home after He knew that Lazarus had died. Then He came and wept with the bereaved sisters who gently reproved Him for not coming in time to prevent the tragedy. Jesus then said, "Thy brother shall rise again," and Martha responded, "I know he shall rise again in the resurrection of the last day." It was here that Jesus gave utterance to the eternal truth that, as the Son of God, He was not subject to the earthly limitations of time and space.

Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

There are three outstanding factors in these words for us this afternoon: Jesus the resurrection, Jesus the life, and the great distinction He makes between believing and not believing. And running through the text are the overtones of the eternal present in connection with Himself. I AM. He does not merely say that He has this power to use at some future date, but, I am this power, Martha. You may see it today! I am the resurrection and the life; present tense, today.

I. I Am the Resurrection

The resurrection is a word that is used in connection with the body. We are in earnest about the resurrection in that every day our bodies are being restored and renewed. There is a continual battle going on in them with death. This is truly a miraculous contest which no man can fully explain.

Jesus was always very much concerned with the physical life of men. A large part of the record in the Scriptures about His life has to do with His ministrations to the physical needs of men. He touched the sightless eyes, He restored withered arms and limbs, He renewed and cleansed the bodies of lepers, the mentally diseased received sound minds. God made man's body to be the most wonderful of all the physical organisms on earth. Jesus was always very tender in His dealings with the physical bodies of men. He was concerned with their hungers. He fed their bodies with the bread of life. He saw that His disciples had the rest that their bodies needed. He even went so far as to bring back life into bodies that had been laid aside in death, that He might show that He was indeed the master over the physical life of mankind. I am the resurection, He says. You may trust me to make adequate provision in that mysterious world beyond, that the spirit of man shall be properly clothed. Paul expresses this faith in 2 Corinthians 5:1, when he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "I am the resurrection" tells us then of the importance He places on the physical bodies God has given to man.

II. I Am the Life

But He did not stop here. He knew that to take care of men's bodies was not all of life. I am the resurrection, but I am more than that, I am the life. He was always careful to place the emphasis where it belonged. He did not make life dependent upon the body. To Him the body was very important, but not essential. The physical body is the house that serves the man for a little while. Paul says there is more than one kind of body. There are bodies terrestrial, earthly, and there are bodies celestial, heavenly. We have bodies that are suited to this world at present. In the world beyond death, a body suited to that kind of life will be provided. I am the resurrection and I am also the life. I am the Lord of the body and I am also the Lord of the life in that body. Our eyes need to be led away from the physical, material, and transitory things of this life. Our life is so fleshy that even our religion becomes fleshlike. He points away to the eternal verities of the Spirit. "God is a Spirit," He says, they that worship Him must worship Him in spirit and in truth. I am the resurrection and I am the life.

III. Our Faith

The third element in Jesus' words is faith on our part. "Believest thou this?" Many of the saints of the church have made and are making the very same mistake He is correcting in Martha. Bereaved ones are encouraged merely to wait and hope. "I know that he shall rise again in the resurrection at the last day," must be their present consolation. This is commendable faith and good as far as it goes. But it does not go quite far enough to be Christian. A passive attitude toward this great experience may be deadly. Our privilege is a triumphant active and present faith in a living Christ today.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

He presses the point. Believest thou this? It is still clearer translated by Goodspeed into our own language.

"I myself am Resurrection and Life. He who believes in me will live on, even if he dies, and no one who is alive and believes in me will ever die. Do you believe that?"

Three times in the text Jesus lays the emphasis upon our part of the transaction: namely our faith. He is not speaking of intellectual assent to a theoretical, or worn-out dogma, but of an intimate personal experience with Him as an ever-present, all-powerful Lord. The strong point of unbelief is a misplaced emphasis. We relegate the power and spirit of Jesus either to the past, or to the future. We find it easy to assent that Jesus did many wonderful things when He was there in the flesh. He raised the dead. That He will do many mighty things in the future, we accept without difficulty. We confidently say with John: When He shall appear we shall be like Him for we shall see Him as He is. Distance lends enchantment both ways. But what is our relation to Him as living Lord today? What is our experience of His power for the present? There is the rub. What does He do for us today? We recount His mercies. He forgives our sins. He gives us peace. He keeps us from the evil. He works through His church. But our faith in Him is so poor and weak. Has He no word of power for His bereaved ones? Is there no way that the loved ones whom we have lost from our sight for a while should be found by our faith?

We believe He has provided a way, and that this way is found in our text. There is no death to those who love Him. They go to be with Him. We experience His presence in our lives. They are with Him, He is with us. We may have fellowship with Him, and with them through Him. The author of the book of Hebrews tells us of the great cloud of witnesses who compass us about. They hover over us, watching over us, praying for us. They are still ours because they have never ceased to be His.

You who are bereaved feel lonely today, and sorrowful because it has been impossible for you to adjust yourself so soon to the new relationship. You may always feel lonely and separated, but you need not. There have been many who have experienced the joys of a renewed, yes, a new and deeper relationship with their loved one through our Lord Jesus Christ.

He who proclaimed Himself the resurrection and the life still has His way of restoring to us our loved ones. He still gently asks the Martha's "Why wait?" when they say: I know that he shall rise again in the resurrection at the last day. I am the resurrection and the life, He replies. Abide in me and all are yours.

You children are now going into a new relationship with your mother. Up until now you could speak with her and see her often, but there were times when you were handicapped. When she was unwell there was little that you could do for her. Again and again you would be temporarily separated from her. The relation that you have had up till the present has been only partly satisfactory, bound by the physical barriers that so often wall us up from one another. A perfect relationship has been left by a loving Father for another world. From now on there can be a more perfect relation than before. She at least is free from the distressing barriers that separate us so painfully here.

This new relationship may begin now. She can follow each one of you all the time in a way that was impossible before. You may fellowship and commune with her, whom we believe to be with her Lord. She watches over you and guides you. She prays for you as she did before. Her life may be a profound influence over you. You need never be very far away from her. The nearer you come to God the nearer you are to her. When you sin you push her and her Savior away from you and there is a great gulf fixed between you. The choice lies with you as to how much you will have her with you.

"And he said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? John 11: 25, 26.

Faith is manifested in coming to Jesus, praying to Jesus, holding on to Jesus, and expecting much from Jesus. It overcomes obstacles, obtains all it asks, pleases Christ, wins His commendation. What more could any man desire?

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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HOME MISSION NOTES

Encouraging as well as discouraging reports are sent in from the North. The scattered condition of the people, many of which are without means, having earthly cares, human weaknesses and such matters that weaken brotherly love and hinder attendance on divine services, together with the alurements of the world which endeavor to lure the young people from the right path, and troublesome heresies, all these make the work harder. Yet the brethren are faithful in their work and there are always those that are loyal and true. They report substantial increase in many congregations. Each one gives expression of his gratitude for the support which they receive from our Board, without which this work would be impossible.

Girls' Home, Winnipeg

Brother J. H. Enns, Spiritual Adviser of the Home, writes as follows: "My Bible class was dismissed about the middle of April. The closing exercises were held on April 24 and were largely attended. This is a good opportunity to declare the wonderful works of God through youthful witnesses. During the period of instruction I greatly rejoiced over many of the pupils when I discovered a childlike faith, and good understanding of the Truth, and a happy heart. In the public presentations many a young heart was touched, and I expect more pupils will enroll for next winter. We meet every Thursday evening in the Girls' Home; the girls, their superintendents, Helena and Martha Epp, and myself. If any of our ministers are in the city, we are glad if they come and address us.

On May 4, both the Girls' Homes in Winnipeg, ours and the one under the supervision of the Mennonite Brethren, had a joint meeting. The purpose was to get the girls who are in the same position to know each other better. A program was rendered in which both Homes were represented. Many of the girls were highly delighted. It is better and more advantageous that the Homes take a friendly attitude toward each other than that those belonging to different denominations should be antagonistic one toward the other.

This get-together meeting was also held at this time because many of the girls were going home for the summer, and for many it was a farewell service. Many of our girls are somewhere on a vacation during the summer months. We can only give them our word of admonition and pray for them, and will rejoice when in the fall the large family of girls will return in good health and spirts."

Girls' Home and Church Extension Work in Saskatoon

During the second quarter of this year the work along the whole line was carried forward. By the grace of God we were able to devote ourselves entirely to the care of the congregation and the young people. To have control of the spiritual care of the youth and of the church under the protection of the government, is a great privilege. We thank the Lord for it. We appreciate it all the more when we compare the sad conditions in Russia with those of our own in our new home.

We have services at two places every Sunday. The faithful attendance has been a great encouragement and gave new impetus to greater devotion to the work. The Sunday School was held successfully at both places. A catechetical class of sixteen met at my house every Tuesday. On Pentecost thirteen of them were baptized and received into the church by Elder David Toews. May the Lord give us power and wisdom to establish them in the faith and lead them on to higher ground. Two weeks after Pentecost Bro. Toews also served with the holy communion, when 134 participated.

An occasion worthy of being noted was the song service on May 10, in which four choirs took part. We hope in this way to increase the present interest in singing and improve the music in the congregation.

The number of girls in the Home has been reduced by about fifteen. Some went home for the season and others never to return. Quite a few went with their employers on their vacation, which is a real recreation for the girls. When one is permitted to observe the girls at short range it is evident that the constant strain of their work is a drain on their vitality and a strain on their nerves. The girls were preserved from prolonged bodily illness, but some returned to their home with a shattered nervous system. We hope they will soon recuperate in the fresh country air.

In our hospitals we had several people that were seriously ill and a few that passed out.

—J. J. Thiessen.

The Home Mission Treasury

We need funds very badly. The treasury is not only emptied every month, but it never reaches to give our workers a decent living. They run into debt, especially those living in cities. Some of our faithful workers in Canada are in great need of help. If we say that we could pay only one third of their salary for June that does not say much, for we must consider the amount they receive when paid in full after repeated cuts. A man with a family of six can not live on a dollar a day in a city and buy everything. We are grateful for what the congregations and mission friends have sent us in these hard times, but the Board is wondering sometimes why faith missions with no denomination behind them are going right ahead and our people can not make up a cent a week per member, which is all the Home Mission Board ask at present.—II Cor. 8:1-15.

W. S. Gottshall,
Secretary Home Mission Board.

MISSION ITEMS

Bro. R. Petter wrote on July 7th: "We have finished the multigraph print of the New Testament. Praise God for His gracious help!"

This speedy consummation of the work during the last few months was largely due to the help of Miss Leona Thierstein of Whitewater, Kansas, who offered her services as typist gratis. For this we wish to express our hearty thanks.

A fuller report of the finished translation we expect to bring in the next Mission Number next fall. We only wish to add here that no more funds are needed for this printing, because the American Bible Society has offered to pay a large part of the cost of the actual printing.

Bro. H. J. Kliewer writes: "We plan to have a camp meeting at Thomas from August 21st to August 23rd. I think it would be well if a notice of this and a request for prayer would appear in some of our church papers."

We are glad to comply with this suggestion herewith. "The effectual fervent prayer of the righteous availeth much." — Yes, but who of us is righteous? One test is Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Such a hunger proves one's love of the light, rather than the darkness, and justifies ones claim on I John 1:7, "If we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin." That makes real righteous men who can claim the promise about effectual prayer.

Bro. and Sister C. L. Pannabecker (our medical doctor in China), are since July 7th on their way home. May they land safely, is our prayer. Their relatives have paid for the trip. Special thanks to them!

Bro. and Sister P. A. Penner, Champa, India, intend to celebrate their silver wedding on August 24th, 1934. We wish them a special blessing from the Lord for the occasion.

P. H. Richert, Secretary.

CYCLONE AND HEAVY DOWNPOUR AT JANJGIR, INDIA

India has three seasons: the cool, hot, and rainy. The last two have extremes, because the former is exceedingly dry, but with a frequent temperature of 115 and more, then again the latter where in our territory, threatens flood, moist houses, mouldy clothes, every creature being on the verge to become webb-footed.

These seasons, of course, are annually by far not the same. This year for eight months insufficient rain fell to lay the dust properly. During the last weeks everybody watched the government reports to find out about the movement of the monsoon from the Arabean

Sea. The very first mention of its approach thrilled the hearts anticipating a relief from this terrible heat and discomfort. The hot season this year proved exceptionally trying, however, for some time we were glad for the comparatively cool nights.

On June 15th, the heavens were overcast with light clouds, in the afternoon at four o'clock the rain began to fall, the wind set in, changed rapidly to all directions, its velocity increased seriously. Suddenly it changed to the northeast, a cyclone was formed, and in a twinkling of an eye the north side roof of the east wing of the Miss A. C. Funk Memorial Girls' School had been picked up, throwing the corrugated iron sheets over a large area as if they were light paper sheets, the tiles that rested upon them largely broken, strewn about at some places in piles. The devastation presented a distressing picture before us. Happily the cyclone right there had lifted up, otherwise the girls' boarding, our mission bungalow, the garage, carpenter shop, pigeon and chicken houses, and cattle shed would possibly have been reduced to a heap of debris; these all were standing in its path traveled. How gratefully our hearts lifted up to the Almighty for His guidance of this devastative element!

Immediately after the rain subsided the people received word of this happening and came running together. One brother, Rev. Asna — who always at such occasions has something original and practical, — remarked: "This school is for everybody, from each home one or more should volunteer to clear the wreckage away." The next morning a large number of the church applied their assistance gratis. At noon most of the clearing had been achieved. At two o'clock the first useable iron sheets commenced to cover the exposed rooms. This noble service certainly helped to hasten the repairs and solve the financial burden. When money is painfully scarce in the mission one appreciates such a brotherly evidence infinitely more.

On this eventful day it rained a trifle more than a half inch. Two days later quite innocent looking clouds opened and poured in less than two hours almost four and one-half inches of water, only the next day to be followed by another, two and three quarter inches precipitation. Now the farmers looked happily forward to till their soil. However, on the second day, just while Miss Nickel conducted the official opening of the school in the main auditorium, comparatively non-threatening clouds opened, adding inside of two hours nearly five inches. This caused the gently sloping mission compound to form a river bed conveying a huge volume of water. The rice fields around us had become lakes. These four heavy downpours had brought 12.36 inches of water. Never in the history of our mission has this been the case so early in the season. The rain was local, only seven miles away, in Champa, they received hardly sufficient rain to operate their field work.

The annual rainfall in this place, Janjgir, amounts to about 50 inches. The monsoon this year has already caused serious damage in northeast India. Cherripunji at an elevation of 4,538 feet, registers the heaviest rainfall in the world, records since January 1st up to date, June 26th, 270 inches, 104 above normal. Out of this huge amount in one single day came down 18 inches, still another day 36 inches. One can hardly conceive such a precipitation inside of that limited time.

Yours for service,
P. W. Penner.
Janjgir, C. P., India, June 26, 1934.

GREEN LANE RETREAT REPORTS, 1934

Retreat Statistics

(Continued from last issue)

Enrollment: 120 Retreaters, 6 leaders. This was the seventh Retreat. Four persons have attended all of the Retreats; ten have been there six years; three, five years; ten, four years; eighteen, three years; twenty-five, two years; while forty-seven were there for the first time.

Nineteen churches of the Eastern District Conference were represented, Richfield and Roaring Springs having young people present for the first time.

Four states appeared on the registrar's roll: Pennsylvania, Indiana, Massachusetts, and Florida.

Quiet Hour

One of the most inspirational periods of the Retreat is the Quiet Hour. This period of worship is immediately after breakfast and each group is under the direction of a capable leader. I shall tell of the group under the instruction of Miss Eleanor Temple. We opened our Saturday morning period of devotion with prayer by our leader and followed with singing a chorus. The scripture was taken from I Cor. 16:19, 20 and Romans 12:1. Miss Temple urged the young people to give their bodies as a living sacrifice. Our bodies are God's and we are bought with a price, therefore, we should give to God what rightfully belongs to Him. After the short address by our instructor, we had a season of voluntary prayer with many of the group taking part. We ended this period by singing a chorus.

The Sunday morning Quiet Hour was similar to the one held the previous day. The scripture was read from Acts 1:6-8. Miss Temple spoke briefly concerning these verses. She emphasized the fact that we should not worry about the future as it is in God's power. In the eighth verse, Jesus said, "Ye shall be my witnesses." It is our duty as Christians to witness for Christ, but often we do not take the opportunities we are given.

All of the periods at the Retreat were very helpful, but this period was precious when one could gather with a small group and worship God in the early, quiet hours of the morning.

Miriam Snyder, Roaring Springs.

Parables of Jesus

Class taught by Rev. A. S. Rosenberger

A parable is an earthly story with a heavenly meaning. These stories are true to life and are made so by the use of everyday things such as yeast, bread, sheep, wheat, coins, and many others. The parable chapters of the Bible are Mat. 13 and 25, Mark 4, and Luke 15.

Jesus used parables for three reasons; because people liked good stories; to hide the truth from those who did not wish to understand, as well as to make the truth clearer to those who were seeking it. To interpret the parables one must seek for the central truth and then not insist too strongly to find a meaning for every detail of the story.

The parables of Luke 15 were given because Jesus wished to justify Himself in the work which He was doing. Why did Jesus leave the ninety-nine and go out for the one? He wanted to emphasize the value of the individual. He is not satisfied with ninety-nine; He wants one hundred. When Napoleon went to conquer Russia, he was told that it would take one hundred million men to win. His reply was, "What do I care about one hundred million men?" Napoleon cared nothing about so many, but Jesus is concerned about one.

The lost sheep is the one that is in the grip of forces which will sooner or later bring destruction. An aimless or drifting life will be seized by those destructive forces. The lost soul is out of relationship with God.

In the parable of the prodigal son, we see a young man who broke home ties with the wrong goal in view. He set out for liberty, but found slavery. After he returns home and confesses his guilt, he finds a jealous older brother who is not ready to welcome him. The spiritual sin of the older brother is just as great as the moral sin of the younger man.

The parables of Matthew were taught to make clearer the great truths of the Kingdom of God. The parable of the Good Samaritan was given to teach us what religion should be in our daily lives. The last parable studied in the class was the one in Matthew 7. The only foundation to build upon is the one laid upon the principles of the Bible. The foundation of Jesus Christ gives us stability in times of hardship.

Esther Hunsberger, Deep Run.

Course on Missions

Taught by Dr. Ella Bauman

We may ask ourselves, "What is the real basis of mission work?" The church started after the Holy Spirit came and through the church came missions. Each church has a world wide message of evangelism and we can all be missionaries at heart and ambassadors for Christ and the church. We should strive to make our churches fruit-bearing and soul-winning churches. God uses all of us as instruments in bringing souls to Christ and we may be sure that wherever we may go, Christ will be there with us.

The first missionary thought of our nation to others began in 1806 when Samuel Mills told his ideas to his companions in Williams College in Massachusetts. The first missionary society was started in 1808. Dr. Bauman then told of her decision to become a missionary.

The missionary not only gives the gospel to the heathen, but also teaches them how to help themselves. There are 246 mission hospitals, 37 leper asylums, and 15 tuberculosis sanitariums under missionary control in India.

May we all let God work His will in our lives and become missionaries at heart if we cannot go to the mission fields.

Ruth Kirby, Lansdale.

History of the New Testament

Taught by Dr. E. E. S. Johnson

The New Testament was not given to us as it was originally written. The first part written were the letters of Paul. They were written to meet an immediate need and many are no preserved for us. The letters to the Thessalonians by Paul were the first books written. Galatians was next and seems to be the most powerful letter written. Paul wrote First Corinthians to answer some questions which had been asked. The second letter to Corinth gives more light on the life of Paul than any other book. Romans was the next to be written because Paul could not go to them.

The first church founded by Paul was at Philippi, and the book of Philippians was written to this group. The only personal letter we have is Philemon, written regarding a slave who had run away from his master.

Mark was the first gospel written, then Matthew, followed by Luke. Luke, the Greek physician, also wrote the Acts of the Apostles. John gives us important discourses which are not related by the other evangelists.

The churches were becoming indifferent when the book of Hebrews was written to save the church. First Peter gave hope to the early Christians in Asia Minor. Third John was written to Gaius, Second John to the church which he attended. First John is a letter of exhortation to Christian love and conduct.

In the letters to Timothy and Titus, Paul instructs Timothy in the duty of a pastor and encourages him in the work of the ministry; he also encourages Titus in the performance of his ministerial duties.

The epistle to Jude and Second Peter were the last books written. It is interesting to note that about one-fourth of the New Testament was written by Paul.

The course was very interesting. The only trouble was that the time was entirely too short.

Verna Keiser, West Swamp.

Saturday Evening at the Retreat

The Saturday evening program was a great contribution to the already abundant store of blessings received from the different courses taught by our able instructors and from the fellowship of the young people from the different churches. As we look back, I know we will often say, "It was good for us to have been there."

The twilight service was in charge of Rev. D. J. Unruh of Lansdale. The Retreat group gathered across from he Dining Hall on some large rocks. After prayer by Rev. Ernest Bohn, Retreat chairman, about forty-five minutes were spent in singing choruses and hymns. Several selections were given by the quartet, Paul and Andrew Shelly of the Saucon Church and Harleigh and Ralph Rosenberger of Souderton. Harleigh and Ralph Rosenberger also rendered a trombone duet.

At the close of the twilight service we assembled in the large Recreation Hall, where a beautiful and touching drama, entitled "Simon, the Leper," was presented by the Souderton young folks. After it was over some one made the remark, "The one whose heart was not touched by that drama must be hard-hearted." The pathetic cry of the leper, "Unclean, unclean!" gave one the chills, while the deep, touching love of the sister of Simon brought tears to one's eyes.

And last, but not least, was the Candle-light Camp Communion Service. The Retreaters were arranged in groups of eleven. Rev. D. J. Unruh gave he communion address and after several hymns and prayer, one group at a time knelt at the altar to partake of the bread and the wine, symbols of the broken body and the shed blood of Christ, our Savior. It was, indeed, a blessed experience for us.

Helena Frei, Flatland.

Closing Session at Retreat

The time for parting had come. A large group of Retreaters, instructors, and friends were seated, some on huge rocks, some on logs, in the great outdoors.

Farewell messages were heard from both Retreaters and instructors. Each message bore a fine testimony of the uplifting instruction received during the conference periods and of the wonderful spirit which pervaded among all who had gathered for what proved to be the finest and the most helpful Retreat ever held by the Eastern District Conference.

We were particularly pleased to hear the fine comments made by our friends from the western part of our conference — those from Roaring Springs, Richfield, and Bowmansville. For many of them this was a new experience, which, according to their testimonies, will be a lasting one.

Reluctantly the group separated — one grand rush to the dining room for our farewell luncheon then the closing friendship circle, and the 1934 Retreat became history.

May Markley, Schwenksville.

My General Impressions of the Retreat

The Green Lane Retreat has surpassed all my highest expectations. The camp itself is located on the banks of a large stream, surrounded by beautiful trees and grass covered ground, dotted with enormous boulders.

While the location is ideal, it is, however, not the greatest thing that attracts our attention and interest. Never before have I seen or associated with a more sincere and conscientious group of young people. They take life seriously, really attempting to live the Christian life as they see it. With all their thoughtfulness and reverence, they seem to be truly happy, going about with a smile for everyone and a song in their hearts which cannot be surpassed, but is heard all over the camp grounds.

The leaders and instructors are real friends, showing forth the true consecrated Christian life. The entire atmosphere is pure and wholesome, and I feel certain that no one can attend the Retreat for two entire days and not go home a better and more sincere person than ever before.

Ernest Leitzel, Richfield, Pa.

Retreat Impressions

I was asked to write a report on my impressions of the Retreat. Well, the Retreat was held this year at the University Boys' Camp, to which they were forced to move because of lack of room at the Girls' Camp, where they have been having it heretofore.

The camp is a beautiful place with cabins on either side of the Perkiomen Creek which flows through the grounds. In this creek they have swimming and boating. The grounds are strewn with large boulders and rocks, and there are trees all around. The scenery is so beautiful in this part of Pennsylvania that many rich city people come to different places around here for summer vacation.

At the Retreat there was one general course which all had to take. Of the three electives, I chose "The History of the New Testament," taught by Dr. Johnson. It has proved to be very interesting as well as instructive. The general course, "The Christian's Attitude Toward War and Peace," was led by Rev. A. J. Neuenschwander. It was very helpful and set us all to thinking. Both these courses were also helpful spiritually.

We had devotions every morning under the title of the Quiet Hour. The different classes met at different places on the grounds and were led by various people.

The atmosphere was distinctly Christian and all were fine young people that came. You really felt at home among them. I am sure that we all had a fine time.

John Boehr.

WHY SHOULD I ACCEPT CHRIST AS A PARTNER IN THIS BUSINESS OF LIVING?

Many believe that if we live an honest, moral, upright life, we will be saved. We fail to understand what salvation really is. Salvation is personal friendship and companionship with God. Paul was intensely moral before conversion, but he found out later that he had been an enemy of God all the time. Then, too, salvation means humility and meekness. The man who thinks he can save himself puts himself out of the kingdom of heaven by that very attitude of mind. For the kingdom of heaven is made up of people with childlike hearts who have given up their pride and self-will.

Scripture and experience alike teach us that it is possible for one to have all the outward marks of religion, yet fail of possessing the real and vital thing. Saul of Tarsus was a most zealous man trying to do the will of God, but after his conversion he felt that his former life had been very sinful, because he had not submitted himself to the will of God and accepted Christ's righteousness as his own.

We should accept Christ and enter into the life He prescribes, not because we may die soon, but in order that we might live. We need Christ as our Savior now and we need Him as our guide throughout life. Some complain of the parable of the vineyard because the man who began work at the eleventh hour received the same pay as those who toiled all day. Surely, those who complain have not tasted the joys of a Christian life. No one who follows the teachings of Christ will begrudge the reward promised to those who repent at the last moment and are saved. The eleventh-hour Christians are the ones that mourn because they have lost the happiness that they would have found in service during their whole life.

Many people also look upon religion as narrowing in its influence. Christianity is the broadest of creeds because it takes in everything that touches human life, here and hereafter. The Christian life is the most comprehensive life known; it is as deep as the heart; it is as wide as the world; and it is as high as the heaven. Paul, the great Apostle, tells us, that Christ came to "bring life and immortality to light" — not immortality alone, but life also, and the word Life comes before the word Immortality.

But we have a higher authority even than Paul. Christ, in explaining His mission, said, "I am come that they might have life, and that they might have it more abundantly." It is to the more abundant life that Christ calls us. He was the master of mathematics yet He used only addition and multiplication, subtraction has no place in His philosophy.

The spiritual gifts which Jesus bestows are vastly richer than all that man possessed before. Who can measure the value of salvation, the peace that comes with sins forgiven, and the joy of constant communion with the heavenly Father, whom Christ reveals? And, then, consider the moral code that is revolutionizing the world. Let us mention a few of the fundamental teachings of Christ.

Christ gave the world a new definition of love. Husbands had loved their wives and wives their husbands. Parents had loved their children and children their parents; and friend had loved friend, but Christ proclaimed a love as boundless as the sea. Christ founded a religion and built a Church on love — the greatest force in the world. Love furnishes an armor which no weapon can pierce. When physical warfare is forgotten, love will still call its hosts to battle. The effort then will be, not to kill one another, but to excel in doing good.

Christ has been called "visionary" — that is a favorite word with those who pride themselves upon being practical. But as a matter of fact, one of the great virtues of Christ's teachings is that they are practical. He deals with the everyday things of ordinary life and in His quiet way irons out difficulties and makes rough paths smooth. The philosophy of Christ might with propriety be called Joyful Wisdom. It leads one into the path of happiness that is real and permanent.

Carl Hilty, a writer, has published a book entitled, "Happiness," in which he points out that, as those have the poorest health who spend their time traveling from one health resort to another looking for it, so those are least happy who do nothing but hunt for pleasure. He insists that to be happy one must have employment for the hands, the head, and the heart.

Christ leads His followers into happiness through His route. No one who partakes of His spirit can be an idler. The world is full of work awaiting laborers. Those who try to imitate Christ will be planning for the extension of His Kingdom and the comfort of God's people. The heart of the Christian, the center of life and love will find satisfaction in being in sympathetic touch with all that is good and noble.

The worldly are in the habit of picturing the Christian life as gloomy and forbidding. A long faced Christian is a poor Christian, if a Christian at all. "Be of good cheer," is a Christian salutation. Christ used it repeatedly. In Matthew 9:2, He said to the man sick of the palsy, "Son, be of good cheer; thy sins be forgiven thee." In Matt. 14:27 He quieted the fears of His disciples, "Be of good cheer; it is I; be not afraid." In John 16:33 He inspired the apostles, "Be of good cheer, I have overcome the world." Here we have the three greatest sources of happiness—Forgiveness of sins, the presence of the Savior, and triumph over the world.

In conclusion, let us esteem it a privilege to be permitted to accept the larger life to which Jesus, the Christ, calls all of the children of men. Why should one choose a life that is small and contracted, when there is within his reach the life that is full and complete? Why should one be content with the pleasures of the body and the joys of the mind when he can have added to them the delights of the spirit? How can one delay acceptance of Christ's offer to ennoble that which he has, and to add to it the things that are highest and best and most enduring? This is the life that Christ brought to light when He came that men might have life and have it more abundantly. A simple trust in the death of Jesus as the remedy for our sin; a simple acceptance of Christ to be our righteousness and salvation will bring joy and power of a new life of sonship of God and fellowship with Christ.

Blanche Aeschliman, Almota, Wash.

CORRESPONDENCE

Ebenezer Church, Gotebo, Oklahoma. July 8th, 1934, marks the date of another wedding in the Ebenezer church of Gotebo, Okla., when David Daubert, Jr., son of Mr. and Mrs. David Daubert, Sr., and Miss Nora Goertz, daughter of Mr. and Mrs. D. H. Goertz, were united in holy wedlock. A wedding supper was served at six o'clock P. M. at the home of the bride, after which the bridal party proceeded to the church where the wedding services were held. Rev. Hege gave a short sermon, using the text: "And Jesus was invited to the wedding too." John 2:2 (Twentieth Century Translation). Rev. Froese delivered the wedding sermon in German, using Phil. 4:4 for the text. The girls' quartet — sisters of the bride and groom, — sang two numbers, "Whispering Hope" and "Every Prayer Will Find Its Answer." The wedding march was played by Mrs. A. J. Brandt, sister of the bridegroom. Rev. Froese performed the marriage ceremony.

The bride was dressed in a charming gown of white satin and carried a bouquet of white sweet peas. The younger sister of the bride, dressed in shell pink, was the maid of honor, and the brother of the groom served as best man. The bride and groom marched in together and were seated in chairs at the altar. Wreathed in ribbons of pink and white crepe, under an arch of pink and white crepe. The ribbons, blown by the wind, made a remarkable effect of a part circle about the bridal pair.

Mennonite Church of Upland, California. Our church held its midsummer communion service July 15, 1934. The attendance was somewhat limited on account of so many being away on vacation. The spirit, however, was exceptionally fine and helpful. The pastor's theme was "Wells of Living Water."

The people were greatly pleased to see our oldest member, Rev. Andrew Oesch, present once more. Brother Oesch was for many years one of the most active ministers in the Illinois Conference. He now makes his home at Long Beach with his daughter and her husband, the Rev. Jacob Donners. The infirmaties of age keep him confined to his home pretty closely.

Rev. J. J. Voth, greatly beloved, retired pastor, had a serious attack of pneumonia in the late spring. We are all glad to see him able to be at the services again.

Rev. D. B. Hess was very busy for a number of years as Y. M. C. A. secretary to the sailors at San Pedro harbor. The Y. M. work there was temporarily suspended when the fleet was moved to the Atlantic. Brother Hess moved back to his home here. We are glad to have him among us once more, but we are sorry that he is temporarily out of a job.

E. H. Haury, closely connected with this church almost from its birth, and one of its most successful Sunday School teachers, had the misfortune of sustaining a double fracture of the leg about ten weeks ago. He is able to be about again in a wheel chair and we look for his speedy recovery. He is surely missed by his many friends.

L. J. Horsch and wife with their daughter, Betty, are spending several summer months at Sequoia Park. While there they will engage in Y. M. C. A. work. Brother Horsch is one of the most successful teachers here at Chaffey high school.

Gertrude Eyman, one of our most active C. E. workers, and her cousin, Emma Ruth, of Reedley, will drive across country to attend the Retreat at Lake Shipshewana (many a carefree hour of my boyhood was spent about that lake). Enroute they will visit Hoover Dam, Century of Progress, and other places of interest.

A committee composed of membership chosen from Upland and Los Angeles Mennonite churches, after carefully looking over the whole field, came to the conclusion that Upland is the logical place where the General Conference should convene next year. Upland greatly appreciates the beautiful spirit of generosity shown by the sister congregation in helping to locate the conference here, knowing at the same time how greatly the Los Angeles brethren longed to have it near their own church.

In our congregation are seven retired pastors so we should learn how to be good. More than a dozen of our people are engaged in public school work, so we should become wise. One doctor and five trained nurses are on our church record, so we should know how to keep well. A dozen of our families are engaged in fruit growing and three in the grocery business, so there should always be plenty to eat. Four are engaged in banks, so we have a chance to learn the value of money. Six have passed the eightieth milestone, so we should learn how to grow old beautifully. J. C. M.

Aberdeen, Idaho, July 18, 1934. Dear Friends of the Mennonite and Christian Evangel:— We had the happy privilege of being host to the Conference of our Pacific District churches. This conference convened from June 7th to the evening of the following Sunday. The great theme which was made manifest in all addresses and discussions was "The Church with Power." It was just ten years ago that the Pacific District Conference met in Aberdeen, Idaho. This year thirteen churches were represented: twenty-two delegates other than our own; in all, sixty-two visitors. The local homes proved their Christian hospitality by graciously entertaining them.

Every day of the conference was filled with blessings. We listened to interesting, inspirational talks and sermons by the ministers present: Rev. P. R. Aeschliman of Colfax, Washington; Rev. S. S. Baumgartner of Monroe, Wash.; Rev. Albert Claassen of Portland, Oregon; Rev. J. M. Franz of Pratum, Ore.; Rev. Lester Hostetler of Upland, Calif.; Rev. F. F. Jantzen of Paso Robles, Calif.; Rev. J. M. Regier, President of our conference, of Reedley, Calif.; Rev. Herbert Widmer of Dallas, Ore,; and the Rev. Widmer of Albany, Ore,. and our own pastor, Rev. J. E. Kaufman.

Sunday morning, at nine o'clock, Rev. Aeschliman gave a very fine sermon in the German language. Sunday School took up as usual at ten o'clock, with the record attendance of 269. A number of the visiting pastors taught our Sunday School classes. Rev. Hostetler preached on "Religion, a Load or a Lift"? in a most impressive manner. Religion is a lift, a means by which we are enabled to carry our cross in life.

Sunday afternoon and evening our young people were given the opportunity to serve. Miss Emma Ruth, field secretary, of Reedley, Cal., presided in her able, pleasing manner. Inspirational music was interspersed everywhere. The theme of the evening was "The Challenge of the Cross." The men's chorus sang the wonderful song "The Wayside Cross." Talks by some of our young people and the evening sermon by Rev. Herbert Widmer were summed up in a touching manner in the pageant, "The Challenge of the Cross," given by our young people. The prayerful singing of the Christian farewell hymn, "God Be With You," by the congregation, closed the meeting. May all things have been done for the glory and the honor of God! Blissful echoes and memories will linger long.

We are enjoying very warm weather. It seems as though our gardens and our fields are four weeks earlier than usual. Although we are not suffering, our water supply in the Jackson Lake Reservoir is getting very low. Several wells have been drilled for irrigation purposes.

On the 24th of June, twelve young people were baptized and received into the church: Edward Baer, Herbert Bartel, Estherd Becker, Gladys Johnson Becker, Peter Boldt, Jr., Elva Enns, Wilmer Friesen, Ellen Matthies, Carl Wenger, Malcolm Wenger, and Margaret Wiebe. May the Lord bless their declaration with much grace and power! The following Sunday our church partook of the Lord's Supper. It proved an assurance of the tie that binds and the strength that empowers.

With good wishes,
Margaret E. Giesbrecht.

Pleasant View Mennonite Church, Aurora, Nebraska. Sunday School election was held June 17 with the following officers elected: Ezra Kremer, superintendent; Ed. Sprunger, assistant superintendent; Eli Schlager, chorister; Mrs. Chas. Kraus, assistant chorister; Dorothy Oswald, pianist; Gladys Rediger, assistant pianist; Verna Kremer, secretary and treasurer; Verna Springer, assistant secretary and treasurer; Freda Oswald, primary superintendent.

Mr. and Mrs. Frank Springer are spending a few weeks visiting relatives and friends near Pontiac, Ill.

Miss Francis Bachman returned to her home near Matamora, Ill.

The annual C. E. election took place June 24th. Officers elected were: Paul Oswald, president; Earl Oswald, vice president; Yester Rediger, secretary and treasurer; Glen Troyer, chorister; Rev. Augspurger, assistant chorister; Gladys Rediger, pianist; Dorothy Oswald, assistant pianist; Maurice Kremer, Junior C. E. superintendent.

A son, Richard, was born to Mr. and Mrs. Harold Oswald, July 25th.

Mr. Ralph Steider is at present visiting relatives and friends in Illinois.

Lester Rediger left Friday, August 3, for Gridley, Illinois.

A daughter, Barbara Lee, was born August 1st, to Mr. and Mrs. Wesley Smith.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

"Not so in haste, my heart;
Have faith in God and wait;
Although He lingers long,
He never comes too late.

"He never comes too late;
He knoweth what is best;
Vex not thyself in vain;
Until He cometh, rest.

"Until He cometh, rest,
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal.

"Are soonest at the goal
That is not gained by speed;
Then hold thee still, my heart,
For I shall wait His lead."

CHRISTIAN ENDEAVOR

September 2, 1934

Basic Virtues: Honesty

Luke 19:8-17

For the next four weeks we will think upon some of the Christian virtues. This series is very timely, for many leaders recognize that the world's sorest need at the present time is Christian character. There is a sore need for men and women who will be Christian in our homes, presiding over the school room, in legislating halls, in the office, shop, and the street.

We have come upon days of irresponsibility, integrity is not a characterstic of our people as it used to be. This has come about as an indirect result of the World War, but more recently of the period of depression. Many men have become discouraged and have given up their belief in a high idealism, they find it easier to get along on a lower level of thinking and doing, and it seems to many that the wicked are flourishing and the righteous suffer, consequently they lose faith and say, "What's the use of being innocent and conscientious, we might as well get into the fray and get what we can." That philosophy of life is only too common and must be overcome by those who have learned like the Psalmist in Psalm 73 that he has been foolish. When he came to meditate in the sanctuary he saw that the wicked are walking in very slippery places and that, after all, destruction is hounding them. Only those who meditate upon God and have fellowship with Him will have the lasting satisfaction and happiness which all men desire.

In planning this program each society should endeavor to make clear the fact that the universe is founded upon the fundamental principle of honesty and integrity. Falsehood, lying, and irresponsibility are certain to lead to ruin. We have a beautiful picture of a virtuous man in Samuel who, when he came to the end of his days, witnessed concerning his own character and his people replied that in no instance had he defrauded nor oppressed nor taken anything out of their hands.

Questions

1. In how far is honesty a basic virtue in the universe?
2. Why should we be honest, because it pays or because it is right?
3. How do you answer the age-old problem: The wicked prosper and the righteous suffer?
4. Give some of Jesus' teachings which proclaim honesty a virtue.
5. Narrate some daily happenings which show the importance of absolute honesty.
6. Contrast a life of absolute honesty and a character void of integrity. Are the fruits shown forth in life or must one also remember the rewards in eternity?
7. Name some situations and vocations in which honesty is very much to be desired.
8. To what extent is a life not lived at its known best dishonest?

Search the Scriptures

August 27	Honesty in business. Prov. 11:1-5.
August 28	Honesty in getting things. Rom. 12:17.
August 29	Mental honesty. Phil. 4:8.
August 30	Honest politics. I Sam. 12:1-4.
August 31	Honesty in office. Dan. 6:4.
Sept. 1	Honesty rewarded. Luke 19:12-17
Sept. 2	Basic virtues—Honesty. Luke 19:8.

September 9, 1934

Basic Virtues — Courage

Acts 20:23

This is the second of our series on Basic Virtues. In our topic of this week we will consider COURAGE. It is a fine thing to know what is right, but the more difficult half is often to have the courage to carry out our convictions. Do you dare to do what you know is right?

Courage abounds in two realms—in the physical and in the moral. It is the quality of courage which bids a man to save a child from the path of a speeding automobile or from a burning building, but it is also courage which causes a representative of the people to vote for a law he believes right even if it may endanger his reelection. The latter is the more difficult. It often proves to be a more severe test for a young man to refuse a cigarette or a drink than it is to enter a crucial game of football. To throw one's whole soul into a moral fight when public sentiment is against it, that is real courage, the kind of courage which Jesus dared to inculcate into His life. A man may be instinctively courageous in the physical realm, but only a child of God will dare to be courageous for the sake of Jesus Christ when He is faced with a moral or spiritual crisis.

In planning for this service make the most of it, plan to use much inspirational material, but avoid superficiality. The finest instances of real courage are to be found in some characters from the Bible, like: Abraham, Joshua, Ruth, David, Daniel, Peter, Stephen, Paul, Simon of Cyrene, and Jesus. You might also ask the various members either voluntarily or in the form of topics to tell about the most courageous deed they have ever witnessed. The Scripture readings will also form good backgrounds for able talks.

Questions

1. How do you define courage? What is its relation to faith?
2. Compare the characteristics of courage in the physical and moral realms.
3. Who is your favorite missionary when you think of courage?
4. What is the most courageous deed you have ever heard of?
5. What are some of the phases of life today which you think require a large amount of courage?
6. Name and describe briefly some of the examples of courage in the Old Testament.
7. Briefly narrate some New Testament instances of courage.
8. How may our society venture forth in high courage?

Study the Scriptures

Sept. 3	David's courage. I Sam. 17:32-37.
Sept. 4	Stout-hearted Caleb. Numbers 14:6-10
Sept. 5	Peter and John. Acts 4:17-20.
Sept. 6	Defying the king. Dan. 3:13-18.
Sept. 7	Courage divine. Ephesians 6:10-18.
Sept. 8	The source of courage. Phil. 4:13.
Sept. 9	Basic Virtues—Courage. Acts 20:23.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

September 2, 1934

Are the Rich More Selfish Than the Poor?

Eccles. 2:1-11; Luke 6:30, 31

Consecration Meeting

Selfishness means getting something for one's self at the expense of some one else.

Pre-Prayer

Let us not be selfish with our time. Let us not give our time in the meeting when we are giving it at the expense of lack of united prayer for a common cause of growing for and in Christ and in the church as an I. C. E. Society.

Program

1. Piano Prelude — "Savior Like A Shepherd Lead Us."
2. Sentence Prayers, asking God's blessings upon I. C. E. meetings everywhere and praying for a deeper consecration through another month.
3. Roll Call (answering to names with favorite scripture verses).

4. Introduction of topic and remarks by the leader.
5. Scripture reading Eccles. 2:1-11; Luke 6:30, 31.
6. Question 1: What do we usually mean by "being rich"?
7. Topic 2: Someone has said that selfishness is the root of all depressions. Is it?
8. Question 3: Are all rich people selfish? Why? Are poor folks selfish?
9. Question 4: Are missionaries selfish in wanting to come home on furloughs when funds are so scarce?
10. Stand and call for several volunteer prayers for the foreign and home missionaries everywhere and close this prayer season by singing "Sweet Hour of Prayer" very softly without any musical instrument, realizing and believing that souls are being saved somewhere, because of your pausing to intercede for them at the Throne of Grace.

    Question 5: In many instances what is the price of becoming rich materially? Spiritually?

    Question 6: Do riches really bring joy?
11. Group Song—"Nor silver nor gold,"
12. Let us worship God in the giving of our material gains to Him in an offering.
13. Announcements.
14. Special Number—"No Not One."
15. Benediction. Numbers 6:24, 25, 26.

Know Your Bible

Review: Fill in the blanks

Books of New Testament

Four Gospels

M ....

M ....

L ....

J ....

Book of History

A ....

Pauline Epistles

R ....

1 and 2 C........................

G ....

E ....

P ....

C ....

1 and 2 T........................

1 and 2 T........................

T ....

P ....

H ....

General Epistles

J ....

1 and 2 P........................

1 and 2 and 3 J..................

J ....

Book of Prophecy

R ....

Search and Read

Gen. 13:1-12; Luke 16:19-31; Prov. 15:27; I Tim. 6:10; Josh. 7:16-23; Prov. 30:8, 9.

September 9, 1934

"To Be Better Off Is Not To Be Better"

I Tim. 6:10, 17

"The use of wealth shows whether or not we are selfish and how selfish."

Pre-Prayer

Are we selfish with our time which God would enjoy, if being spent with Him?

Open Discussions

1. It is not a sin to be "well off." Abraham, a true man of God, was a wealthy man. The sin lies in the selfish use of wealth in the presence of others' needs.

2. Money is one of the hardest of the training tests in character that we meet in this world. Few make money and retain their old simplicity, kindness, and concern for others. Why?

3. Is this true: "What you do with your money proves what you are"!

4. Does having wealth necessarily mean that we know a greater responsibility to God and to others?

5. Do riches enrich our nation?

6. We say that we have solved the problem of production in the land so there need be no hungry; but we do not distribute our abundance, and so food goes to waste while millions go hungry. Why?

7. What is the first cause of almost every war?

8. Relate the incident of the Rich Young Ruler and Jesus.

9. Tell of the Rich Man and Lazarus.

10. How is the present "credit system" a selfish, coveting device?

11. Explain: Not money, but the love of money is the root of all evil!

Know Your Bible

1. Who commanded the sun and moon to stand still?
2. Who caused the axe to float?
3. Why did Moses not enter the Promised Land?
4. Who was the Prophetess who went with Barak to battle?
5. Who was the first King of Israel?

Search and Read

Prov. 18:23; Prov. 19:1; Luke 12:15-21; I Sam. 9:1-3, 16; Eccles. 7:11-14; Matt. 6:19-21; I Tim. 6:10, 17; I Sam. 26:21.

JUNIOR C. E. TOPICS

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

September 2, 1934

Topic—Being Like Christ In His Friendliness

Luke 15:1-7 (Consecration Meeting)

Where is the boy or girl who does not like to have friends? I am sure God wants us to have them, for they are spoken of so many times in the Bible. See how many verses you can find about friends or friendliness. Jesus had true friends with whom He loved to be. How many of them can you name? Have you noticed that He always treated them kindly? Prov. 18:24 says, "A man that hath friends must shew himself friendly." That is exactly what Jesus did. Even when He needed to correct friends as He did Martha one day, He did it kindly. He "went about doing good" to all kinds of people. It is easy to be friends with some people, but you know how hard it is to treat others kindly. If we would be like Christ in friendliness, we must ask Him to help us love even those who are hard to love for that is what He did and still does. We find Him being kind to the poor, the sick and the sinners as well as to those that other people could easily love.

A story is told of a little girl named Gertie who loved Christ and because of that came to love as He loved. She entered a poster contest in school and even though she did very good work, Amy won. Gertie's mother felt it was not fair, but Gertie was glad for Amy and said, "Oh, mother, I think it's nice for Amy, she's a friend of mine and we ought to be glad when a friend gets a gift for good work, even if we have to go empty handed our own selves"! She felt the same when Amy won other honors. She had read in the Bible, "A friend loveth at all times."

What kind of a friend are you? Have you learned to love like Christ or do you only love those who are kind to you and easy to love? Think of someone who does not have many friends to whom you can be kind for Jesus' sake.

Plans for the Meeting

Since the work of the Sunshine Committee consists largely in showing friendliness, it will be fitting to give that committee charge of the meeting today. One member may be responsible for the music, another for assigning subjects, etc. Each Junior might be asked to come to the meeting prepared to quote a Bible verse containing the word "friend."

Questions

1. How did Jesus show friendliness toward sinners?
2. Tell about His friendship for the poor?
3. Why do we think of Him as a friend of children?
4. How does being a Christian help one to be friendly?
5. Name some real friends mentioned in the Bible.

Daily Readings

Friendly to children. Matt. 19:13-15.
Friend of the lost. Luke 23:39-43.
A friendly talk. John 4:5-10.
A friend in sorrow. John 11:23-27.
A friendly spirit. Eph. 4:32.
Showing friendship. I John 3:17.

September 9, 1934

Topic—God's Wonder Book: Peter, Who Failed, Yet Made Good

Luke 22:54-62

When a young boy, Herbert went to work for a man who was a Christian. Because Herbert, too, was a Christian, his master trusted him and granted him privileges that would not have been given another boy. There were times when Herbert was left alone in the office.

One day his master noticed that the boy seemed troubled. Suspecting the truth, he spoke kindly to Herbert who then confessed that when alone one day he had taken a penny from the desk in the office feeling sure that no one need ever know.

He had forgotten that God saw and God loved him so well that He would not let him be happy until he had confessed his sin.

Peter became frightened when he saw Jesus in trouble and was afraid to admit that he was one of His disciples. When Jesus looked on him sadly and lovingly, Peter saw how greatly he had sinned in denying his Lord. Like Herbert in our story, God loved Peter too well to let him go on doing wrong, so troubled his conscience until he became willing to let everyone know that he belonged to Christ. After Peter saw his sin and became truly sorry, he knew more than ever how much he needed the Lord and he became one of the greatest of preachers, filled with the Holy Spirit. He was no longer afraid of what people might say or what they might do to him. This is another of God's wonders. That He can take a man like Peter and make him a strong, fearless preacher.

Plans for the Meeting

Take time to study Peter's life carefully, noticing his human weakness as well as Christian strength. Such a study will help the boys and girls to see the power of the Holy Spirit in the life of the man rather than thinking so much of the man himself.

Questions

1. How was Peter first brought to Christ?
2. When and how did Christ call him for service?
3. What things in Peter's nature are most noticeable?
4. Tell how he denied Christ and then came back to Him.
5. What do you know of Peter's work after he came back to Christ?

Daily Readings

Peter's confession. Matt. 16:16.
A changed Peter. Acts 2:14.
A courageous Peter. Acts 4:13, 19.
Peter, the healer. Acts 3:1-8.
Strong in prayer. Acts 9:40.
Peter, the preacher. Acts 10:44.

The Junior Pledge

"I Will Strive"

As I sit here thinking about all the wonderful opportunities the Heavenly Father offers His people for service and better Christian living, I am wondering just how many of us accept these opportunities and do the very best we can with them. Oh yes, this means boys and girls as well as grown-ups, Christianity is not a "grown-up" religion, boys and girls can have a very important part in it too. God's Word, the Holy Bible, tells us so.

Now just stop and think of all the children mentioned in the Bible. There is Samuel. Do you remember the very hard message God gave Samuel to tell to Eli? God trusted a boy with this message and the boy delivered it. Samuel might have said, "Oh, I am just a boy, I'm sure it would not do any good for me to tell this to Eli." But instead he trusted God and did his very best.

Then there was the little captive maid from the land of Israel who waited on Naaman's wife. She had faith in her God, she knew that if Naaman would go to the prophet of God that he could be healed. God worked through this girl because she was willing to do her part even if it was small.

Have you ever thought of what Jesus used to feed the 5,000 people? He used a boy's lunch! The boy might have said, "This is my lunch and I'm hungry," but he loved the Master so much that he was willing to give up what little he had. Because this one boy was willing to do his part in a small way, Christ blessed it and fed 5,000 people! It is the little things that even boys and girls can do that count because Christ can bless them and really make the small things worth while.

There is a pledge that all Christian Endeavorers sign and repeat but so many do not think of what it means. TRUSTING IN THE LORD JESUS CHRIST FOR STRENGTH I promise Him that I will STRIVE to do whatever He would like to have me do. Just what does STRIVE mean? The dictionary says it means to "make an effort." It means that we will do our best to do whatever He would like to have us do. It does not mean that we promise big things, but just being faithful every day.

Do you suppose it might mean to share a lunch? Maybe. In Mark 9:41 Jesus promises to bless those who "give in His name." We can never know just how much good we are doing for Christ just by doing our best for Him in small things, by being real, true "Christian Endeavorers."

In my life let others see,
I am growing, Lord, like Thee,
Loving, helping, cheerfully
A true Christian may I be.

Mrs. J. Ernest Cline, Upland, Cal.

"Prayer is the deepest impulse of the human spirit. Somehow or other our poor, struggling, longing souls turn toward the thought of an Eternal Father."

THE SUNDAY SCHOOL LESSONS

August 19, 1934

Amos Denounces Self-Indulgence

Lesson Text—Amos 6:1-7; 11-14

Golden Text—Seek good and not evil that ye may live. Amos 5:14.

In this lesson we have a continuation of the message of the prophet Amos. He is denouncing the people of Israel for their self-indulgence. The enemy of Assyria was ready to pounce down upon them. But the people were blinded by their luxurious living and lulled into a false security. They had substituted religious worship and sacrifices for true living. They even desired the day of the Lord to come. Amos said: Why do you desire the day of the Lord, it will be to you darkness and not light. As if a man did flee from a lion and a bear met him. But they thought because they believed in the day of the Lord, it was sufficient whether they were ready for him or not. The description by Amos of Israel's intemperance is typical of our situation today. We became prosperous as did the children of Israel in the days of Jeroboam II and our prosperity produced the idle rich. We placed a great deal of emphasis upon two automobiles in every garage and a chicken in every pot, but in our wild chase for higher material standards we became intemperate in eating and drinking and we spent our money in revelry. We, too, needed a prophet Amos to warn us of our self-indulgence. The hope is that the depression may serve as a prophet and drive us back to sane thinking and sane living. We need to learn that no amount of material prosperity can safeguard an evil nation. The church has a great opportunity today to bring the message of Amos to our pleasure-loving age.

August 26, 19343

Hosea Preaches God's Love

Lesson Text—Hosea 11:1-4, 8, 9; 14:4-9

Golden Text—For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

Hosea was a contemporary of Amos. He ranks even above Amos in insight of moral power. He was a man of the northern kingdom. He was a thorough patriot and proclaimed the corruption of the people of Israel. He with Amos believes in justice and social righteousness. But he can not stop there. He comes to another great truth about God through a tragic experience in his home. He married a woman by the name of Gomer in whom he believed and trusted. But she proved untrue to him and finally left him. She sinks lower and lower in the moral scale until she is sold into slavery. Hosea sees her being sold, buys her and brings her to his home. But he requires her to go through a period of probation and discipline before she can be his wife. This taught Hosea the great truth of the forgiving love of God. Israel, like Gomer, had wandered away from God, but God would not give them up. He says, "I will heal their backsliding, I will love them freely." This love is not a sentiment or an emotion but a principle of action. It reveals itself in righteousness, justice and kindness. This idea of God's redeeming love became the dominant message of the prophets after Hosea. But it was he who brought this truth to the minds of the people. He is one of the greatest religious geniuses the world has ever known. This love proclaimed by Hosea is the dominant message of Jesus and of the New Testament. It is a love that is forgiving, manifests itself in deeds of mercy, and constrains men and women to go to foreign lands to bring the good news of the kingdom of God. May this love be the motivating power of our lives!

THE SPIRIT AND THE WORD

The Spirit is given to help us to apply the Word to the particular event of life. The Spirit will bring the Word to our remembrance. But that implies that we have studied the Word. He cannot bring to our remembrance what we have never known. And the Spirit will not only bring the Word to our remembrance, but He will bring us into sympathy with the mind of Christ, so that when we ask the question, "What would Jesus do?" we shall have from the indwelling Spirit the answer.

—Rev. George H. C. Macgregor.

The business of the Church is to produce Christlike characters and equip them for Christlike service.—Sel.

JOTTINGS

One of our exchanges, the Quakertown Free Press, has been printing each week the picture of persons who were well known to the community in the past and then inviting the readers to guess who they were. Among pictures of interest to our readers were those of John Oberholtzer, one of the founders of the General Conference, Rev. H. G. Allebach, a former editor of The Mennonite, with a group of young people on a hike, a group of young people from the East Swamp Young People's Society of East Swamp and "Printer" "John Stauffer."

A very ancient Mennonite place of worship was Hersteins School House, near Schwenksville, Penn. Years have passed since services were held in this place hidden among the rocks of Stone Hill, but the late Rev. Moses Gottschall and Rev. N. B. Grubb, who still survives, once held regular services here. Near the building is an old cemetery where rest many of the fathers and mothers of bygone years. Two members of this church in the late 1700's made a journey to Germany and had a thousand copies of Danner's Sermons printed which they sold in Mennonite communities. Copies of this work by a minister of the Hamburg, Germany, church are now rare and some are preserved in Mennonite families as heirlooms.

The home built by William Rittenhouse, the first Mennonite minister of the Mennonite church, which he erected near Germantown, is still preserved as a landmark. The section surrounding the home has been taken in by Fairmount Park, the largest of Philadelphia's park system. Near the house Rittenhouse had erected the first paper mill in America. The quaint building is beautifully situated along the banks of Paper Mill Run. On one of the walls is a tablet erected by the American Philosophical Society in honor of the scientist David Rittenhouse, who with Benjamin Franklin organized this famous society.

The Forty-Sixth Session of the Middle District Conference of the General Conference will be held at the Grace Mennonite church, Pandora, Ohio, August 23-26. The Conference sermon will be preached by Rev. W. S. Shelly, the president of the conference. The day sessions on Friday and Saturday will be devoted to the regular conference program. On Friday evening the Women's Missionary Society of the conference will give a program, setting forth its work in the local churches and also its contributions to the Home and Foreign Boards. On Sunday morning conference visitors will join the entertaining congregation in a Conference Communion Service. On Sunday afternoon there will be a program on young people's work in the churches. On Sunday evening the oratorio, "St. Paul," will be sung by a joint choir of the local Mennonite churches. A large attendance is expected at this session of the churches.

Rev. P. J. Boehr has been traveling considerably during the summer, giving missionary and evangelistic addresses. He has just completed a seven weeks' tour covering South Dakota, Minnesota, and Montana. During the journey he had the opportunity to spend three days with his 89-year-old father at Henderson, Nebraska. He returned home July 12, after having given 45 addresses covering the various churches he visited. Rev. Boehr's address has been changed from Quakertown to Richlandtown, Pa.

The officers of the Western District Conference, Rev. P. H. Richert, Rev. Frantz, secretary, Rev. P. K. Regier, announce that the time for the meeting of the conference will soon be here. They will be glad to consider invitations to hold the meeting from such congregations who desire to entertain the Conference. Any congregation ready to offer such entertainment, will please notify the secretary of the conference.

The Bible School conducted in the First Church, Philadelphia, has had an average attendance of forty, which is about all that can be successfully handled in the church annex.

When the writer entered the ministry some 38 years ago most of the Mennonite churches in the General Conference conducted their services entirely in the German language and, even in the Eastern Conference, which is the oldest district conference, the churches using English did so alternating with German. Conference business in the East continued to be conducted in German until the early years of this century. One congregation had an article in its constitution which required the use of German exclusively so long as one-tenth of the congregation required it.

The Home Mission Board of the General Conference Rev. J. E. Amstutz, Trenton, Ohio, treasurer, report, April-June, shows that up to June the total receipts were $2620.94 and the disbursements were $3119.78. Up to June enough money was on hand to pay the workers in full, but in June only enough was received to pay them on the basis of 35% that month. The indebtedness of the Board to date is $8500.00.

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A fine spirit prevailed at the meeting of the Western District Conference held at Aberdeen, Idaho. Statistics showed that there has been a gain in church membership and Sunday School attendance. The conference treasury, however, is empty. Efforts are being made to get Sunday School classes, C. E. Societies, Missionary Societies, or individuals to pledge themselves for the following projects: (1) $15.00 per month for Miss Niswander's rent at the Portland mission; (2) $15.00 per month toward the support of the pastor at Dallas, Oregon, where the church was recently organized; (3) $5.00 per month for Rev. P. R. Eschliman's expenses to Newport where he serves a group of Mennonites who have no pastor; (4) $5.00 per month for the publication of the Pacific District Workers Exchange. Organizations or individuals who are willing to take care of one or more of these projects one or more months, please inform either Rev. Lester Hostetler, Upland, Calif., or Miss Emma Ruth, Reedley, Calif.

The Young People's Retreat of the Western District Conference will be held at Lake Sequoia, Calif. Among those who will be leaders are Rev. Lester Hostetler and Lucas Horsch.

Rev. A. J. Neuenschwander, who has been doing field work in the interest of the Young People's Work and Publications, is expected to take charge as pastor of the Chicago Mission, September 1.

WHAT DOES CHRIST MEAN TO CHRISTIANS IN THIS MODERN WORLD?

We want to think of the "Christians" as genuine followers of the teaching and example of our Lord Jesus Christ. We think of them with the one concern; namely, to do the will of Him who loved us, cleansed us, and made us kings and priests before God in His kingdom.

Christians ARE IN this modern world, but NOT OF this world, even as Christ was and is not of this world, although He was in this world and in the Holy Spirit still is in this world, inspiring, counseling, and teaching the Christian.

What the Christ means to the Christian in this present world is: 1. An **ever present Companion.** The Lord's presence is real to the Christian. Likes Moses, he walks before Him as if he saw Him. The Lord is his light and salvation, an ever present help in trouble.

2. The Christ is the IDEAL for the Christian's life, hope and ambition. The Christian's concern is, What would Jesus do and what will you have me do? The Christ is among all the starring personalities the Sun of Righteousness, outshining all others as the sun does the stars.

3. To the Christian the Christ is the **Savior** of mankind from its depravity and sin in this modern age. Times change and so do we in methods and ways of doing things, but human nature is ever the same, and our needs of the Savior are always the same.

4. To the Christian of today the Christ is the **captain** in the lead of all Christian enterprises, such as church extension, Christian education, Christian Endeavor movement. Also of all charitable institutions, such as children's homes, deaconess' work, and hospitals. As the prince of peace Christ also can be identified with all peace movements.

5. To the Christians of today the Christ means that He is Lord over all, that He sides in with the righteous and stands against the wicked, that He leads His army to a final victory. He is the Lord over all in the governments, stands with the right and stands against the wrong, and will finally bring to judgment every one according to his works.

6. What the Christ does mean to the Christian in this modern world is so beautifully expressed in the prayer by the late Amos R. Wells.

Will Zerger, Monroe, Washington.

CORRESPONDENCE

Boynton Mennonite Church, Hopedale, Ill. Sunday, July 29, was observed as Cradle Roll Day. Four members were promoted to the Primary class. Three new members have been added to the roll this year, making a total of eleven members. Miss Bernice Naffziger has been chosen as superintendent for the coming year.

Misses Marie, Mattie, Helen, and Gertrude Brenneman spent a week in Chicago visiting the Century of Progress and other places of interest, and are now enjoying a week's vacation at Lake Mendota at Madison, Wis.

Mrs. Barbara Naffziger and daughters, Fern and Mona, accompanied by Miss Bernice Naffziger, are spending a week at Lake Shipshewana in Indiana.

The Ladies Aid sent a consignment of canned fruit and vegetables to the hospital this month.

Members of the Christian Endeavor Society were entertained at the homes of Mr. Julius Helwig on the evening of July 20, and Mrs. Barbara Naffziger on August 3rd. The main feature at the latter home was a treasure hunt which furnished entertainment for the evening.

ATTENTION!

Sunday School Teachers and Secretaries

Several prominent men in our denomination are behind the movement which aims to get all our Sunday Schools to use the New ALL-BIBLE GRADED SERIES of Sunday School Lessons. We know that several of our Sunday Schools are not satisfied with the Graded series they are using at present and therefore suggest that these Sunday Schools investigate the New ALL-BIBLE GRADED Series.

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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, SEPTEMBER 4, 1934 No. 17

EDITORIAL

MENNONITES IN PARAGUAY

One of the problems of the Mennonite colony in Paraguay is to find a crop that will not only supply the necessary food for the colonists, but also enable them to build up economic resources. They have found that vegetables of various kinds thrive, though the numerous pests, insects and others, make it inconvenient at times to bring their crops to maturity. Corn does not do so well. They have gone in for cotton and have given considerable thought to the cultivation of sugar and some have been seriously inquiring whether silk culture could not be introduced. It seems that their best bet is cotton. During the short period that the colonists have been in Paraguay they have had to face the hardships incident to all colonization efforts on raw lands, but the matter of mere existence is not their chief consideration. They are endeavoring to build up a cultured community and in this is implied the establishment of churches, good schools, and attention to such cultural matters as music and the development of profitable trade with the outside world. These undertakings call for added talents and efforts of various kinds, but are exceedingly worth while. Coming as they did from the cultured communities which existed in the Mennonite colonies in Russia before the war, our brethren in South America are determined to hold on to the higher things of life. Wherever Mennonites have gone as settlers into raw countries they have always been a great factor in the cultural development of that section. It was true of their early settlements in East Prussia, Poland, Russia, Pennsylvania, and Canada. In Pennsylvania, for example in the pre-Revolutionary days, they with the other German settlers, possessed a higher percent of literacy than their English neighbors, and had a literature of greater proportions than they. We may expect a similar development in South America, both in Brazil and Paraguay. The advantage our South American brethren have is that they arrived on their field with a better cultural background behind them and a tradition for being successful settlers in many parts of the earth. —G.

THE NEXT MEETING OF GENERAL CONFERENCE

It is about time for all of the General Conference churches to give attention to the coming conference in California next summer. At this meeting the conference will celebrate its Diamond Jubilee. The little gathering of a handful of brethren that took place in Iowa had vision. They not only dreamed of more united and effective church, but they immediately undertook to make their dream come true. The later gatherings were small indeed, but the matters of education, missions, and publications had already ceased to be mere ideas, they had become projects to be undertaken. We doubt if the brethren who met at the beginning of the conference visualized the colleges, the Home and Foreign Missions and the Benevolences that were to follow in the course of years, but they did see the possibility of bigger things ahead and went right in for them. Our recollection of Father John Oberholtzer brings to mind how, in his old age, he delighted to relate his experiences as a leader to both young and old. There were troubles he had to meet that called for all the faith and energy he could command but, in a measure, he lived to see the beginnings of the great things the conference accomplished — there were the Wadsworth School, the Foreign Missions, the publishing interests already fairly well developed, and the accession of numerous churches in a number of states.

When the Conference met in California last, our country was in the beginning of the World War. Things were unsettled and there were problems of peculiar interest to the whole Mennonite church with relation to the war that had to be faced. Delegates going and coming met with trainload after trainload of soldiers on the way to the camps. The writer had the unusual experience of seeing a trainload of German prisoners, crews of German war ships, interned at Hawaii, unloaded at Salt Lake City. There were many problems to be met with reference to our attitude toward the war, but which had to wait for future developments. The marvel of it is that, in the face of war excitement that was sweeping over the country, so little attention was directed against the peace attitude of the Mennonites and that the officials were endeavoring to deal with the matter in some sort of a sympathetic way according to their light. Of course, what they did was far from satisfactory to us, but matters might have been a great deal worse. In any other warring country, we doubt whether it would have been possible at that time for Mennonites to hold any kind of a conference.

The great majority of the people composing the General Conference are today living in a territory hit by the greatest drouth in the history of our country, which has meant ruin to multitudes and brings the prospect of a coming winter that will impose terrible hardships upon millions of Americans, and this in the midst of the worst depression we have known. Just what will be the bearing of this condition upon the coming Conference we cannot say, except that it will call forth problems that will tax the abilities of the Conference to the extreme. With most of us bankrupt and our missionaries on the field who need to be cared for and our Home Missions which cannot be abandoned as well as our publications already in the deepest hole in their history, we surely will have to be doing some figuring. However, we are not in despair. The best things survive under the hardest conditions. Good things are always worth all they cost in sacrifice. The strongest ties are those cemented under the severest trials. We look for an epoch-making conference. —G.

THE SCHWENKFELDIANS

A group of Schwenkfeldians from Pennsylvania have been visiting the old home in Germany from which their fathers fled to Pennsylvania in the early part of the eighteenth century. This small group is closely related to the Mennonites and has maintained itself as well as its distinctive doctrines in America, although the sect has completely disappeared in Europe. Not only have they founded a community that has endured, but they have always appreciated the historical background from which they came. The outstanding results of their zeal for their church and its history may be seen in the gigantic undertaking in the publication of many volumes of the works of Casper Schwenkfeld, the Historical Library and the Perkiomen School they maintain at Pennsburg, Pa. The library, under the direction of Dr. Elmer Johnson, has received a nation-wide recognition and contains a very extensive collection of Mennonite historical material as well as material that applies to local and Schwenkfeldian interests.

QUARTERLY REPORT

Champa Station, First Quarter, 1934

Dear Brethren of the Foreign Mission Board:

The past three months were largely spent in touring. The first camp was located on the border between Champa and Korba territory, and so the Duerksens and we from Champa camped together. A great many villages were reached from this camp, and daily many people came to the tents to visit and to hear the message. However, during the whole season in all those villages not one person confessed Christ openly in response to our preaching. We are praying and trusting, nevertheless, that the seed sown may bear fruit in due time. Some heard the Gospel story many times. Why should they come again and again to our camp to hear if there was no response in their heart ?

Meanwhile at Champa another man has had

a definite conversion experience, and he together with his wife and fourteen-year-old son have been baptized on Easter Sunday. His story in detail I am enclosing on a separate sheet for possible publication. Two other families have expressed their desire to become Christians, and also a young man who years ago wanted to take this step but was held back by his relatives.

I want to testify that renewed consecration has given me more joy and courage to preach and it seems as though more spiritually hungry people meet me everywhere. Perhaps they were always there, but my spiritual condition not being what it should be, the Lord could not introduce them to me. Respectfully submitted,

F. J. Isaac.

THE ANNUAL REPORT

of the Hua Mei School, Kaichow, Hopei, China, for the year 1933

Hua Mei School Accepted by the Chinese

This school was established in the fall of 1916. It has a history of 18 years. During this period of time it has been managed by our missionary friends. Last year the Mission decided to turn mission schools over to the Chinese church. The local church, realizing the importance of educating the children of the church members, disregarded the difficulty before them and in the beginning of the year accepted the responsibility of this school. Now the school is controlled entirely by Chinese.

Organization

At the annual meeting of the local church four people were elected as members to the school board. Then the church committee also invited two people from the outside who were interested in the school, thus making in all six people on the school board. The board invited one of the church members to act as principal. The principal hired the teachers which were accepted by the school board. In the school the principal, general manager, business manager, director of the boys, and the matron of the girls were organized as an executive committee which takes care of the management of the whole institution.

Difficulties at the Time of Acceptance

The school could be opened this year because of the willingness on the part of the teachers to sacrifice. Before the school was opened the financial conditions were uncertain. On one hand the local church did not have sufficient funds and on the other hand the mission did not know for certain how much of a grant they could give. In the spring term there were four regular teachers and six voluntary teachers. The regular teachers did not get their full salaries. Each teacher received only $10.00 a month for his bare necessities. In the fall term we had four regular men teachers and one lady teacher and five voluntary teachers. This term, because of the financial help from some friends of the school, the teachers could get their full salary. On the whole, we had a very hard time financially, yet the school work was done quite satisfactorily.

For the first half of the year the teachers received $232.00 less than their regular allowance.

Financial Help from the Outside

After the school was accepted, the finances were uncertain. So the school board suggested collecting money from the outside. At first they sent letters to those people who had had connection with the school. Then Mr. Wang Juei Ting and Mr. James C. Liu went to the six main stations of our mission field to see the friends personally to whom the letters had been sent. Wherever they went both Christians and non-Christians were glad to contribute. Besides these six local mission stations, quite large gifts of money were contributed by the Christian friends at the North China Theological Seminary, Tenghsien, Shantung, China. Miss Frieda N. Sprunger has helped with $10.00 a month for one of the teachers since last September and is still helping until the end of August, 1934. As a whole, the result of this undertaking was very good.

Plans to Add Second Year of Junior High School Given Up

Early in the year, the school board decided to add the second year of Junior High School at the beginning of the fall term. Later, during the month of July, the big flood from the Yellow River came. Many people lost their homes and everything they had. So it was very hard for them to send their children to school. Thus the number of our students was decreased and consequently the income would be less and it was found necessary to give up the plan to add the second year. It is hoped, however, that it will be possible next year.

The Student Body

During the spring term we had 108 students, boys and girls. This fall there were 88 boys and 17 girls, making a total of 105. There were seven classes altogether. The first year of the Junior High School (or the seventh grade) had the most students (25) and the first grade had the least (9). Among the students there were 8 Christians and 21 inquirers. Because of the flood many old students were kept at home, but the number of new students was about half of the whole student body. So the discipline of the students this year is more complicated than in former years.

Expenses of the Students

This is a boarding school. The expense for each student in the Junior High School is about $25.00 per term, for a student in Higher Primary $18.00, for a student in Lower Primary $15.00. These figures include board, which is approximately $13.00 per term. The students who come from a greater distance naturally have a few extra expenses for travel, etc. There are two terms in a year.

Courses Taught

The curriculum is the same as that required by the Department of Education of the National Government of China. A library is provided for the students. Different kinds of magazines, papers,, etc., are supplied besides their regular courses.

Student Organizations

During the spring term the only organizations were board committee, student government, and a literary society. Since the fall term the student government has been changed into a combined Y. M. and Y. W. C. A. A group of young people has also organized the Youth's and Children's "Love the Lord" Society. The board committee is elected from among the students and is in charge of the boarding hall. The Y. M. and Y. W. C. A. consists of four departments: spiritual, intellectual, physical, and social. The purpose of this organization is to develop these qualities and abilities. It also helps the students to know how to serve the school. The purpose of the student government is to train students to do things along different lines. The Literary Society consists of the whole student body. A committee of four is elected from the students who arrange the programs for the meetings. The programs are given on each Saturday evening. The "Love the Lord" Society consists of a group of younger students. The purpose of this organization is to increase their love and loyalty to the Lord.

The Religious Life of the Students

We have joint chapel with the Bible School every morning except Sunday. On Monday, Wednesday, and Friday mornings there is a chapel service for the three departments, Hua Mei School, Bible School, and hospital combined. Every evening the students have their prayer meetings. On Friday afternoon the "Love the Lord" Society holds its regular meeting. They invite the teachers or outside speakers to tell Bible stories to them. On Sunday afternoon some of the students go to the country with the Bible School students to preach and some go to the hospital to sing for the patients. On Sunday evening the Y. M. C. A. invites the teachers or outside speakers to lead their Bible study class. It is expected that the students attend all the meetings of the local church.

Hope for the Future

At present the school is managed by the local independent church of the East Suburb at Kaichow. But this one church is not able to carry the whole burden of responsibility. It has been suggested by friends of the school that an organization consisting of representatives from the six counties of our field, be formed to take over the High School, which might be called "South Hopei Union Hua Mei Junior High School." The primary school would still be managed by the local church, and the High School would become an organization of our whole field. It had been planned to hold a meeting at the end of Summer Institute to discuss this matter. Delegates from the whole field had been asked to attend. Unfortunately, the flood came and the Summer Institute was closed early, so this meeting did not materialize. We still hope it can be held next year. Our hope for the future is to have a complete Junior High School in order to meet the needs of our churches and local community.

The Final Request

This report gives the general condition of the school for this year. We request first, prayer for the school; second, suggestions for improving the school; and third, financial aid.

The School Board of the Hua Mei School.
Kaichow, Hopei, China.
(This is a Chinese board.—R.)

THE PRACTICAL CHRIST IN LIVING

Scripture: "Is not this the carpenter"? Mark 6:3

Is it not an outstanding fact that any organization one might name, either secular or religious, has an occasional member that believes his particular group is the one Christ would select as being the one most nearly the point of perfection of all, when it comes to real practical living?

Now, I do not wish to be understood as either condemning or upholding this practice. Perhaps the man that believes Christ was a Socialist feels good over this belief; and, if he is a Christian, he must be honest, and Jesus will bless his soul. The same might be said of the dear old Republican or the dear old Democrat.

Christ was a friend of publicans and sinners, consequently we believe He is a friend of every man, woman, or child, regardless of church, party, or any other creed. While on earth He showed Himself to be interested in all practical affairs of life.

What is practical living, do you ask? We do not believe it is speculative living. We do not believe it is haphazard living. We do not believe it is self-centered living. We do believe, however, it is helpful living. We believe it is useful living. We believe it is living that upbuilds. In short, it is "Christian living."

The God-way of living — the Christ-way of living — has proved itself practical in every condition since the dawn of creation down to the very present. Christ was and still is the ideal in all practical living. He had practical ancestry, being the only begotten Son of God, nothing other than the practical in the highest degree could spring therefrom.

His earthly ancestry descended from the practical. The Davidic line was blessed with many God-fearing practical leaders. King David himself was the greatest and, no doubt, the most practical monarch of Israel's history.

Jesus was brought up under the care and instruction of most practical people. Joseph, his foster father, was a hard working carpenter. Mary, his virgin mother, was the very exemplification of all true virtue, a deep thinker of the economic things of life, and God's choice of a woman to be the mother of the everlasting "King of Salvation."

Not much is told us of the early life, the schooling and training of Jesus. However, it is said, "He went down with his parents to Nazareth and was subject unto them." Luke 2:51. Also, in this same chapter of Luke, that "He increased in wisdom and stature and in favor with God and man."

"Is not this the carpenter"? ask the words around which we wish to somewhat centralize. Yes, I believe He was a good carpenter, an honest, hard working carpenter, a carpenter whose work was faultless. Joseph, His foster father, must have been an ideal instructor.

Jesus' own home people, according to the gospel narrative, did not seem to understand from whence came His wisdom, His great understanding. No doubt their envy and criticism came through jealousy because of His practicality above them all.

Christ's later life and ministry was an example in practical living. Development of the spiritual side of life, we must all agree, is the very foundation for practical material living. Jesus was the noblest pattern the world has ever known. His baptism, His wilderness experience, His subsequent ministry were all passed through in a successful manner because of strict adherence to "The Great Plan"; yes, God's plan for the saving of a world of lost sinners.

The way of love, as shown by Jesus, is it practical? Jesus went throughout all Galilee, visited the countries beyond Jordan, passed through Samaria, dwelt in Bethany of Judea, and other unnamed places, entered and preached in many towns and villages.

What was He occupied in all this time? — Doing good, healing the sick, preaching to poor and needy souls, and extending works of love and mercy. He was laying the foundation of the "Kingdom of God" in the hearts of men. If this sort of thing made people better, more useful, then, does it not apply now? Most assuredly — the way of Christ is practical.

It helps us in our living, not only to prepare for "Eternal Glory," but adds the all necessary qualities for good and useful work, helpful work, necessary work in every form, both mental and manual.

In conclusion, I believe we can all testify from actual experience that the Christ way of living enables one to go from one duty to another with a clear conscience, knowing that each and every task is polished by our very best effort.

Yes, it enables us to go on in this life singing in our heart "Glad Hallelujahs" of triumph, which shall continue to be sung and practiced forever and forever in "Yonder Glory World."

Dwight Ensley.
Colfax, Washington.

SEEING THE HOME THROUGH THE EYES OF JESUS

Luella Smith, Pawnee Rock, Kans.

After reflecting on the topic "Seeing the home through the eyes of Jesus" for a while, I came to the conclusion that to see "the home through the eyes of Jesus" was probably impossible for any human being. Jesus speaks little about the home, but He gives Christian principles to live by. And so I would like to call this paper "The Home in the Light of Christian Principles," as we know them.

It is not my purpose to present a pessimistic view of the home and family and to discry and bewail the evils of the home as so many writers do. If possible, I should rather like to throw on a challenge today, to you young people and old people alike, to take these opportunities which are yours today, in a greater measure than ever before, and make them such an institution, such an influence in this land and the world that it will make it the way God intended it to be.

The home is the unit of society — you have heard that many times, but have you thought of its possibilities? It determines more than any other one influence, and perhaps more than all influences combined, what the destiny of the girl or boy shall be. But more than this, the home shapes social life: it makes the church possible; it is the true basis of the state and nation.

And yet today there are those who tell us that the home has lost its functions, has lost its importance. A recent writer on the passing of the home, presented as his main contention that because mothers no longer baked bread and canned vegetables, the core of the home life was destroyed.

From this and many other such statements we see that the function of the home in the past, and even by many today, has been thought of as an economic function, i. e., it was thought that the home existed chiefly as a place where the members of the family could work and make a living. Today the idea of the function of the home in society is changing. Instead of the early colonial home where father, mother, and the children formed an independent little society —self-sufficient in all their needs, making all their clothes, shoes, tools, and implements and preparing all their food, the home has gradually become a part of an increasingly larger society where each family is dependent upon other units of industry for their everyday necessities. Until today we have such a closely woven net of interdependence that not even a nation is self-sufficient, but dependent on other nations for living necessities. But this does not mean that the home has lost its function. It means instead, that we must come to realize the real and much higher function (or work) of the home. What whereas in the past we have thought of the home chiefly as having only an economic function — a place to make a living — we must now realize that it has much greater work to do, that of character building, of developing Christian personalities. The function of the home, then, has shifted from making a living to making a life — a life that will be prepared (through associations with the Master) to meet the increasing complexities of society.

Recent social trends show that there is a definite decline in the economic functions of the home, i. e., the economic functions are more and more taken out of the home and into the shop and office; on the other hand, there is a predominant increase in the interest shown in personality development in the home which is very encouraging. The family has, of course, always been largely responsible for formation of character, but not until the home was stripped of some of its economic functions did it begin to realize the importance and possibilities of this responsibility and its most important contributions to society. Whatever else the home may be, then, we must consider it as a character building clinic for the growth of Christian character.

But how, you ask, is the home to be character clinic and have a predominant influence over the child when our very interdependence and ease of communication makes social influence outside

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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the home, which is often widely different from that of the home, predominant.

While it is true that the family unit is to a large extent a concentrated reflection of the larger social group of which it is a part. It is also true on the other hand, that the family becomes the seed bed from which grow and develop ideas, ideals, attitudes, and practices which take their ultimate form in the larger group and determine the tone and trend of the community and of each succeeding generation.

This same principle holds in connection with the church; while the family needs religion to stabilize the home, the family really is necessary to vitalize the church.

Living is a fine art which cannot be learned from instruction only, but which requires much practice and some one to initate. If parents are to teach children how to live, they themselves will have to be the examples and be well trained to be able to guide children in the right path.

Training for parenthood is one of the greatest needs of the home. It is one of the first and surest remedies to be applied to the problems of the modern home. In it lie the roots of happy, successful Christian homes.

"Train up a child in the way he shall go, and when he is old he will not depart from it." (Prov. 22:6). How many parents here can say they have accomplished training their children in the way they should go? How many young people, who, within the next five years are going to establish homes, are preparing themselves for successful parenthood, so that they may be able to train their children in that path which they shall go? How many are learning what that path is? How many are studying the most effective methods of training children in that way?

Parenthood is manysided. The needs of children are so various and changing that the average parent's inability to cope with the tremendous problem of dealing with the growing child is evident. We assume that a man or woman may be trained to become a physician, a teacher, or a stenographer. Yet we spend relatively little to teach our children to live their life in the proper way.

I wonder, for instance, how many parents realize that the very voice in which they speak to the little infant is a factor in shaping the future attitude of that life. One writer says, "The pleasure or disgust which the parent displays toward various situations does more to develop habit patterns in the little child than a formal course in courtesy, sympathy, and cooperation will be able to accomplish in high school. The basis for most happy and unhappy marriages was established before the persons involved were ten years of age. A child brought up in the atmosphere of courteous appreciation of the needs and privileges of other members of the household will learn self-control and repect for the rights of others.

Discord in the home worries a child more than parents or participants often realize. Not only does it worry a child or make him unhappy for the time being, but perpetual discord also builds up in him habits of thought and action that persist throughout the child's life and that are very likely to be drawn upon as an unrecognized guide in emergencies.

Not only does the parent need to know the influence his attitudes and relationships are going to have on his children, but he needs to be able to analyze himself and see what his attitudes and policies are.

The child in the home is unconscious of the influence his environment is having upon him or his personality; he is indifferent as to whether he is getting the proper foundation for future attitudes, or whether he is getting the correct training for the independent action that will some day be required of him. All this is left entirely up to the parents. The child responds in terms of what he conceives to be expected of him by those around him.

Very often parent-child conflicts set in because of wrong policies persued by the parents, thus inviting the antagonistic reaction of the child. For instance, parents often overstimulate their children so that they mature prematurely — not realizing that they are doing this merely for their own vanity by showing the grown-up-ness of their child. The strain on the child is often noticeable in an antagonistic spirit.

Or many parents pursue the molding policy; the parent conceives the child as material of his power, as a piece of wax that may be molded entirely by outside influence. Such a policy usually warps the child's personality and destroys the incentive which he will require later to do his work well. The child is a unique personality, often different in all important aspects from father and mother. The result is a struggle between child and parent, between the desire for self-expression on the part of the child and the love of power on the part of the parent.

Parents need to try to discover promising trends in the personality of the little one and to furnish means of growth which will permit the life to develop according to its bend, accepting the responsibility of guidance and of bringing to the child the conditions of growth. The meaning of human personality is sacredly recognized and every effort is made to help the inner life of the child to unfold itself.

I presume there is hardly a home represented here but what there were present in that home at one time or other parent-child conflicts, besides the above mentioned causes for conflict there are many others which we cannot stop to consider, such as the child being over-protected, lack of confidences between parent and child, the child being allowed too much freedom so that he develops into a tyrant, favoritism on the part of one or both of the parents, lack of effort on the part of both parents and children to understand each other, and by lack of training on part of parents to understand the different phases of childhood.

It is important that parents should know the detrimental influence of fears in a child's life and how such fears may be prevented or overcome. The same can be said of other complexes such as inferiority or superiority complex.

Not only is parent education necessary to prevent the conflicts and disharmonies of the home, but to know to constructively build homes that will influence and remake society by producing strong Christian characters.

We need to recognize the fact that the Christian family — the family that recognizes its responsibility of character building, must be a true democracy, a democracy where there is frank equality between father and mother, and a new constructive discipline, based on reasoning obedience to reasonable requests with responsibility shared with trusted children, all having a voice in the family council.

Formerly father's word has been law — at home — the father's rule has been lenient enough to be benevolent despotism, but tyranny nevertheless; children were taught to be seen, but not heard and to give unquestionable obedience.

At present it is true that many homes have gone to the other extreme, giving the child absolute reign, and we have what is called the tyranny of the high chair. In an age like ours the Christian home must be a true democracy. We need to face the fact that the home is for the children, that it is built around the children, and that they have personal rights which must be respected. Children have, for instance, the right to an explanation of what they are to do; they have a right to know why certain requests are demanded. There is no justification for the statement, children should be seen but not heard." On the other hand, the superior wisdom of parents, based on wider experience, must be recognized and respected, but the individuality of the child must not be crushed by forced obedience. The only safe obedience is willing obedience. This willing obedience is secured largely through the habit of shared confidences between trusted children and parents. The family should by all means develop the custom of the informal council — the "let's sit down and talk it over" idea. This gives the child the joy of feeling he really belongs instead of being merely an extra addition outside the family. It also prevents many misunderstandings and conflicts. Children honor the confidence of their elders by becoming more trustworthy; they develop self-respect and manliness. Definite responsibilities make them more dependable.

But to make the democratic family a success and to establish the proper relationships not only within the family but with society as well, we must accept religion, or Christianity, as the stabilizer of the home. By religion I mean a wonderful way of living, as natural as it is spiritual. It is a life of love, faith, and service of

God and our fellow men, inspired by the ideals and purposes of Christ.

Every home should be a school of Christian living. It is only through the practice that good habits are formed. To insure a Christian character, children must practice religion in a character clinic. Talk is weak, but practice is mighty. Religion must be regarded as a prime necessity for living a life; it must be a present, living experience. The children in a home will know whether the religion of the elders is sincere or not. Too much religion is only churchanity, and can not be really effective.

There must be training in public worship and religion. Such home training in worship includes: (1) Unconscious impressions of a worship environment — the prayers of a mother as she kneels by the cradle of her infant mean much to the child as well as to the mother; (2) praying with father and mother — the bedside prayer is sensed before it is understood; (3) personal prayer habits should be started and a desire for prayer aroused by explaining meanings of prayers; (4) original prayers should be encouraged. Prayer experiences should be explained and developed. Children should be helped to answer their own prayers. Real religion should be taught — not only about it — but teach a unity of experience and make life and religion inseparable. Children should also be taught facts about the Bible, such as its history, how it was put together, and how to use it, as well as its literary and historical value. Study the psychology of Jesus' prayer life. Rediscover the meaning of prayer — prayer that releases the stored up spiritual energies of our lives and divine resources near at hand, and makes man superman — man plus the power of God.

Religion is the most effective stabilizer of the family — a home-centered life with Christ at the heart of it, usually makes the family permanent and successful.

I have not, in this paper, treated such problems as divorce, the decreasing birth rate, illegitamacy, and amusements which are usually spoken of in connection with the problems of the home. The reason for omitting these was: (1) I wanted to show that there were new and great possibilities within the family today, as well as failures; and, (2) because I felt that making the best of these possibilities and building the proper foundation would eliminate these failures of the home.

Now before every one of us, since every one has personal relations, lies a whole new world to be shaped by creative instinct. There lie the raw materials of glory, the same old primitively necessary human ties without which the race has never been able to exist a moment — mating, parenthood, responsibility of one to another. There lies our raw material — the relationship between men and women, between parents and their children.

"We know from the core of our beings that beautiful things can be made of such relationships, and the glowing certainty of this seems to me to be the first element in any training to cope with them."

BETHEL MENNONITE YOUNG PEOPLE'S RETREAT

The Bethel Mennonite Young People had a Retreat at Gravois Beach, south of Versailles, Missouri, August 2nd and 3rd. This Retreat was the first ever held among the young people and was attended by 22 young people and 4 leaders. The program consisted of:

Thursday morning—Central Theme: "Christ Jesus the Lord." Song: "In My Heart There Rings A Melody." Devotion: Psalm 95:1-7, Paul Hilty. "Christ Jesus the Lord, serving Him," Rev. C. H. Dirks. Song: "He Keeps Me Singing." "Christ Jesus the Lord, Surrendering to Him," Rev. W. S. Butts. Song: "In the Service of the King." "Christ Jesus the Lord, in communion with Him," Dr. H. R. Bauman. Prayer, Dr. Ella Bauman. Noon.

Thursday afternoon—Discussion Hour, Dr. Ella Bauman. Recreation. Luncheon. Inspiration Message, Rev. W. S. Butts.

Friday morning—Devotion: Luke 12:1-12, Paul Hilty. Song: "Living for Jesus." "Christ Jesus the Lord, pleasing Him," Rev. C. H. Dirks. Song: "Stand up for Jesus." "Christ Jesus the Lord, complete in Him," Rev. W. S. Butts. Song: "What a friend we have in Jesus." "Christ Jesus the Lord, walking with Him," Dr. H. R. Bauman. Song: "O Master, let me walk with Thee." Prayer, Rev. C. H. Dirks. Noon.

Friday afternoon—Discussion Hour, Dr. Ella Bauman. Recreation. Inspiration Message, Rev. W. S. Butts. Wiener roast and farewell.

The young people reported a pleasant time and have been benefited spiritually.

Secretary.

REPORT OF THE 35th ANNUAL SESSION

of the Pacific District Conference, held in the First Mennonite Church, Aberdeen, Idaho, June 7-10, 1934

The Thirty-fifth Annual Conference of the Pacific District convened on Thursday, June 7, at 2:00 P. M. Instead of having a Ministers' Conference, it had been planned by the conference officers that this should be a session for prayer and consecration. After the singing of two appropriate songs, Rev. Albert Claassen read from Hebrews 10 and made some practical remarks, then the time was used for testimonies and prayer.

The opening service took place Thursday evening, June 7, at 8 P. M., with a song service led by Rev. Lester Hostetler. Rev. J. E. Kaufman, the pastor of the local church, welcomed the delegates and visitors, to which Rev. S. S. Baumgartner responded with some practical remarks.

After a short prayer service, led by Rev. J. M. Franz, and two appropriate selections by the male chorus of the local church, Rev. J. M. Regier, the president of the Conference, preached the conference sermon on the subject: "The Church With Power." The service closed with prayer and benediction led by Rev. S. S. Baumgartner.

On Friday morning the Conference began its regular session of business. Rev. P. R, Aeschliman led the prayer session.

Following the order of business, the secretary now read the minutes of the 34th session and also of the short session which was held in connection with the General Conference in Bluffton, Ohio, August 22 and 28, 1933. Both of these reports stood approved as read.

After having completed this preliminary business, Rev. A. Claassen discussed the topic: "The Power of Growth in the Church," after which Rev. F. F. Jantzen spoke on "The Meaning and Source of Power in the Church."

The forenoon session closed with an interesting Bible study on the topic: "Jeremiah's Life and Times," by Rev. L. Hostetler. Closing prayer was led by Rev. Herbert Widmer.

The Friday afternoon session was opened by an appropriate talk on "The Means and Power of Prayer," by Rev. F. R. Aeschliman.

Committee to examine applications for membership in the conference reported at this time.

Resolved, to welcome the Grace Mennonite Church of Albany, Oregon, and the Grace Mennonite Church of Dallas, Oregon, into the conference by standing vote.

Rev. J. M. Franz discussed the following topic: "How can we have more power in the church"? Rev. S. S. Baumgartner discussed the topic: "In what way can the Sunday School be a power for our church"? Rev. P. R. Aeschliman closed this session with the discussion of the topic: "What can our Conference do to assist the conference churches which, because of financial distress, are hardly able to continue"?

After a round table discussion the meeting closed with prayer, led by President J. M. Regier.

The Friday evening session was in charge of the Women's Missionary Sewing Society.

Saturday morning, June 9: Business session of the Conference. The meeting was opened with song and a short message on prayer by Rev. P. R. Aeschliman.

First the report of the Evangelization Committee was given by Rev. S. S. Baumgartner.

Several representatives of our conference home mission work were present and were asked to give an oral report of the work.

Rev. Herbert Widmer reported on the work in Dallas, Oregon.

Rev. P. R. Aeschliman reported on the conditions at Newport, Washington.

Brother Elmer Widmer reported on the work of the Grace Church at Albany, Oregon.

Rev. Albert Claassen and Sister C. Niswander reported on the work in the Portland Mission church.

Resolved, that we accept the report of the Evangelization Committee as read.

Second the report of the Treasury was read and considered. In the absence of the treasurer, Bro. John C. Jantz, this report was read by the conference secretary.

Resolved, that the treasurer's report and the report of the auditing committee be accepted.

Resolved, that the chairman appoint a committee to make a list of the needs of our Pacific Conference work and suggest a method of assigning definite projects to the various churches for support.

The following committee was appointed by the chair: Rev. Lester Hostetler, Miss Emma Ruth, Mrs. Dan Wenger.

The report of the Field Secretary was read by Miss Emma Ruth.

Resolved, that the report of the Field Secretary be accepted for discussion. The following recommendations were made in the Field Secretary's report:

1. In view of the fact that the General Conference is to be held in California next year, we recommend to the Y. P. Committee of the General Conference that a General Conference Y. P. Retreat be held in California next year preceding the sessions of the General Conference, and that we pledge our support to such an undertaking.
2. Since the Sunday Schools of the Pacific District Conference have voluntarily assumed the support of the Portland Mission as their project, that our Y. P. societies be encouraged to give their support to some other missionary project in a united effort.
3. In view of the invitations that have come from the different churches, particularly those which are somewhat isolated, for the annual visit of the field secretary, that the possibility of such a trip be again taken under consideration for next year.

Resolved, that if possible the Field Secretary make an annual visit to the various churches the coming year.

At this time the question was brought up where the next session of the conference should be held.

Resolved, that we plan to hold the next Pacific District Conference the day before the opening session of the General Conference.

Saturday afternoon, June 10, the meeting was opened by song and an impressive devotional service led by Bro. P. R. Aeschliman.

The following two topics were discussed at this time: "The Church, a Power in the World," by Bro. Marvin Linscheid; "Our Young People, the Future Power of the Church," by Bro. R. Ewy. The devotional part of this conference closed with a second interesting Bible study on the topic "Jeremiah, a Prophet with Power," by Rev. Lester Hostetler.

The following message was sent to the Northern Conference: "The Pacific District Conference is just closing a delightful session. We send greetings of Christian fellowship to the Northern District Conference."

Report of the resolutions committee, read by Mrs. Lester Hostetler. Be it resolved:

1. That we thank our Heavenly Father for the privilege of assembling with the First Mennonite Church of Aberdeen, Idaho, and for His guidance during the Conference.
2. That we express our thanks to Rev. J. E. Kaufman and the local congregation for their hospitality and kindness to all delegates and visitors.
3. That we thank the officers of the conference for their services in arranging for and conducting the helpful and inspiring services of the conference. We thank all those who have willingly taken part in the program and praise God for the spiritual blessings we have received from the addresses and discussions. We especially wish to thank Rev. Aeschliman for his uplifting devotional messages.
4. That we express our regret that our coworkers, Rev. M. J. Galle, Rev. H. J. Krehbiel, Rev. D. D. Eitzen, and Rev. Harley King were unable to be present with us and wish to instruct the secretary to send to them the greetings of the Conference.

Respectfully submitted,

(Mrs. Lester Hostetler, Miss Catherine Niswander, Rev. Herbert Widmer.)

Resolved, that the Resolutions Committee be instructed to formulate a resolution expressing our attitude on the question of war and peace, to be presented to the conference on Sunday afternoon.

The following resolution was presented to the Conference on that Sunday afternoon:

"We recommend that our pastors and Sunday School teachers and Christian Endeavor workers present the teachings of Jesus and the position of the church in regard to war and peace to the young people, in the endeavor to have them form sincere convictions regarding the Christian attitude towards this question."

This finished the business part of the Conference sessions of the Pacific District. After a few closing remarks by the president, it was resolved that this Conference be adjourned.

J. M. Franz, Secretary.

AIMS OF OUR HOSPITAL TRAINING SCHOOL

An Address at Central Conference at Danvers

By Florence Badertscher-Amstutz

As a church we believe that through us Christ expects to minister to the world and to win it for His Kingdom. We are to salvage both body and soul. The hospital is a servant to the church to accomplish the ministry of healing. In addition, the hospital furnishes an important part in the educational work of the church.

But we must have a clear vision of what we wish to accomplish for our student nurses in order to directly benefit your work through the hospital. We identify ourselves with the position of the late Dean Oyer of Goshen College, wherein he said, "In seeking a way out of our difficulties it is essential that our intellectual age overcome its fear of clear-cut positive convictions. The college must be a place where a positive faith is nurtured, instead of doubts and negations." So with our School of Nursing.

Each year a group of young women comes to our school for training in the care of the sick. We believe that the Christian training is superior to that given in secular or state institutions, else what is our excuse for existence as a school for nurses? We feel like Dr. Mosiman in speaking on "Ideals of Bluffton College": "If the Christian college is not able to lead the way back and the way forward in education, then it has no mission and had better close its doors."

"What are we doing to enrich the spiritual life of these girls, so that they may leave us better and stronger and more fully consecrated to God"? asks a superintendent of an eastern hospital. "The situations that the young women must face daily are such that they either wreck them or make them a thousand times stronger in their faith. How can we contribute to the building up of the nobility of mind and soul of our nurses, and how can we equip them to be true servants of God in their ministry of nursing? Ours is the opportunity and the responsibility."

Since the average patient bases his opinion of the hospital on the nursing service, contacts with the patients are a fine opportunity to interpret the spirit of the hospital to the public. The nurse's approach, her genuine interest in the patient, — in fact, the sum total of all her efforts toward the healing of human life, — are the things by which the hospital and the quality of training are judged. We have been taught to believe that the hospital was instituted for the welfare of the patient. Therefore, the consideration of the patient comes first.

The modern physician wants a graduate nurse, and a good, competent one. She must be highly skilled, must possess an abundance of common sense, adaptability, and a thorough understanding and knowledge of the complicated procedures, and be well seasoned with devotion and consecration. The hospital wants nurses who will appreciate that the institution constantly deals with the public; that it represents one angle of the sacred work of the church, and that selfish or individual interests must give place to the greater interests — the welfare of the whole work.

I am convinced that the true Christian nurse has chosen this particular profession because it affords her the best means of interpreting the love of Christ to humanity. Certainly this motive conflicts in no way with the interests in which our hospital was established.

The aim of our nursing education, then, is a harmonious blending of all our duties as consecrated nurses. We wish our outward actions to be the expression of the fine inner life and communion with the Father. Thus with faith centered in Christ and allegiance with the Holy Spirit may we accomplish our end! Thus can we be certain that Christ liveth in us and the life we live is Christ's.

"Only as nursing gives full measure of courtesy, kindliness, gentleness, sympathetic un-

(Continued on page 23.)

CORRESPONDENCE

Salem Mennonite Church, Marion, South Dakota, July 31, 1934. Dear Editor: Here is the last day of the first month of the second half of the year and our people are looking for a report.

With sincere hope our people were looking forward to a crop this year and relief from the serious shortage of feed. Early in the year considerable snow fell and the grain was put in with a fair amount of surface moisture. It came up very promising, but the month of May proved a record for heat and absence of moisture. Small grain was soon doomed, but some fine showers in June gave promise of a corn crop. Now July came back even stronger and more devastating than May and on this date our hopes for corn are about blasted. The writer still believes in miracles, but only such a miracle can save our remaining prospects. These trying times give us younger people somewhat of an insight of what our pioneer fathers experienced more than fifty years ago. They test our ingenuity, character, courage, and faith as prosperity never could, so we humbly bow and submit to a higher power.

During the closing days of the old year we were privileged to listen to a most interesting, instructive, and inspiring series of lectures on "Voices from the Bible Lands" by Dr. J. E. Hartzler of Bluffton, Ohio. These were held in the college auditorium at Freeman and were attended by record crowds from within and without our denomination.

At least two well known missionaries visited and spoke in our church recently, they being Dr. Harvey Bauman from the India field, and Rev. P. J. Boehr of China. The usual interesting reports were brought by these brethren from the heathen lands.

Our Freeman Junior College closed its thirtieth year in May, with Dr. E. G. Kaufman, President of Bethel College, delivering the Commencement Address on the subject of "Building a Better World." Our poor crops of the last four years have made the work of keeping the college going an almost super-human task. Only the courage, loyalty, and sacrifice of President J. D. Unruh and his co-workers have kept the doors open. What the future has in store for this institution is veiled in mystery.

On the 4th day of July our church and the Salem-Zion church held a joint Sunday School picnic in the Weicht grove. This was the continuation of a custom that has been in vogue for a number of years. At the program in the forenoon the joint Men's Chorus of the two churches rendered several musical numbers and Rev. Chas. Gerlinger of the First Congregational Church of Sioux Falls delivered the address. Rev. Gerlinger paid a fitting tribute to the Mennonite doctrines, of which he had made a study, and expressed his belief that they are workable and worthy of proclaiming to the present nations of the world. It is gratifying indeed, that our doctrines are gaining recognition among the other churches and denominations and that the Mennonite anti-war attitude is no longer a phantastic theory, but a sober-minded program.

Our pastor, P. R. Schroeder, now chairman of the General Conference, is constantly being invited to hold meetings and has only been able to respond to a small part of the calls received.

A recent death among our church members was that of Mrs. Frances Gering, widow of C. Gering, who died of gangrene in the leg, and was buried July 3, 1934. John J. Gering.

Imanuel Church, Los Angeles, California. The German communion was held August 12 at the mission house. Miss Faust who has served two terms as a General Conference missionary in China, arrived in Los Angeles harbor and was a welcome visitor at Imanuel.

Rev. and Mrs. Eitzen are to be congratulated on the birth of a son, David III.

The women's Bible class had charge of the evening service on August 5.

Those planning to attend the Mennonite Retreat at Lake Sequoi, are Gunar Anderson, Lyman Sprunger, Katherine Klassen, Gladys Cuevas, James Hilty, Miss Burkhalter, Dorothy Schroeder, and Aaron Jantzen.

Rev. Charles Derr was a special speaker at the evening service, July 29. He is a Presbyterian missionary at Hengjow, China. He and Mrs. Derr expect to return to their field this month.

Topeka Mennonite Church, Topeka, Indiana. The Ladies Aid met with Mrs. Celia King, Thursday, August 9th. A pot luck dinner was served at noon.

The Good Fellowship class enjoyed a pot luck supper at the home of Mr. and Mrs. Howard Heffner, Friday, August 10.

Rev. and Mrs. Ernest Hostetler and sons of Hopedale, Illinois, visited recently with his parents, Mr. and Mrs. Moses Hostetler.

Miss Madine Miller of Bryan, Ohio, and Carmon Miller of Angola, Indiana, spent a week's vacation with their parents, Mr. and Mrs. Chas. Miller.

Kathryn Yoder, Mary Catherine Peterson, Evelyn Bobeck, Nedra Loy, Evelyn Steele, Paul Kohl, and Alden Plank attended the Retreat at Shipshewana Lake, August 13-21. Rev. and Mrs. Salzman and Mrs. Lydia Plank were sponsors for the group.

Rev. E. J. Bohn and family of Souderton, Pa., visited with relatives in this vicinity. Rev. Bohn delivered the morning message, Sunday, August 19.

The Berean class met Thursday, August 23, with Mrs. Freeman Bobeck.

Mrs. Clyde Yoder entertained the ladies of the Good Fellowship class Friday afternoon, August 24.

Rev. Raymond Hartzler and family of Carlock, Illinois, spent several days recently with his parents, Mr. and Mrs. R. A. Hartzler.

Rev. and Mrs. Salzman and daughters attended the Annual Conference of Central Mennonites, held at Danvers, Ill., August 24-27.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

THE ROAD TO HAPPINESS

It's only just a little road,
The road that leads
To happiness. It's made of faith
And kindly deeds.

Of pleasantness, of words that bless,
Of thoughts that heal;
Of very silent giving up
For other's weal.

—Mary Carolyn Davies.

"I WILL BE CHRISTIAN IN EVERY HUMAN RELATIONSHIP"

Rev. Lester Hostetler, Upland, Calif.

What the world needs and what every church needs and what every individual needs is to have human relationships governed everywhere by the spirit of Christ.

The first place to begin is the home. There are three great institutions whose purpose it is, in part at least, to develop character: the church, the school, the home. Of the three, the greatest is the home.

As the home is, so is the church and the nation. Unless love pervades the home there is small chance that it will pervade the wider social relationships. Unless children learn the principles of service and unselfishness, respect for the rights of others, courtesy, fair dealing, reverence, and sobriety, in the home, it cannot be expected that they will go out at mature men and women and conduct their lives as children of the King. Do we really desire to be Christian? Then let us begin at home. If our relationships with father and mother, brothers and sisters are in keeping with the spirit of Christ, then it is likely that we possess a secret of living which is worth while injecting into the whole fabric of human relationships. When men everywhere recognize God as Father, and treat each other as brothers, and seek heaven as their eternal home, then the ancient prophecy of redeemed society shall indeed have been fulfilled.

THE EVOLUTIONIST'S "GENESIS"

In the beginning the Unknowable moved upon the Cosmos and evolved Protoplasm; and Protoplasm contained all things in potential energy; and a Spirit of Evolution moved upon the fluid mass.

Then the Unknowable said, "Let atoms be differentiated"; and their contact begat light, and their combinations begat air, rock, and water.

And there went out a Spirit from the Unconditioned and produced the organic cell; and this begat Eozoon, and Eozoon begat Monad, and Monad begat Animalcule.

And from the Animalcule, by progressive steps, was at length evolved Ascidian, and from the Ascidian came the Simidae, and among these the Lemur prevailed above his fellows and produced the Platyrhine.

And the Platyrhine went into the land of Nod and took him a wife of the Anthropoid Apes.

And in process of the cosmic aeons were born unto them and their children the anthropomorphic primordial types; and these are the generations of primeval man.

—C. E. Quarterly.

WHAT SOME OF THE WORLD'S GREATEST SCIENTISTS SAY

Darwinism is dead, and will soon be buried without hope for resurrection. But, without Darwinism, evolution is the mere empty shell of a venerable speculation.—Dr. H. C. Morton, in "The Bankruptcy of Evolution" (p. 13).

It is impossible for scientists longers to agree with Darwin's theory of the origin of species.

No explanation whatever has been offered for the fact that after forty years no evidence has been discovered to verify his genesis of species.—Prof. William Bateson, of Cambridge, England, the Greatest Living Biologist (Ibid, p. 103).

The Darwinian theory is now rejected by the majority of biologists as absurdly inadequate, owing to its principle being wholly negative. . . . Evolution never was a cause of anything.—Dr. W. H. Thomson, Ex-president of the New York Academy of Medicine, in "Wonders of Biology."

In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views.—Dr. Etheridge, of the British Museum, England's Greatest Authority on Fossils.

The idea of any relation having been established between the nonliving and living, by a gradual advance from lifeless matter to the lowest forms of life, and so onwards to the higher and more complex, has not the slighest evidence from the facts of any section of living nature, of which anything is known. . . . In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence.—From Address at the Victoria Institute, London, June 1903, by Professor Beale, of King's College, London.

I marvel at the undue haste with which teachers in our universities, and preachers in our pulpits, are restating truth in the terms of evolution, while evolution remains an unproven hypothesis in the corollaries of science.—From an Address to the British Association of Science, by Lord Kelvin, the Greatest of Modern Scientists. —C. E. Quarterly.

FAITH OF OUR MOTHERS

Faith of our mothers, hold it true
As morning star in heaven's blue,
As peerless pearl from ocean's bed,
As guiding light seen far ahead,
Faith of our mothers, blessed faith,
It shall be ours to hold till death.

Faith of our mothers, hold in trust
That which is true and pure and just,
Her loving thought and constant prayer
For those held dear who leave her care.
Faith of our mothers, blessed faith,
In holy hope, we'll hold till death.

Faith of our mothers, hold in love
This sacred treasure from above,
God grant it grace upon its way,
O'er wandering souls to hold its sway.
Faith of our mothers, blessed faith,
Triumphantly, we'll hold till death.
—Mrs. Charles Cuthbert Hall.

CHRISTIAN ENDEAVOR

September 16, 1934

Basic Virtues — Courtesy

Luke 7:44-46

God give us men, yes, the world sorely needs Christian ladies and Christian gentlemen. Our study this week leads us into the discussion of courtesy, its value and contribution in living the full and the good life. It might be well to have the leader or some other appointed person to define courtesy. It might be someone who is known for his courtesy or you might point to a very courteous person and describe him. No better example can be found than in the person of Jesus Christ.

Courtesy is one of those everyday qualities which should be used everywhere and at all times, it is not only a Sunday or a "company" mannerism which can be put on like a garment. That will be too superficial. It should be motivated by love and a high regard for all personalities. The courteous boy or girl in the home says "Thank you," "If you please," and "Pardon me" to parents and brothers and sisters. The young Christian will at all times seek to be kind and considerate to all elders. Older people may be in their second childhood and have a lack of understanding in respect to the new day, but nevertheless they have experienced many things and have sacrificed much for the younger generation and deserve our sincere love and reverence. No doubt everybody has heard the story of the little boy who was trying to carve a wooden trough for his parents because he had seen and heard their abuse which had been heaped upon the old father who had soiled some of the table linen and consequently was compelled to eat in the corner of the kitchen out of a wooden bowl, so the young son was already laying the plans for his parents in their older years.

It behooves each one of us to be courteous to every stranger who comes within our gates, be he a traveler, a tramp, an agent, or a guest. Likewise it is part of our Christian duty as well as a part of our business obligation to treat our patrons kindly if we happen to be in any public service, such as a clerk, a school teacher, or an officer at law. He who would serve in a public capacity must learn to be patient and admit that the other fellow is right, and forego pride. "Love seeketh not her own, is not easily provoked."

Questions

1. What is meant by courtesy?
2. Tell about courtesy as taught in Luke 7: 44-46.
3. How courteous should we be in the home?
4. Should men be more or less courteous to women since they have received equal suffrage with men?
5. What should be our attitude toward our elders?
6. Why should Christians always be courteous?

Study the Scriptures

Sept. 10 Courtesy to women. Exodus 2:16-20.
Sept. 11 Courtesy to children. Matt. 19:13-15.
Sept. 12 Mary's courtesy. John 12:1-3.
Sept. 13 Pagan courtesy. Acts 28:1-2.
Sept. 14 Christlike courtesy. Phil. 4:1-5.
Sept. 14 Christlike courtesy. Phil. 4:1-5.
Sept. 15 Perfect courtesy. John 13:1-5.
Sept. 16 Basic Virtue of Courtesy. Luke 7: 44-46.

September 23, 1934

Basic Virtues — Good Will — Genesis 13:8-9

This is the last of the "Basic Virtue" series that we will discuss at this time. Tonight we will consider Good Will. This means a high regard for others. It includes the message of I Corinthians 13, the Golden Rule, and the teaching of Jesus when He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

The world is becoming increasingly one large neighborhood, the whole family of nations is being tied more and more closely together, hence if we will make any progress in civilization we must of necessity learn to live together peaceably and lovingly. Suspicion, fear, prejudice, and intolerance must go in a world where Jesus Christ rules.

Questions

1. What is meant by good will and how is it illustrated in our lesson text?
2. Show how the spirit of good will is heeded in the home and in the school.
3. How can the church show a finer spirit of good will?
4. How can we progress in manifesting a spirit of good will?
    a) First speaker—Between individuals who dislike each other.
    b) Second speaker—Between rival churches.
    c) Third speaker—Between social classes.
    d) Fourth speaker—Between racial classes.
    e) Fifth speaker—Between nations.
5. In what ways is a sympathetic understanding necessary in bringing about a spirit of good will?
6. In what ways can the Word of God help us to live a life of good will?

Study the Scriptures

Sept. 17 Good will to all. Rom. 12:17-21.
Sept. 18 Practical good will. Rom. 14:1-13.
Sept. 19 Limited good will. Prov. 24:29.
Sept. 20 Big-hearted good will. Matt. 25:31-40
Sept. 21 Perfect good will. Matt. 5:43-48.
Sept. 22 Good will to the last. Luke 23:34.
Sept. 23 The basic virtue of good will. Gen. 13:8-9.

Good Will In Speech

Perhaps the most popular man in our town was John Whitney. In neither direction was he conversationally conspicuous. But he used his words well. He had a genius for saying the right thing at the right time. If you were sad, he knew how to make you feel better. If you were in a temper, he could "calm you down." Conversation seemed to seek a curiously high level when John was around.

I remember one talk fest in which the character of a young woman was being torn to shreds. Appearances were against her. John's face grew dark as the tongues clicked.

"What's the matter, John"? a neighbor asked.

"I just don't like this kind of talk," he said quietly. "After all, we don't know that any of these things are true."

And then he told us the story of a peasant with a troubled conscience who had come to a monk for advice. The peasant had circulated slander about a friend — only to find out later that it wasn't true.

The monk was old and wise. "If you want to make peace with your conscience," he said, "you must fill a bag with chicken down, go to every dooryard in the village, and drop in each of them one fluffy feather."

The peasant did as he was told. Then he came back to the monk and announced that he had done penance for his folly. "Not yet"! said the monk, sternly. "Take up your bag, go the rounds again, and gather up every feather that you have dropped!"

"But the wind must have blown them all away."

"Yes, my son," replied the monk. "And so it is with gossip. Words are easily dropped, but, no matter how hard you try, you can never get them back again."

The parable was like a shower on a granite walk. It washed away the dirt. The group and the gossip broke up.

John Whitney was a gentleman. Every one loved and respected him. He left no relatives nearer than a third cousin, but his grave has never lacked flowers.—(Selected.)

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

September 16, 1934

Where There Are No Churches

Acts 1:8

"There would be no missions if Christians did not have 'power within' that drives them on."

Pre-Prayer

Pause for a moment to praise God that you live in a land where the gospel is taught and in return for your thankfulness let Him fill you with His message of salvation that you might give it out to others through your life that you live and the words that you say.

Suggestive Prayer

Prelude — "Jesus Calls Us."

Praise Service.

Devotionals.

Silent prayer closing with "Sweet Hour of Prayer."

Leader's introduction of the topic.

Question 1: What type of social life is evident in a land where there are no churches?

2. Discuss the law control in a region where there are no churches.

3. What effect does the lack of churches have upon the business districts and the agricultural regions and life?

4. Name some of the customs practiced in countries where Christ is not known.

5. Why is there so much superstition in lands where there are no churches?

6. What responsibility does God place upon all those naming the name "Christian" in relationship to these districts, mountains, slums, lands, and countries without churches and without Christ?

7. Is it possible to have churches and yet be without Christ?

Prayer by volunteers for the passion for lost souls across the oceans and here in the homelands. Pray God's blessing upon those who have gone to proclaim this gospel message, and pray for a willing and yielded heart and life and ears and souls tuned to God's voice in our lives.

Special music—"Speak, My Lord."

Announcements—Announce your leader for next Sunday night, and the topic, extending a hearty invitation to all to come.

Benediction.

Know Your Bible

Find Quickly and Read Reverently

Rom. 10:8-15; Acts 8:26-35; Acts 10:34-48; Acts 16:9-15; Acts 18:1-11; Jonah 3:1-5; Matt. 28:18-20; Rev. 11:15.

September 23, 1934

Should I Like To Be A Missionary?

II Cor. 11:23-33

Paul said, "The love of Christ constraineth me."

Pre-Prayer

Pause for a moment in which you come to a full realization of what it means to be a missionary.

1. What is most important in my decision to be a missionary? Is it for money, fame, thrill, or amusement?

2. Since the name missionary means a "messenger" of good news, what are some of the privileges one has in the service of a missionary?

3. Are not all Christian men and women called of God as missionaries?

4. What contributions do missionaries make
to health conditions?
to the development of industry?
to lift moral standards?
to exalt the value of human life?
to lift up womanhood?
to bless childhood?
to help the afflicted?
in your neighborhood, home, city, nation, and abroad?

5. Is the life of the missionary one of ease and comfort?

6. Can anything compare with the real joy and [illegible] blessing that comes with all true-h[illegible] to God and mankind?

[illegible] y[illegible] happ[illegible] s[illegible] d[illegible] n[illegible]

[illegible] Prayer

[illegible] this di[illegible] serious th[illegible] hat Should I Do with Jesus"?

[illegible], alone with God, some young li[illegible] up[illegible] the altar and careless and in[illegible] will return to their "first love" fo[illegible]

Know Your Bible

Find and Read Reverently:

John 3:16; Acts 27:1-25; Acts 14:8-18; Acts 9:10-21; Rom. 1:8-16; I Cor. 1:1-9; II Cor. 11:23-33; Matt. 28:18-20.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Illinois

The Junior Pledge

"I WILL PRAY"

Prayer is talking to our Heavenly Father, thanking Him for what He has done for us and asking Him for His care and protection; for God hears and answers prayer. Remember, Jesus said: "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God." There is no trouble so small that we cannot take it to the Lord in prayer and feel that He will bless us.

One clause of our Junior Pledge reads, "I will pray and read the Bible every day." Let us not forget our sentence prayers in our Junior C. E. meetings. Without our sentence prayers we cannot have a complete meeting. Let me illustrate with a story that shows that our boys and girls love to pray.

At one of our Junior C. E. meetings this spring an intoxicated man was attracted to our open windows by our singing; having a harmonica with him, he also joined in with our songs, one being especially familiar to him, "Let Jesus Come Into Your Heart." At the request of the children we invited him to come into the adult C. E. meeting, which he willingly did. After the boys and girls had quieted down, and we had explained to them what harm comes from drinking, we had our sentence prayers. Without asking the Juniors to remember this particular man in their prayers, a number of them prayed for him, asking God in their simple way to help this man to become a better man and live a nobler life. I cannot help but feel that some day these prayers of childlike faith will be answered by our Heavenly Father, for He is a prayer-answering God. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."

May our boys and girls learn that God has a plan for this wayward man who once had known the joy of Christian service, and may this experience and the simple prayers of our Juniors be the means of bringing him back to follow out the plan God had for his life.

Dear Juniors, let us not forget that the darkest word is "SIN." The shame of sin fastening itself upon the lives of our boys and girls is a most pitiable thing. The Bible says, "If we confess our sin (that is, if we tell them to our loving Heavenly Father), He is faithful and just to forgive us our sins." We are reminded that the faithful prayers of a little child in Israel were instrumental in the healing of Naaman, the leper.

In closing let me leave a few choice verses with you:

"Pray without ceasing."

"Remember thy Creator in the days of thy youth."

"A little child shall lead them."

"Yield not to temptation."

"Enter into His courts with praise."

"Rejoice evermore."

—"A Friend of Juniors."

September 16, 1934

Topic.—God's Wonder Book: Paul, Who Gave All To Christ

Phil. 3:7-10

I am quite sure that almost every Junior could tell a good deal about Paul, especially the story of his conversion. You know too, that he became a great preacher and missionary, starting many churches. We could easily spend the hour telling of things that he did and places that he went, but if we keep our topic in mind, we shall speak rather of how he proved that he had given himself altogether to Christ. When he gave his heart, he gave his whole body and all of his strength to living for Jesus. This meant that he must give up many things that had been worth a great deal to him before he was saved. Our Scripture speaks of him as having lost "all things." What were some of them?

Let us turn to Phil. 3:4-6 and see. He was a splendid Jew and kept the law, even persecuting the Christians because he thought they were wrong. For a time he thought he was pleasing God in doing this, but he finally found that he was all wrong and could never be saved by obeying the law, but must believe on Jesus Christ. He had enough education that he might have become a great man of the world, but he forgot such dreams too as he went out to tell others of Jesus. He tells of having been beaten, stoned, and shipwrecked and was finally in prison for a long time, but he was never sorry that he gave up what he did. Instead of that he was glad. You older boys and girls ought to read the whole of Philippians and notice how happily he writes. See how many times you can find such words as "joy," "rejoice," "gladness."

Reading that book should make us ashamed ever to complain about anything we give up. Did you know that Christ has promised to more than make up for anything we give up for Him? Read what He said in Luke 18:29, 30. Paul found that true, and so do we. Another of God's wonders!

Plans for the Meeting

Let the missionary committee take charge of this meeting, and if there is time after studying the topic, speak of present-day Christians who have given all to Christ, and of the joy they have found in serving Him. Use such songs as "I'll Live for Him," "Take My Life and Let It Be," etc.

Questions

1. What kind of man was Paul before he was saved?
2. How did he prove that he really gave all to Christ?
3. What are some of the things he gave up for Christ?
4. What did he gain?
5. What does Christ promise those who live for Him?

Daily Readings

Consecration. Rom. 12:1, 2.
Paul in prison. Acts 28:30, 31.
Leaving all for Christ. Luke 18:29, 30.
Wholly Christ's. Gal. 2:20.
Suffering for Christ. Rom. 8:36.
Willing to die for Christ. Acts 21:12.

September 23, 1934

Topic.—God's Wonder Book: Bible Characters I Know. — Heb. 11:1-7

Plans for the Meeting

This can easily be made a very interesting meeting in which all may have a part. Some time in advance assign to each Junior the name of some Bible character of whom he may speak. The names of these Bible people should be written on the blackboard as they are mentioned. After all of the Juniors have spoken, ask them to name other Bible characters who may be added to your list. The Juniors will enjoy a Bible character alphabet drill. Have them choose sides as for a spelling contest. The "sides" will then name Bible characters in turn, beginning with "A" and going through the alphabet, one name for each letter. The superintendent should take time at the close to draw practical lessons from the lives of some of these Bible characters.

Questions

1. Why does God want us to know the men and women of the Bible?
2. Tell some things we learn about God as we study their lives.
3. Who is your favorite Old Testament character? Why?
4. Who is your favorite New Testament character? Why?
5. How many Bible boys and girls do you know?

Daily Readings

Joseph. Acts 7:9-15. — Moses. Acts 7:22-29. — Elijah. I Kings 17:1. — Mary. Luke 2:46-49. — Thomas. John 20:24, 25. — John. Rev. 1:9-11.

THE SUNDAY SCHOOL LESSONS

September 9, 1934

Hezekiah Leads His People Back to God

Lesson Text.—II Chronicles 30:1-9, 13

Golden Text.—The Lord your God is gracious and merciful. II Chron. 30:9.

Hezekiah came to the throne of Judah two years after the downfall of Israel. He ruled from 720 B. C. to 692 B. C. Israel fell in 722 B. C. The downfall of Israel made a profound impression on the southern kingdom. After Jeroboam II Israel's kings were weak and began to pay tribute to Assyria. Finally Assyria came in and took Israel into captivity. This is the beginning of the Ten Lost Tribes of Israel. They were lost in the sense that they merged into the life of other races and lost their identity. They dissolved like salt in water.

The Hebrews of the southern kingdom now sought for the cause of Israel's downfall. They believed that Israel sinned, therefore she fell. Her sin was idolatry and infidelity to Jehovah. Also in their relation to others, their sin was injustice and oppression. So that when Assyria destroyed her political identity, sin had already destroyed her soul. Greed, materialism, and lust had destroyed national and individual character and substituted debasing Canaanite forms of worship.

Hezekiah, when he came to the throne as a young man, knew that he could not fight Assyria, so for nine years he paid the tribute his father Ahaz had begun. Although Hezekiah could do nothing outwardly, he began to strengthen his people inwardly. He carried on some social and religious reforms. He was by nature religious and so attempted to re-establish Jehovah worship in Judah. He had the temple cleaned and set in order and had the worship in the temple revived. He undoubtedly was encouraged in this by Isaiah, then a young prophet. His father had no patience with Jehovah worship and loyalty to his own country. Hezekiah abolished idolatry and purified the worship of Jehovah.

This lesson is a very timely one for our day. We emphasize the depression and its causes, which to us are usually explained as economic and political. But if we study carefully the condition of our country during prosperity, we find that materialism, greed, injustice, and a lowering of our standards of right and wrong were the real reasons for the depression. We drifted away from God. We neglected the assembling of ourselves together for worship. The solution of our problems must lie along the same line as those of Hezekiah. We must get back to God. Justice, peace, love, and purity must motivate the lives of the people.

September 16, 1934

Isaiah Contrasts False and True Worship

Lesson Text.—Isa. 1:10-20

Golden Text.—Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart. Ps. 24:3, 4.

In this series of lessons we have been studying four great prophets, Amos and Hosea, who preached in the northern kingdom, and Micah and Isaiah, in the southern kingdom. Amos and Micah emphasized social justice, Hosea was the prophet of love, and Isaiah emphasizes righteousness. Isaiah received his call in the year that king Uzziah died, in 739 B. C. He was a young man, perhaps twenty years old. For over forty years he is the most important figure in Judah and Jerusalem. He is not only a great prophet, but a wise statesman. He belonged to a wealthy family and was at home in court circles. He is often called the Prince of Prophets. It is largely as a result of Isaiah's religious leadership that Judah endured nearly a century and one half longer than Israel.

Isaiah's convictions can be largely attributed to the vision that he had in the temple. One Sabbath morning in the eventful year of Uzziah's death, he went to the temple to worship. His heart was filled with forebodings concerning the future of his country. In the temple there came to him a revelation of God such as he had never had before. God filled all the temple, choirs of angels were singing around God's throne. In the presence of the holiness and majesty of Jehovah, Isaiah was impressed with his own unworthiness and the guilt of his people. But the Lord cleansed his lips and said, "Whom shall I send, who will go for us"? Isaiah responded, "Here am I, send me." He here consecrated his life for the purifying of his nation.

His people had been coming to the temple and offering sacrifices and going through the forms of worship while their lives were not in accordance with God's will.

How true this is in much of our church life today! We are continually offering substitutes for a real genuine Christian life. We think if we go to church, worship a particular way, believe certain things, then we are acceptable to God, regardless of our lives. Isaiah teaches us that God is only satisfied with the offering of a righteous and loving life. If we would worship in spirit and truth we must know God, His character and purpose, we must come into the sanctuary with clean hands and a pure heart.

THE CENTRAL CONFERENCE OF MENNONITES

The Conference of the Central Conference of Mennonites has again passed into history. This conference was held in the Community Hall at Danvers, Illinois, August 24-27. The churches were very well represented. Out of the thirty-five ministers of our conference, twenty-four were present. Out of our twenty-six churches, twenty-four were represented. The attendance was especially encouraging. On Sunday over sixteen hundred attended.

The reports of the various institutions and activities showed that real progress had been made during the year. The addresses given this year were unusually interesting and inspiring. We appreciated the contribution made by Rev. A. E. Kreider who brought two messages, one on Saturday evening and one on Sunday morning.

Some of the outstanding decisions made at the delegate's session were the provision for a full time Field Secretary and the encouragement of a Training School for the benefit of our Christian workers in our churches who cannot get away to attend our educational institutions.

BUSINESS SESSION HELD AT CONCLUSION OF CHURCH MEETINGS

Pantagraph Central Illinois Service

Danvers. — A delegates' business session Monday followed the conclusion of the three day Central Mennonite conference held here Friday, Saturday, and Sunday. Divisional business reports of the conference were also released Monday.

The Sunday school division of the conference elected as officers: President, F. E. Risser, Danvers; vice president, Harold Eash, Chicago; secretary-treasurer, Miss Helen Springer, Danvers; superintendents, cradle roll, Miss Alma Garber, Anchor; elementary, Mrs. Guy Meyers, Carlock; young people, Ralph Nafziger, Deer Creek; adult, Rev. S. S. Yoder, Middlebury, Ind.; temperance, Mrs. Jacob Sommer, Peoria; missionary, Mrs. Earl Salzman, Topeka, Ind.; home department, Mrs. W. B. Weaver, Danvers; peace department, Rev. H. E. Nunemaker, Tiskilwa; library, Mrs. R. L. Hartzler, Carlock; field work, Illinois and the west, E. W. Rediger; Washington, Indiana, and Michigan, Rev. Earl Salzman, Topeka, Ind.

The Christian Endeavor union of the conference elected as officers: President, Ernest Schrich, Chenoa; vice president, Delmar Stahly, Danvers; secretary-treasurer, Mrs. Homer McCowan, Bloomington; field secretary, Wilbur Mosiman, Meadows; junior superintendent, Mrs. Ali Stahly, Carlock, and intermediate, Mrs. Roy Yoder, Peoria.

THE PRAYER THAT MOTHER TAUGHT

Long years ago by trundle bed,
My mother taught the prayer I said;
And still her voice sounds from the deep,
"Now I lay me down to sleep."

My mother taught me there to pray,
And in my prayer to always say,
"I pray thee, Lord, my soul to keep
As now I lay me down to sleep."

I'm old today, as men count years,
But oft my eyes are filled with tears
As thoughts turn toward the way I take,
"If I should die before I wake."

I've wandered far by day and night,
My soul has often missed the right;
Yet ring the words my mother spake,
"I pray Thee, Lord, my soul to take
If I should die before I wake."

—G. W. E.

Men who ignore their souls might as well have none.

Mutual happiness and calmness always sharpen perception and make for mutual clearness.

Education can inform, but only religion can enlighten.

JOTTINGS

The reports coming from all the western sections of the country indicate that the drought is one of the worst, if not the worst, that the country has experienced. Rev. P. H. Unruh writing from the heart of the Mennonite settlement of Kansas, says: "The country is burning up. The western part of our state will have no row crop. How to get feed for the stock is a problem." This was written some days ago and at the time of this writing the drought is still going. With the deliberate destruction of crops and stock in order to impose greater hardships upon those who are at the end of their buying resources, our authorities did not take into consideration what the weather might do to increase the hardships. The prospects for the coming winter throughout the entire country are gloomy. This country that never knew a famine may be very close to one.

During the absence of the pastor, Rev. Carl Landes, of the First Church, Philadelphia, Rev. Howard Landes of the Germantown church and Rev. D. J. Unruh of Lansdale occupied the pulpit. There were 38 in the Bible Summer School. A program was given in the church at the close of the session. The First Church suffered the loss of one of its oldest members in the death of Samuel Landis, who was in his 86th year.

Dr. Harvey Bauman and Mrs. Bauman have been spending some time in the Middlewest. They were in Berne some days ago. They saw much of the great drought that is burning up the country. The Doctors Bauman are giving missionary information and bringing missionary inspiration in the churches they visit.

The Berne, Indiana, Chorus gave its fourth annual concert in the Berne, Indiana, Mennonite church. There were 75 voices in the chorus, which was under the direction of Harold Russer. The large church offered opportunity for the crowd that was made up of people from a large circle of territory.

The Grace Church choir, Pandora, Ohio, with the assistance of representatives of the other Mennonite choirs of the community will sing the oratorio "St. Paul" at the final session of the Middle District Conference, to be held at the Grace Church on August 23 to 26, 1934. The "St. Paul" will be rendered on Sunday evening, August 26th. The following soloists will assist the choir in the rendition: Professor G. A. Lehman, formerly of the Westminster Choir, will sing the bass solos; Professor Freeman Burkhalter, formerly of Berne, Indiana, will sing the tenor solos; Mrs. Roy Hilty of Bowling Green, Ohio, will sing the soprano solos; and Miss Hilda Amstutz, the director of the chorus, will also sing the alto solos. The Sunday morning session will consist of a Conference Communion Service, and the Sunday afternoon session will be in charge of the young people's organization.

Bluffton College will inaugurate a campus improvement project providing part time employment for 57 students when the fall term opens. FERA appropriations will be available to defray the cost of work done by 17 of the students. The remainder will be employed under working conditions similar to the FERA students, but will be paid by the college. The project will make it possible for students to earn from $50 to $155 toward their college expenses. The renumeration will be 30c an hour. FERA work will not be available for students who were in college last year. It is planned to assist eight women and nine men in this department. Women will work in the library and college office and men on the college campus.

Rev. Lester Bixel, a graduate of Bluffton College and Witmarsum College, who served in the Congo Mission eight years, died at his home in Pandora. Funeral services were held in his home church, the pastor, Rev. P. A. Kliever, assisted by Rev. Emanuel Troyer and Rev. E. A. Esch. For a time before going to Africa, Rev. Bixel served as pastor of the Hopedale, Ill., church.

A recent storm passing over Pretty Prairie, Kansas, damaged the Mennonite church, located two and a half miles out of town. Loosened by the storm, a part of one of the brick towers fell on the roof and the steps below, doing considerable damage.

A Memorial Tablet was placed in the Shantipur church, India, in appreciation of the labors of the Rev. C. D. Esch, who for a long time was superintendent of this institution, conducted by the (Old) Mennonite missionaries. A large number of people attended the exercises, among them Dr. P. H. Penner, who was one of speakers.

The Fretz family, one of the oldest families among the Mennonites of eastern Pennsylvania, will hold its forty-sixth reunion in the Deep Run Mennonite church, near Plumsteadville, Pa., of which Rev. Allen M. Fretz is pastor. There will be two sessions. The speaker for the occasion will be Calvin I. Kephart, Ph. D., of Washington, D. C., who is attorney for the Interstate Commerce Commission. The ancestors of the Fretz family originally located in this section.

Emergency Relief Board of the General Conference reports through its treasurer the following receipts for May: For Russia, $173.38; for Harbin, $381.85; for China, $24.84; for General Relief, $142.68. A total of $722.93. The Board paid out $890.75.

The Executive Committee of the Women's Missionary Societies of the General Conference give the following financial report for July: There have been received for Foreign Missions the sum of $309.00; for Home Missions $123.57; for expenses for "News and Notes" $49.20, Miscellaneous $359.50. Total $841.28.

The treasurer of the Foreign Missions Board of the General Conference submits the following statement of the finances of the Board for the month of July: Receipts $6,574.86. Balance in Bank $102.68. Gifts for General Fund $545.92. Gifts for Orphans, Teachers, etc. $439.00. Gifts for Special Accounts $10.75. Gifts for Sundries $33.25. Interest and Rent $636.94. The total balance and receipts amount to $7,595.54. There were paid out on orders $5,289.70. Remitted directly to India $104.45. The balance in Bank, August 1, 1934, was $2,201.39.

Immanuel Church, Los Angeles, Calif., is preparing to celebrate its silver anniversary about the time when the General Conference will be meeting in California next summer to observe its Diamond Jubilee. The Immanuel church is a child of the Home Mission work of the General Conference. Rev. D. D. Itsen is the pastor.

Interesting statistics come to us from the Mennonite colony in Paraguay. Since the founding of the colony Fernheim, 2001 persons have arrived in the settlement and of these 117 have gone elsewhere since coming. 232 children were born in the colony, 123 boys and 109 girls. During this time there have been 144 deaths, 71 men and 73 women. There have been 84 marriages.

The Forty-Sixth Session of the Middle District Conference will be held in Grace church, Pandora, Ohio, August 23-26. The pastor of the local church, Rev. P. E. Whitmer, will deliver the address of welcome. Rev. W. S. Shelly, chairman of the Conference, will preach the Conference Sermon. Themes chosen for the conference devotions will be: "The Fullness of Christ"; "Fullnss of Experience"; "Fullness of Joy"; "Fullness of Christ in our Testimony." Rev. A. C. Wienad will conduct "Bible Hours." Rev. P. H. Unruh will deliver two addresses, the subject of one will be "An Intelligent Scriptural Reason for our Faith and Conduct as Conscientious Objectors in Times of War." Others who will participate in the program are, Revs. Allen Miller, Elmer Basinger, Clyde Dirks, P. A. Kliewer, and A. R. Keiser. The Women's Missionary Society will offer a program in which the following will take part: Miss Inda Sprunger, Mrs. P. A. Kliever, Mrs. S. L. Pannebecker, Mrs. John Esau and Dr. Ella Bauman. Two other important meetings of this conference will be the "Young People's Conference" and the "Peace Conference."

AIMS OF OUR HOSPITAL TRAINING SCHOOL

(Concluded from page 12.)

derstanding, and friendliness, are we prepared to meet our reasonable expectation," says Miss Leader, Superintendent of Christ Hospital of Cincinnati. "Nursing standards are definitely affected by the spirit of the nursing group. We wish to measure beyond the purely technical. We are often rated by the performance of extra duties and the spirit of our work rather than on physical care alone."

We must be pure, holy, refined women, zealous, joyful, and jealously guarding our integrity, allowing no evil thought to take root in us. St. Vincent de Paul has cautioned us to be even holier than because we are not protected as the sisters are by institutional traditions and walls. We are admonished to build within ourselves citadels against the onslaughts of evil and immorality. Constantly must we be striving to master good habits of thought, pure speech, cleanliness and orderliness, and a sense of what is proper.

The advice from St. Paul to Timothy comes to us forcefully: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." In the language of our day we interpret this to mean that we are urged to perfect our work, to use our hands intelligently, and to apply ourselves to our duties faithfully, and not least of all to conduct ourselves in a manner beyond reproach, as members of the body of Christ. We recognize that these principles should be applied to all vocations and professions and any walk of life.

Only when we adhere to this admonition can we be called worthy of bearing the Light of God, and caring for the precious gift of life itself. Only as the Holy Spirit endows us with love for our fellow-beings and visions of the needs of the human family are we fully qualified to administer the physical, mental, and spiritual care and give the touch of human sympathy of which the victims of disease and misfortune are in need. May God grant us an abundance of the Fruits of the Spirit for this mission.

You as a conference have a right to expect of us pure motives in furthering the ministry of healing. Your challenge to us as a school is to turn out consecrated women who will humbly and capably face the task of healing stricken humanity, and to coopetrate with you in your burdens.

We accept your challenge, but we solicit your prayers and your faith and patience to believe that your hopes in us in the past have not been entirely fruitless.

To you who work in educational fields, I appeal to help us to solve our problems of maintaining a state-accredited institution and improving our educational background.

In a word, our aim is to produce nurses who can say:

"We have seen the vision
And for self we cannot live
Life is worse than useless
Till our all we give."

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The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, SEPTEMBER 18, 1934 No. 18

EDITORIAL

THE FUTURE MUST PAY

"God pity the generation that comes after us" is an expression we frequently hear today when the tremendous load of debts, now being laid up against the future, because of present conditions, is being discussed. The present state of our country, and for the world for that matter, is a desperate one. Debts have to be made that those coming after us will have to pay or people will starve. Added to the debts that are the children of desperate necessity, are those made when people thought that good times would last forever and there was a riot of spending. It may be that such a state, due to the materialism of the age, may not be exactly within the province of what an editor of a religious paper is expected to discuss, but the future of the church is as much in danger of the trying circumstances as are the business and social world. Already numerous churches that cannot meet present obligations are staggering under inherited debts assumed in flush times when everyone was optimistic. Examples of this may be seen in several churches, not of our denomination, however, of which we know. Not far from us they erected a magnificent edifice, embodying works of famous artists. It is the show place of the neighborhood. Today that congregation must first raise $11,000.00 every year to pay its interest before a penny may be spent for present necessities. The congregation has ceased to grow and many of the most liberal contributors are either dead or not in a position to keep up to the standard of giving they once set for themselves. Another magnificent structure not far away was just finished when the hard times struck. Worry over the responsibility of raising the cash needed killed the pastor. Still another had sold its lot for a fortune and, before settlement was made, proceeded to erect a modern church on another site. The church was just finished when the property was thrown back on their hands. Now they have a lot which they cannot sell and a building for which they cannot pay. It is being whispered that the best thing for that church to do would be to disband. How many more such tragedies have developed and will develop there is no way of telling, but there will be others. G.

A NEW EDITION OF THE CATECHISM

The General Conference some time ago directed that the Catechism in use in that organization be revised. This has been accomplished and the volume is ready for distribution. A glance at the new issue immediately compels a recognition of the improvement in its physical make-up. It is excellently bound and attractive in appearance. The subject matter has been arranged in a systematic and logical manner. Numerous questions and answers have been added which, while not making any radical change in the teaching of the book, clarify and supplement the topics affected so that a larger understanding is possible.

The Catechism first appeared in Germany and from there was taken to Canada, where

John Oberholtzer, one of the founders of the General Conference, met with it. Since that time it has gone through a number of editions in both the German and English languages. The first English translation was brought out by the Eastern District Conference very early in its history. Daniel Rupp, the author of many historical works bearing on Pennsylvania German communities, was engaged to make the translation. While not a satisfactory translation in many respects, the work continued in use for a number of decades. A revision was made and presented to the General Conference in 1914. The revision at that time was an improvement, as far as its language was concerned, but the revisers disregarded the original arrangement of the text and did not substitute a better arrangement. We are glad that the present revisers conformed more consistently with the original. The topics and subtopics as given in the new work will be found to be an excellent help in getting an idea of the whole work. With such an outline it will be possible for the pupil to grasp the entire plan as a whole. The work of revision was given by the Conference into the hands of the Board of Education. The work was done by Rev. P. R. Schroeder of Freeman, S. D., who was assisted by Rev. P. P. Tschetter. Rev. Schroeder and his helper are to be congratulated upon the excellence of the work. G.

WHY DO THEY STAY ON THE JOB

It is often a marvel to us, when we read or hear of expressions coming from so-called Christian ministers and teachers that indicate their lack of sympathy with, and often a denial of, the fundamental principles of Christianity. Why, we wonder, do they betray their lack of confidence in these positions which alone make wise unto salvation? Mercenary motives, we suspect, are their reasons. Their job is a job, and nothing more, and that one that is poorly and insincerely executed. One who cannot accept the Bible as the Word of God or believe that Jesus is divine or attempts to explain away the supernatural element that enters into the sacred narrative may call himself a liberal, but his liberality is in the direction of unbelief—a thing that can neither direct, encourage, nor inspire faith in the Son of God, mankind's only Redeemer, in the lives those whose eternal destiny is subjected to their influence. G.

YOU DECREED HER DEATH

G. A. Linscheid

A board shack, a missionary and his wife within, speaking to a girl of about twenty who had been beguiled into drinking. The girl was defiant, she could see no wrong in what she had done, besides she insisted that it did make her feel better. Continued admonition seemed to leave the girl quite indifferent. Reluctantly she took the proffered hand of the missionary as he arose to depart. Once more the missionary spoke to her. She felt uneasy, in vain she tried to withdraw her hand, the missionary refused to release it; instead he insisted that she repent of the wrong committed and promise to refrain from it. "You know you are a sick girl," said the missionary, "I want you to straighten this matter out and get right with God, for you may not have very much longer to live," the missionary persisted. Slowly she "melted" and with her hand still in that of the missionary she admitted her failing and promised to refrain thereafter. This promise she kept faithfully.

Some time later. The same shack and the same girl — yet not the same girl any more. Tuberculosis was fast sapping her life, but approaching death held no terrors for her, her New Testament was her constant companion. Even to the last she looked for and found the answers to the scriptural questions in the Messenger. Fully conscious to the last, she slipped away in the cool of a July morning. Her last words, spoken not in her own tongue but in the English language, were: "I am going home, to the house above."

Some time after that the missionary and wife again called at this place. The parents of the girl were not at home, however, the grandmother and an uncle — neither one of them Christians — and some other relatives were there. The uncle had recently taken a wife unto himself according to the tribal custom but had not been married legally as yet. To start the conversation the missionary asked him if he had secured the marriage license as yet. His curt reply was, "I don't need to get a license if I don't want to; no one has said anything to me about it, not even the superintendent himself when I saw him last week." To mollify the evidently ruffled spirit the missionary suggested that in case of his death the woman would be left without a legal status as his widow. "We are not thinking of dying," was the snappy response. After assuring him that he did not mean to insinuate a death soon the missionary tried to turn the conversation to things spiritual. "Will we have any farm and horses and chickens in that other life"? he interrogated sarcastically. After some explanations and admonitions on this matter, the Indian remarked dryly: "I used to drink and gamble and go to peyote meetings and to church, but I have quit all of that and don't go anywhere any more." After some further conversation the Indian said: "O, I may come to church some time." As the missionary and wife were bidding them goodbye, the grandmother, who had been silent all this while, now had her say. "We are poor and have nothing to eat; the girl having died, her parents are poor and we have been helping them and now we have nothing any more, so we cannot help them, you should help them since you ruled that the girl should die." This was given in good caustic Cheyenne.

Because the missionary had called the sick girl's attention to the fact that she might not live very long any more, he was accused of having decreed her death and was now expected to take care of the bereaved farmily.

A LETTER FROM MISS NICKEL

Janjgir, C. P., India,
July 2, 1934.

Dear Christian Friends:

I must try to send in at least one quarterly report a year or I might disgrace myself in the eyes of the Board. It is not that one lacks work, but still I am often at a loss to know just what to report. This time I am tempted to tell about the refreshing hill vacation which Miss Lehman and I enjoyed from the first of May until the 20th of June. But that, too, might sound too good in these depression days because I would forget to mention how we saved and pinched in order to decide to go and will be saving and budgeting till New Year in order to get over effects. Yet it is all to the good, especially since news has come of postponed furloughs, because Miss Lehman was very tired and a doctor up there told her that she was OVERtired and therefore at times troubled very much by shortness of breath. Since a new Indian lady doctor has come to relieve in Champa she may be able to rest more now.

Ootacamund, in South India, where we went, is a beautiful and restful spot in the Nilgire hills. The eucalyptus trees line the hillsides and tea plants form a beautiful green undergrowth. The climate is lovely, though one realizes that the altitude is great and that it is near the equator because the sun is very powerful. The thing that I prized most was wonderful Christian fellowship and accidentally meeting with some friends I had known in America. Sometimes I feel a bit discouraged that I am to get gray out here before any one younger or newer than I comes to our field. I always wanted to have the fun of seeing someone else struggle along with the Hindu language and feel like revolutionizing many things on the mission field. I am not giving up as yet to pray for and expect new missionaries. In the hills we met a number who had just come out, and some at a great sacrifice, too. We have so much reason to be thankful for God's faithful care and remembrance of us all! It is sad to hear of such frequent physical and mental breakdowns among missionaries. The American Mennonites and Alliance people have been sorely tried by these experiences and need our earnest prayers.

We had planned to reach Janjgir Monday night, June 18, but we took an extra day at Shamshabad in the Mennonite Brethren Mission in Hyderabad State, so we got home Tuesday, and opened school the 20th. A severe wind and rainstorm had torn off the roof of the east wing of the school building, so Mr. Penner was busy directing repairs when I came. We did open on the afternoon of the 20th and during that time and immediately afterward had a five inch rain. How we would have liked to direct it to the Dakotas instead! It has rained so much since then that the farmers cannot sow the rice in the fields, but we hope there will be a break this week. After eight months of drouth and heat the compound is now again beautifully green, and we are washing in soft water.

There are 75 girls in the Boarding School of whom about 60 attend the Middle School. This is a slight increase over last year — perhaps an increase in worry, but I prefer to look at it as an additional challenge to greater trust in God. Our good head-mistress resigned and secured a position elsewhere, but we think that our staff is still a good one and we could reduce the budget a bit because of the change. The four teachers together now draw exactly Rs. 100

salary monthly. We get the government grant as before, which pays for salaries once a quarter. The addition of three new kitchens in the building this hot season, built largely by the Birra school boys and to be paid, I anticipate, from small special gift cheques which come occasionally from friends, has been the outstanding improvement. The girls are cheerful and cooperate quite well in the business of trying to learn to economize.

The conditions in the church at Janjgir are very sad, indeed. We need an awakening and a church cleaning. We are waiting on God to direct us all to know what to do next. If only a revival would break in our midst! It must come from the Lord and we pray earnestly that we may discern His will as we plead for a change.

Best regards to all with Ephesians 3:14-21.

Very sincerely,

H. E. Nickel.

HOME MISSION NOTES

Brother Sylvan Lehman writes concerning the work at East Freedom (Mountain Mission): "The preaching services are attended by a goodly number, even though it may be hot. The average attendance at Sunday School was much better this quarter than the last. The people are rather faithful in attending the evening services, for which we are happy. The young people hold a service the first Sunday in the month, and the Bible class continues with the usual interest. Following the Bible class we practice singing for one-half hour. In this way we hope to improve the singing in the church services."

Concerning the new State road which was built past the mission, Bro. Lehman writes: "We are more than pleased for what the State has done to make the home and church attractive. We have a wonderful parking space now, plenty for almost any occasion. The shade trees at the home were preserved and those at the church were removed at my request. All is in much better condition than previously.

The Eighth District Sunday School Convention held here on May 10th, and the Sunday School Rally held by our own Sunday Schools of this part of the State on May 19th, were well attended, and we feel that it was good to have such meetings here in our church."

Bro. Glass of the Altoona mission writes: "The Lord has richly blessed us in our work, so that we could keep up all our Sunday services morning and evening, Sunday School, Young People's Meetings, Midweek Prayer and Bible Study, Cottage Prayer Meetings, visiting the sick in the hospitals, and broadcasting for the ministerium. We took in several new members on Easter, and consecrated several children.

The Retired Veterans of the P. R. R., which is not a secret organization, elected me as their chaplain. They have 419 members; but quite a few are Catholics, but they decided to come to our church services, and they came on the evening of June 20th, and we had a good attendance, and the Lord met with us and we had a wonderful meeting. Those old men wept like children, Catholics and all, and asked to have the services repeated, so they could bring their wives and children. We have quite a few coming to our church, also their children, and they tell me they are done with their church.

I was elected on the Board of Directors of the Altoona Hebrew Mission and of the Altoona School of the Bible; they invite me to come and speak for them and to visit them in their dying hours, and it is a source of great joy to be used of the Lord in this way. So you see I have no time to take a vacation, for some day the trumpet will sound and we, with you, will go to meet Him who bought us with His blood, sustained us with His grace, kept us by His power, and led us by His Spirit.

We had two weeks of Summer Bible School, with an enrollment of 113 and an average attendance of 88. Some of the parents wanted us to continue all summer. They said they never saw such a change in the conduct of their children so soon. We meet them one forenoon during the week, and again the older ones on Friday evening as a Teacher Training Class. We have in this class some Catholics who have no Bibles. We give all small books of the Gospels, and they are very proud of them. You ought to hear Mrs. Stiffler's class quote chapter after chapter and sing! Then an orphan girl stepped out on the platform and made one of the most touching prayers I ever heard. And you ought to see our splendid corps of teachers and their patience and devotion. And when we consider that we are in a community where they have their street dances and teachers of other Sunday Schools take part, and public swimming pool in the morning free to all, Sunday baseball, free movies to attract the children, you can see what it takes to carry on a work like this. We have a prayer circle that meets regularly for the purpose of invoking the divine favor upon us and the work. When you are through reading this report, will you kindly bow your head and ask the Father's blessing on this work, for we have said nothing about the discouragements, — we take them to the Lord."

Bro. J. J. Plenert of the Hutchinson mission writes: "With great joy we come again to the Board with our report, praising the Lord for His presence and power in service for His Kingdom in Hutchinson. It has been one of the rich quarters we have experienced in the Lord's service. All the activities in the work of the church are progressing. We have added twenty new members to the church. We had a Daily Vacation Bible School with the Presbyterian church in this community. There were 113 enrolled, one of the largest we had so far; eleven denominations were represented. The attendance during these hot summer days has fallen off somewhat. Our evening services are held outdoors, these are union services with the Presbyterians and the Church of the Brethren. These are well attended, some evenings there are over 300 present. The indebtedness on the church is gradually getting smaller, for which we are thankful. By the end of the year it will likely be less than eight hundred dollars."

The reports from Canada are short; this quarter comes into the season of sowing, and the people are busy. Brother Franz Enns was laid up for two weeks with rheumatism. He reports a number of additions to the church at Lena and other groups in his district. Also the dedication of the church and cemetery at Lena, Manitoba. Brother C. F. Sawatzky reports fourteen additions to the church at Great Deer, Sask., and four more applied for admission. He also complains of failing health. He has served this congregation now for eleven years, and with good results.

The Board is happy and grateful to the congregations who have contributed so much that for July we could pay 90 percent of the monthly salaries, and we hope and pray that the Lord may give our people the courage and willingness to continue their support so we can meet our obligations. It is the Lord's work and our workers are all sound in faith, and that is saying a whole lot these days.

A report was circulated in some quarters that the Board had asked Bro. Shea of Chicago to resign. This is not so, he resigned of his own accord and free will. The Board has also found his accounts correct. He will retire from the work in Chicago by September 1.

W. S. Gottshall,
Secretary Home Mission Board.

"A BEARDED JEHOVAH"

The above unlovely word I shrink from repeating, and do so at sacrifice of my feelings. It is quoted in daily papers from an address by visiting university professors at a recent conference on "Child Development and Parent Education," held at Iowa City, seat of Iowa State University, attended by learned educational men and women of note, coveted abilities, and doubtless experts in their line. It therefore ill becomes me to evince any feeling in taking issue with so high authority, to some of whose views I must dissent. Just why university professors wander from the forum and their matter in hand to the pulpit with destructive religious teaching, is in itself questionable, when regrettable effects are already everywhere apparent in youth, who, in the words of the late W. J. Bryan, "are being turned out into a starless night." Desiring to clear the way for "new conceptions of good and evil," the address was rather calculated to muddle the mind of adolescence and shake their faith. To quote them: "The church has lost its prestige and importance: the rise of science and decline of anthropomorphic views (the worship of Christ) have caused the people to abandon a belief in a bearded Jehovah' sitting in judgment on quick and dead, consigning the bad to a hell presided over by a real devil." These scientists should know (as I once wrote) that science makes no claims in the realms of spirit, limited to the material and mechanical, they wisely leave the spiritual to religion and philosophy. The word "anthropomorphic" relates here to deity in human form, as does also the inelegant expression 'Bearded Jehovah,' a bold thrust at Christ's divinity, as they "who confess not that Jesus is come in the flesh." True, it is age old. As Parks Cadman says, "There is nothing new in their attitude any more than in Modernism's intellectual antagonism to believing minds." It becomes increasingly difficult for some scholarly men to accept the biblical Christ, His true earthly mission, and significance of the cross. "Thou hast hid these things from the wise and prudent and revealed them unto babes." And these latter are "stewards over the mysteries (secrets) of God." The professors would also dispense with Bible warnings and inducements to salvation: to quote again: "The Past relied on prospect of heaven or threat of hell to induce to godliness, but the old types of heaven and hell have faded: Other world rewards and punishments have lost reality to on-coming generations." True, many believe not. It is also true that human conceptions of biblical sayings change, but the facts of reality are none the less real. Men carry in their breast results of unrepented sin, while the Redeemed already experience foretastes of heavenly rewards. Those who discredit God's Word do not improve over those who follow plain Bible teaching; the opposite is true. Modern criticism harms not the mature Christian. But we protest for children and youth. Yet protest is not enough. And since they are not under the Gospel preached, we turn to the church school, stronghold of the Gospel taught. But with due credit to church school, "Religious Education" has its weakness; it permits youth to drift out, strangely and decidedly averse to casting their lot with the church that nourished them, becoming easy prey to the prevalent false teaching.

What is wrong? Simply that religious education without response is not education. Repetition of verse and pretty story become like platitudes, which result in no vital soul-awakening, and can no more assume an abiding spiritual future than can culture be had by "sleeping in a library." Like temperance folk who would reform drunkards by substituting buttermilk, but found the saloon was not to be driven out by a cow. Church school enlightens, but light without heart-response fails to fortify youth against insidious teaching of "science falsely so called." Only dynamic, soul-reaching Scripture insures youth graduating into the kingdom, and not out of it, else they choose the way of least resistance, and church school becomes only a memory. If we love the children, safeguard them against Bible criticism. Let Christ be central in song and teaching. Insist on response to the Gospel taught.

T. Richardson Gray.

Edgewood, Iowa.

A MODEL WALK

Genesis 5:24

(The writer of this paper is Miss Anna H. Quiring of Mountain Lake, Minn. Miss Quiring is a member of the General Conference and an accepted candidate for work in the Congo Inland Mission, a cooperative Mennonite mission work in the Belgian Congo.)

"And Enoch walked with God: and he was not; for God took him." The model walk is one with God as you have noticed from the text. Our whole life is referred to as a walk, which includes our words, thoughts, and deeds, yes our whole being, what we do and what we don't do; what we say and what is left unsaid, it all belongs to our walk. Our walk is far more important than we often realize, or surely our walk would be a bit more and perhaps a good deal more careful.

May we point out a few facts, concerning the model walk, as we find them in the Scriptures? We find first of all that the walk with God is a walk of faith. Thomas, one of the disciples, was one day reminded of this fact by the Lord Jesus saying, "Blessed are they that have not seen, and yet have believed." Peter in his letter writes: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." Some one may harbor the question: What is a walk of faith? To such I should like to pass on the answer of Geo. Mueller to this very question: "Faith is the eye by which we look to Jesus. A dim-sighted eye is still an eye; a weeping eye is still an eye. Faith is the hand with which we lay hold of Jesus. trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed. Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe, when we are without the smallest portion of comfort; for our faith is founded not upon feelings, but upon the promises of God. Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly nevertheless comes." "Let us draw near with a true heart in full assurance of faith." Heb. 10: 22.

2. The walk with God is also a walk of separation. When the Corinthian church got en-

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tangled with worldly affairs, false teachers, idol worshippers, Paul sends forth this call: "Wherefore come out from among them and be separate, saith the Lord," II Cor. 6:17. Separation in Scripture, is twofold—a separation "from" whatever is contrary to the mind of God, and a separation "unto" God himself. We come in contact with the evil of this world, but as Christians we have no right to be conformed to the things of the world.

3. Again the model walk is a walk of fellowship. The purpose of God for commanding Israel to set up a Tabernacle in the wilderness was His desire to dwell among them. God has through all ages manifested His desire of fellowship with His creatures. As soon as the complete separation takes place, the intimate fellowship between God and man follows. In Lev. 26:12, "And I will walk among you, and will be your God, and ye shall be my people." God has kept His promise to Israel, but Israel failed God and thus broke the blessed fellowship between God and them.

4. Furthermore, a model walk is a walk of spiritual progress. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The Apostle Paul often speaks of grace in connection with Christian growth. As saved, we are not under law, but under grace. Having by grace brought the believer into the highest conceivable position, God ceaselessly works through grace, to impart to, and perfect in him, corresponding graces. Isn't it true when we look back we must say, "Out of His fullness we have received grace for grace." And when we look ahead we say our one great need is: grace and more grace. What a blessing to have such a limitless source of grace from which we may at any time draw!

5. Going back to the text in Gen. 5:24, "Enoch walked with God; and he was not; for God took him." Enoch found such joy and blessing in his walk of faith, separation, fellowship, and spiritual progress that he possibly never thought of a reward, nevertheless, after three hundred years and some more of this walk of life, "Enoch was not; for God took him." In a moment he was lifted away from this earth into the very presence of God. Did his walk with God pay? It most certainly did. We all covet such an end or such a commencement of life.

6. A walk with God is a safe walk. You recall how the Psalmist pictures this walk in Psalm 34:7, "The angel of the Lord campeth round about them that fear him and delivereth them." And again in Psalm 91:4, "He shall cover thee with his feathers and under his wings shalt thou trust: His truth shall be thy shield and buckler." Paul refers to this safe walk in Rom. 8:28, "For we know that all things work together for good to them that love God, to them who are the called according to his purpose."

7. The walk with God is a safe walk and also a pleasant walk. King Solomon in writing about wisdom's ways and values makes this statement: "Her ways are ways of pleasantness, and all her paths are peace." When we go back a few steps to where we spoke of our growth in grace and in the knowledge of our Lord, we can readily see how this statement of Solomon compares with our model walk as one of pleasantness and peace. And it could not be otherwise with such companionship.

8. Finally, the walk with God is a profitable walk. We need not look only for the reward at the end of our life, but all through our life's walk countless blessings are ours. In Rev. 3:4, the Lord has a commendation to the church of Sardis which brings out the thought of the profitable walk. These are the words: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." And listen to the following words, "He that overcometh, the same shall be clothed in white raiment." The few whose names were on record

had lived a life of victory. They had carried the cross and shall wear the crown.

Now for a brief summary may we look at our walk in the light of the model walk set forth in Scripture. Are we walking with God a walk of unwavering faith, of blessed fellowship, of complete separation, of continual progress, then only can we be sure that it is a safe, a pleasant, a profitable walk which will be rewarded by our Great Rewarder, the Lord Jesus Christ Himself.

D. L. Moody once said: "Nowadays we talk cream and live skimmed milk." He uses some even stronger contrasts between our talk and walk. How sad, but how true! May God grant us grace to remember that we have a high calling, that of representing Christ upon earth. Therefore the solemn warning by Paul: "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love."

"Enoch walked with God; and he was not; for God took him."

WONDERFUL ARE THE WAYS OF THE LORD

Rev. F. J. Enns

Yesterday Njinda Mose died. His life was a blessing to many, and we hope his death will bring others to a decision for Christ. It was in 1927 that we first came in contact with him. We made our first itinerary through the villages and stopped at one larger village for the night. This young man with two others of a nearby village heard of it and came to greet us. They said that they wanted to come to the mission. They did come. One went back again, another is now a zealous witness for his Lord as teacher and evangelist, and the third was the one we buried today.

These last two were consecrated workers for the Lord: the first zealous and quick tempered whose temper sometimes brings him embarrassment, the latter meek and humble, usually happy and thankful, a friend of young and old alike. Teaching, witnessing, manual labor — he did it all willingly and looked upon all work as assigned by God. For personal work God had given him special talents. Today at the grave stood a gray-haired man, a true friend to whom he had often spoken about his soul's salvation. May his death be the means of bringing that old man to the feet of the cross. Not long ago I called Njinda Mose and asked him about his neighbor who seemed to go wrong paths. He told me that he was avoided by the neighbor in question since he started strange paths, because he knew Njinda would reprove him. O, would that all professing Christians be such "salt of the earth"!

At such a funeral the difference between Christianity and heathenism is more visible than usual. Light and darkness battle with each other. Many relatives are still in darkness, while other are Christians. The difference is between hope and despair. The song of victory of the Christian and the wailing of despair of the other alternately fill the air. One quietly waits on the Lord, the other must be held so he does not throw himself into the grave. Do we truly realize what it means to be "without God in the world"? Would that we meditate on that question till nothing be too precious to give for the saving of the lost, be it talents, money, self, or children—till we be not ashamed to approach another relative to his soul's salvation.

Wonderful are the ways of the Lord. The seed of the Word of God had been sown in the heart of this Njinda and his friends before we came to the field. Their small Batshoke village had formerly been near a Bampende village, where our station has a teacher. They had come to that school. Later the teacher had sent boys there to instruct them. From such beginnings we have a small group of Batshoke Christians here. Finding the seed sprout at places least expected, I can better understand Paul's admonition to Timothy, when he says, "Preach the word: be urgent in season, out of season," and hath not God said, "It shall not return unto me void"?

Charlesville, Congo Belge, July 22, 1934.

HAS MENNONITISM A CONTRIBUTION FOR OUR DAY?

Harold S. Bender

Two hundred and fifty years ago, the first group of permanent Mennonite settlers in America, newly come from Northwest Germany, were struggling under many privations through a cold, hard winter in their newly established village of Germantown, located in the primeval wilderness a few miles north of the two-year city of Philadelphia. It was bitter winter for the poverty-stricken weavers from Crefeld, so poor that a pitying traveler who had had a sight of their misery, suggested the name of the village be changed to "Armentown" — village of the poor. But the privations were borne with fortitude. They were borne with fortitude because the Mennonite weavers cherished a faith more precious to them than material prosperity, hence a faith well worth suffering. They had found on the shores of the New World, under the peace-loving government of William Penn, what the German and Swiss Mennonites had been seeking through one hundred and fifty years of suffering; complete freedom and liberty of conscience. No transient physical privations were too great to pay as the price for this freedom.

In the century following the settlement of Germantown in 1683, at least five thousand Mennonites traveled the trail across the sea to the land of liberty and peace, to "Penns Woods." Their descendants today who have kept the faith of their fathers number probably 60,000. In addition other and larger groups of Mennonites from various regions of Europe, such as Switzerland, Alsace, East Prussia have since found their way to America. The descendants of these later groups who have kept their faith must number another 140,000. All told the Mennonite clan living on the North American continent must number around 200,000 souls.

Goshen College has been a vital part of the educational and religious program of this group for forty years. During these years the great majority of its students have naturally been Mennonites, and are so today. In this anniversary year it is therefore fitting that space is given in the student publication for a few moments of reflection on the contribution which the Mennonites of America have to make to this age and this land, a land which has been their fatherland for two hundred and fifty years, and an age which is sorely in need. If the Mennonites of America have a contribution to make, Goshen College must be in the forefront of those who are striving to make this contribution the most generous and the most effective possible. In my humble judgement, there is such a contribution and it is genuinely worth while. It is a contribution of the spirit, of the sort that America needs sorely today.

The spiritual contribution of Mennonitism is, in the first place, the spirit of faithful and complete application of the principles of Jesus Christ, the Christ of the Gospels and Epistles, to the individual and collective life of our day. Such an application has not yet been thoroughly made. The world has yet to see what a truly Christian man and a truly Christian society can be. Let it be one of the greatest challenges of the age to Mennonite youth to follow the Christ at any cost to seek the school of life which is absolutely Christian for themselves and their fellows.

A second element in the spiritual contribution of Mennonitism, is the spirit of love. By this I mean not a superficial sentimentality, but a love that moves the wills of good men to create the good for all and considers no sacrifice too great to attain this goal. It is a love which never stoops to the use of force to attain even the best of ends because it knows that force in the long run always destroys more than it creates. Our age with all its oppression, its injustice, its greed and its selfishness, needs desperately the power which a Christlike love can provide.

In the third place and finally, the spiritual contribution of Mennonitism is the spirit of the supremacy of the spiritual over the material. It is the spirit which cherishes spiritual values as worth far more than any material good, however useful and comfortable such good may be. It is the spirit which makes the pursuit of these spiritual values the primary task, duty, and desire of life, the end toward which all secondary things but serve as means. For this reason it introduces and produces as a major characteristic of life the spirit of simplicity, of sincerity, of other-worldliness, of devotion to God and His Kingdom and righteousness, first.

It would be foolish, of course, to profess that all Mennonites as individuals have been possessed by the spirit described above, just as foolish as it would be to assume that none but Mennonites have been its advocates. Nor do I wish to suggest that the meaning of Mennonitism is exhausted in the analysis just given. Yet, is it not true that the true distinctive genius of Mennonitism through the ages is to be found in this spirit? And is this spirit not just what a struggling and weary race needs for the hour?

If the spiritual contribution which Mennonitism has to give is needed in our day, then there is no more serious word which can be spoken to this generation of Mennonites, and to the students of Goshen College, than the summons to give the best of life and strength to make this contribution richly adequate and effective. And that is my word to the students of Goshen College in this anniversary year: make the values in your spiritual heritage available in effective service to our generation.

—Goshen College Record.

PROVIDING MISSIONARY IMPRESSION AND EXPRESSION IN THE SUNDAY SCHOOL

By Mrs. Norman Bauman

(This paper was read at the Ohio State Sunday School Conference.)

"And he goeth up into a mountain, and calleth unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." (Mark 3:13-15.)

These verses contain two of the most precious words in the entire Bible—only seven letters, but they spell two words which mean real joy—they are these: "With Him." With expresses association—a oneness. So "with Him" is ultimate well-being. "With Him" who came directly from the presence of God to reveal God, yes, who was God Himself—the only perfect man this world has ever known. "With Him" who is a real friend, who understands as no other can understand, a friend to all, even to His enemies. With the greatest Physician this world has ever known—no case was ever too hard for Him to heal, none too lowly for His notice. He never turned any away nor refused to help. With the Master Teacher in the most efficient training school ever established anywhere. True, one pupil failed, but when we think of the success of the other eleven we must agree that the methods Jesus used must be worth a careful study.

We are not told that association with Jesus meant a training school. Mark says, He "calleth" and He "ordained" twelve that they should be "with Him." They were "with Him" on the mountainside—when He taught as one having authority and not as the scribes. And the people said, "Never man spake like this man." The Twelve were with Him when He went about all their cities and villages teaching in their synagogues, preaching the Gospel of the kingdom and healing every sickness and every disease among the people. They were with Him when He fed thousands. They knew His close fellowship with His Father—when He spent all night in prayer, when He arose a great while before day and departed into a desert place to pray." They heard Him talk to the Father, and heard the Father talk to Him. They were with Him when the multitudes followed Him—when the people determined to take Him by force and make Him king. Three were with Him on the mountain top when He talked with Moses and Elias. And they were with Him when He said, "The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay his head." They were with Him and He said to them, "Will ye also go away"? They heard Him say, "The Son of Man must suffer many things and be rejected of the elders, and of the chief priests, and the scribes, and be killed." They were with Him when these things came to pass through one of their own number. They saw Him killed, put in the tomb — later they saw the empty tomb and the Risen Christ. He ascended to the Father from their very midst, and they went back to Jerusalem to wait for the promised Comforter.

But before Jesus left them, as they traveled up and down the country together, they too saw those multitudes which moved Jesus to compassion, and they heard Him say, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Jesus sent them out to teach and to work as they had seen Him work. When they returned from their tour elated over their success, He was ready to discuss the work with them. He said, "Other sheep I have, which are not of this fold: them also I must bring." His last message to them was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world."

Ten days later, after the coming of the Holy Ghost and the preaching of one sermon three thousand were converted. Then we see the eleven going about teaching and preaching and healing—doing the same kind of work Jesus had done—yes, living the very life Jesus had lived, so that it is written, "They took knowledge of them that they had been with Jesus." It was as though Jesus had multiplied Himself many times and these men went about impelled by the same Spirit to live their lives for others as Jesus had lived. Jesus taught His disciples by words, but the quiet living of His life, His personality, had a much greater influence over them than His teaching. He literally lived His life into them, so that it was not the disciples working, but Jesus living and working in them.

This, then, is where we must begin if we wish to prepare others to send out. When Mary Slessor was at home on furlough and was asked to give addresses, instead of telling about her work in Africa she often took a text from the Bible and spoke on that . Her biographer gives the following reason: "She knew that the presentation of startling facts and figures alone would never rouse to action: these might touch the conscience for a moment, but the only thing that would awaken interest and keep it active and militant would be a revival of love for Christ in the hearts of the people. There would be no need then to make appeals." Paul gives this same thought in II Cor. 5:14 in these words, "The love of Christ constraineth us."

Jesus is the Author of the missionary enterprise. He is the Message and no one can go out and give that message unless he first has it in his own life. So if we would prepare messengers we must first make Christ a living reality in the lives of our pupils. We want them to know the life of Christ, how He lived and taught and worked—that He is the Son of God, the Savior of the world, but more than that, they must know Him as a personal Savior. They must know Him not only as the friend of all mankind, but as a personal friend — one who stays close by every day, every hour, every moment—who understands and knows all about us —who directs and keeps all our ways.

Jesus is more precious than life itself, yes, He who is life in us. These who know truly can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Only those who have this life can understand that those who do not have it are really in need, and for such to see this need, means to respond.

Jesus presented this need at first-hand. As He and the twelve traveled about they saw the people scattered as sheep without a shepherd—thy saw how eager the common people were to hear Jesus and be healed by Him. He pointed out to them the Samaritan crowd as a harvest ready to be gathered. So when we show our pupils the need by personal observation it is of course the most effective way. This is not always possible, so we must find other ways to present the conditions under which others live.

There are a number of ways by which this may be done. We are glad for our missionaries who have had personal experience with other peoples. When our pupils hear their stories first hand it adds to their interest. There are hundreds of good missionary books which we may place in our Sunday School libraries, and so gain people's interest. In some schools we find a definite time set aside in which missionary information is given—at some places this is five minutes each Sunday. Another plan is to have a missionary Sunday each month—perhaps on the day the monthly offering is taken. On that day the time devoted for the opening or review, or both, is taken for passing along missionary inspiration. This may be done by a missionary superintendent, by the regular superintendent, or by some one appointed by him. The Bible is full of the missionary message, and a teacher who is full of the missionary spirit will be passing along continually missionary inspiration. The missionary spirit is infectious — it bubbles over. We have found the Junior meetings a place where missionary work can be made a definite study.

I am glad for the second part of this subject —providing missionary expression. We cannot have expression until we first have impression. But impression without expression is not good either, in fact, it is positively harmful. Every impulse tends to express itself in action: where action is blocked the impulse dies and it may better never have been given. If we wish to have a missionary spirit grow in our Sunday School we must provide a way by which the impulse to service may be expressed when it is given.

There are many ways in which this may be done, and what is practical in one Sunday School may not be in another. This expression need not be elaborate—it may be simply some definite part in the Sunday School service—leading a song, reading a Scripture lesson, leading in prayer—even the children will respond and appreciate the opportunity for such service. The older classes might be able to provide some equipment which will make the work of the other department more efficient. The sick always appreciate a remembrance. A shut-in's time will be made less lonely by some songs. The Junior meetings and the Young People's Meeting give opportunity for expression. Branch Sunday Schools benefit not only the home school but help those who otherwise might not have Gospel privileges.

The Quarter Fund and the Savings Boxes are splendid avenues for service. They give every child a definite part in the mission activities of the church and afford an opportunity for real missionary training. But if we only hand out the boxes and quarters in the spring and collect them on the third Sunday in November we are missing our greatest opportunity. Our missionaries need all the money we can send to them—certainly. They are going to need all the money we can send for many more years, and they will need men and women to help them on the field.

Our greatest opportunity with the savings boxes and quarters for our children is not simply to see how much money we can raise, but how much missionary spirit we can implant that will continue to grow and bear still more fruit later on. If we hope to have a missionary church five or ten years from now, if we want to carry on our present work successfully, we must instill a missionary spirit into our children. We want them to feel that by investing the quarters and giving of their savings, they are linking themselves up with the most worth while work that any one can do. We like to remind them occasionally that this is a very definite way in which they may be "laborers together with God."

Their work is just as much a work for God as is the work of the missionaries. Our missionaries work in India and South America; we work here; but God gives the strength, the blessing, the increase and works with all of us—thus we all work together with God. But there are some children who are too small to invest quarters or to understand about the savings boxes. These, too, need to be given an opportunity to do something. Just a little service to some one else in the family or to another child in the Sunday School may mean just as much to the tiny tot as the doing of a more difficult task may mean to an older person. Each one needs an opportunity to express the impulse to serve, no matter how insignificant the service may look to be. Sometimes we hear the idea expressed that we need to give our children all the missionary information and teaching possible. Then when they grow up we will have a missionary church—get them to bottle up a lot of inspiration and zeal, then when they grow older they will be ready to go to work and we will have a strong missionary church. But it does not work that way! If you start a fire and always keep piling on more fuel without giving any chance for the fire to really burn, you will soon have no fire at all. That is just the way it works when we try to make missionaries by impression only. So, by all means, let us provide both impression and the expression.

In all our work and with all of our methods, let us not forget to begin where Jesus began—let us make sure that our pupils become personally acquainted with Jesus; that His love completely fills their hearts; then His Spirit will impel them forth to service.

In conclusion, if you will allow me to change the tense in the quotation which I have already given from the Life of Mary Slessor, I wish you would remember it like this: "The presentation of startling facts and figures alone will never rouse to action; these may touch the conscience for a moment, but the only thing that will awaken interest and keep it active and militant is a revival of love for Christ in the hearts of the people. There will be no need then to make appeals." —Christian Monitor.

CORRESPONDENCE

Comins Church, Comins, Michigan. The annual church business meeting and election of officers was held July 1, with an all-day service, having a basket dinner on the church grounds at noon.

Missionary Sunday was observed July 1. The topic of the sermon was "Prayer and Missions." Our African field was a special subject of prayer for that day. A number of new members for the Congo Inland Mission Prayer Band were received.

July 15th, five young people confessed their faith in Jesus Christ as their personal Savior and were received into the church. Four of the five were baptized. The church then partook of the Holy Communion.

A concert was given at the church, July 24. Chorus singing, quartets, and duets made up this program.

Mr. Levi King of Indiana conducted the chorus. A full house enjoyed the program.

The annual S. S. meeting was held and new teachers and officers were elected for the coming year. Plans were also made for a monthly C. S. Workers' Meeting for the improvement of our school.

At the young married people's monthly meeting, held July 25, at the home of E. L. Shantz of Fairview, a name was decided for the class, a motto, and a song: "Home Builders," "More Christianity in the Home," "Love at Home," the name of the song.

Boynton Mennonite Church, Hopedale, Ill. The members of the Christian Endeavor Society enjoyed a pound social at the Jacob Litwiller home, Wednesday evening, September 5.

Mr. and Mrs. Jacob Brenneman and daughter, Lila Mae, visited a week in St. Louis, Mo.

The Ladies Aid Society held the monthly meeting at the home of Mrs. George Jeckel, and canned fruit for the Mennonite Hospital at Bloomington, Ill.

Rev. and Mrs. Hostetler and sons, Junior and David, returned home Friday, August 31, from an enjoyable vacation spent at Wenona Lake. They attended the Bible conference which was held at that place.

During the absence of Rev. Hostetler, August 19, the church services were in charge of Earl Guth, Joe Wind, and Robert Strubhar of Washington. No services were held Sunday, August 26, and many attended the conference at Danvers.

Misses Hilda Iutzi and Mildred Brenneman have returned from Bluffton, Ohio, where they visited relatives and friends.

Miss Elisa Holly of Trenton, Ohio, Peter Holly and Walter Bender of Hamilton, Ohio, visited relatives in this vicinity the past month.

Pleasant View Mennonite Church at Aurora, Nebraska. Miss Grace Springer returned to Los Angeles Monday, August 20, after spending a week with relatives and friends at Aurora and Giltner.

The Christian Endeavor Society enjoyed an outdoor party at the home of Mr. and Mrs. Gilbert Oswald, Monday evening, August 13.

A large number of relatives gathered at Streeters Park Sunday, August 26, for a family reunion picnic in honor of Chris Rediger's eighty-fifth birthday. Among those enjoying the basket dinner were Mr. and Mrs. Chris Stauffer and family, Mr. and Mrs. Harry Stauffer, Mr. and Mrs. Dave Bender and family, and Miss Norma Birkey, all of Milford, Mr. and Mrs. Ben Kremer and family, Mr. and Mrs. Ezra Kremer, Mr. and Mrs. Joe Rediger and family, Mr. and Mrs. Orville Arnett and daughter, Mr. and Mrs. John Rediger and daughter, and the guest of honor, Chris Rediger.

Mr. and Mrs. Ed Springer and daughters spent two weeks visiting relatives and friends near Princeton, Illinois.

Rev. Rediger, for many years pastor of Pleasant View Mennonite church, was honored at the morning service on Sunday, August 26, with a special program, after which he was presented with flowers.

Mary Freyenberger, who has been staying with Grandma and Grandpa Oswald, returned to her home in Wayland, Iowa.

At the present writing Grandma Oswald is feeling better again and is slowly gaining strength.

Mr. and Mrs. Emil Short and three daughters, and Mrs. Noah Rupp of Archbold, Ohio, visited at the home of Mr. and Mrs. Aaron Oswald. The three ladies are sisters.

The Ladies Aid met Thursday, September 6, at the home of Mrs. Joe Oswald.

First Mennonite Church, Allentown, Pa., August 18, 1934. Greetings to the dear Readers of the Mennonite and Christian Evangel! On the evening of June 12, a pleasant surprise celebration was enjoyed by the congregation and friends.

The occasion was the tenth wedding anniversary of Rev. and Mrs. Howard Nyer and Drs. Harvey and Ella Bauman. The Ladies Aid Society conceived the idea of a surprise for both couples as their anniversaries fell upon the same date. It proved to be a happy service and celebration.

The church was beautifully decorated with flowers. It was amusing and a pleasure to watch the faces of the pastor, this time sitting with the rest of us, and of the Drs. Bauman; faces, that in swift fashion expressed curiosity, inquiry, suspicion, and finally, as the program went on it settled into a sort of fearful fascination. Might it not be likened somewhat unto that first event which we were celebrating?

The president of the Ladies Aid Society, Mrs. Llewelyn Shulley, acted as chairlady. Mrs. Clayton Rosenberger recited "That Old Sweetheart of Mine." Our good old friend, Rev. Daniel Unruh, was introduced to break the ice (the news of the occasion) and did so in his usual pleasant and interesting manner with suitable humor for the occasion, winding up his address in a vein of seriousness by emphasizing the sacredness of marriage, loyalty to Evangelical Truth, to the Lord Jesus Christ, and to the Word of God. Thanks, Bro. Unruh, we enjoyed that! Oh, how needed an emphasis!

Our dear pastor replied with remarks, as did Dr. Bauman, rather sheepishly at first, but both warmed up to their subject. What else could they do, for were their wives not with them? Mrs. Bauman also replied with remarks. After the program everyone was invited to the social room of the church for lunch. A very enjoyable time was had by all present.

The Fourth Annual Daily Vacation Bible School of our church was again conducted for three weeks, from July 16 to August 3. The average attendance of the school was seventy-one. Fifty-four were present every day.

The Beginners Department, in charge of Miss Anna Backensto, memorized the 100th Psalm; they were taught how to play together unselfishly and how to share with other children; they made little prayer books, entitled "Gifts of the Heavenly Father"; they made a scrap book entitled "The Story of Jesus," for missions, to be given to the Drs. Bauman. They made a blotter for their fathers, and fans for their mothers.

The Primary Department, in charge of Mrs. Jacob Solt and Misses Viola Moyer and Rachel Rosenberger, memorized a poem on the goodness of God. They memorized a memory verse for each day of the school period and three songs, "Smile Song," "Under His Care," and "That Wonderful Name." The main work in this department was a "Through the Bible" Study Course for the Primary Department as prepared by Rev. Roper of the Scofield Memorial Church in Dallas, Texas. This book contained thirteen lessons and the children liked it very much.

The Junior Department was in charge of Miss Doris Kummery and the Pastor. The principal course in this departmnet was similar to the above mentioned course, but was for Juniors. The Juniors also memorized Psalms 1, 46, and 121, and the following songs and choruses: One verse of "Draw Thou my soul, O Christ," two verses of "Trust and Obey," entire hymn "Fairest Lord Jesus," entire hymn "Hallelujah, what a Savior," and the following choruses, "All that I want is in Jesus," "Jesus, O how sweet the Name," and "Be like Jesus, this my song."

West Zion Church, Moundridge, Kansas. With the Scripture passage, "Hitherto hath the Lord helped us" (I Sam. 7:12), the Mission Workers Society of the West Zion church, Moundridge, Kansas, celebrated the twenty-fifth anniversary of the organization, on August 16.

The church was beautifully decorated for the occasion in green and silver, a rustic bridge on the rostrum portraying the span of years in which the society has been active. Mrs. O. C. Rupp, the president, led the meeting, an organ prelude was played by Mrs. B. M. Dirks, and Bro. Jacob Isaac led in the opening prayer, which was followed by a ladies' octette, singing "The Ninety and Nine." Rev. P. K. Regier gave a splendid talk on the thought, "What gets your attention, gets you!" He also congratulated the society on its twenty-five years of mission work. Two letters from India brought anniversary greetings from Dr. P. A. Penner, Champa, and Dr. Caroline Banwar Theodore, who was our special concern for many years. A vocal duet, "Calvary," was sung by Weldon and Edward Rupp and was especially dedicated to their mother, who was the first president of the society. Sister Hillegonda of Bethel Hospital wrote an anniversary poem, which was much appreciated, the poem was read by Sister Marie (Lohrentz).

Mrs. J. M. Suderman, a former member, gave an inspiring talk on "Prayer and Missions." We were pleased also to have Miss Agnetha Fast with us. Miss Fast is home on her second furlough, and spoke on women's work in our China stations.

The men's chorus sang, "God of Abraham Praise," after which Rev. J. J. Plenert, a former pastor, brought an inspiring message. Mrs. Herman Janzen spoke on: "The Why of our mission society." The offertory was played by Mrs. Herman Ewy, followed by the closing prayer, and "Blest be the tie that binds."

Following the program, refreshments were served on the church lawn.

Former members (from out of town) present were: Mrs. J. P. Boehr, Mrs. J. F. Moyer, and Sister Marie, all of Newton; Mrs. J. J. Plenert from Hutchinson, Mrs. J. M. Suderman from Buhler, Miss Margaret Richert from Goessel, and Miss Luella Kuhbiel from Cottonwood Falls.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

SUCCESS

I tried, myself, to bring to pass
That which I thought should be,
I felt the Lord would profit by
A little help from me.
And so I worried and despaired
And vainly labored on,
Until my fairest plans had crashed,
My choicest visions gone;
And then I knelt before my Lord,
Chastened, humbled, still,
Ready to let Him work through me,
Ready to do His will.
And there it was I found success,
For then alone my Lord could bless.

I tried to win a soul for Christ;
How earnestly I pleaded
That he had sinned and gone astray
And Christ was all he needed.
I begged him to forsake the world,
Repent and be forgiven —
I tried to coax him to the Lord,
To woo him into heaven.
And then I realized that Christ
Longed for him more than I,
That He alone could make one care,
Who cared enough to die.
Upon my knees I fought the fight
My friend was born again that night.

—Barbara E. Cornet.

AN ALL-CHURCH C. E. SOCIAL

In many church communities there is a real need for a greater sense of sympathy and understanding between the young people and the older generation. It is no real problem in Salem Church, Dalton, Ohio, but in order that a good spirit of fellowship might continue a unique social was planned and successfully carried through.

The Social Committee of the Christian Endeavor planned an evening All-Church Social. The older folks were cordially and earnestly invited to be present. A large number responded to the invitation. The evening was a bit cool, so a large bonfire was prepared, everybody sat around it enjoying its warmth, the children together with the older ones delighting in watching the sparks fly upward. The place chosen was the beautiful Kirchhofer's Grove near the church. An interesting program had been arranged, in which were presented some well-prepared musical numbers and some talks. There were representative messages by a daughter and a mother, a son and a father, and then many impromptu talks which were helpful and of great interest. Among those speaking and enjoying the event was the oldest member of the church. Following the program, the Y. P. Committee served the entire group with delicious sandwiches, steaming hot tea, roasting ears prepared over the bonfire, and watermelon. Everybody enjoyed the occasion. It was felt by all that this should be the first of a series of similar social events which should be held annually. The last number of the program was the singing of the hymn "Blest be the tie that binds." Other C. E. Societies may want to try the same kind of a social. It will prove helpful to your society and to your church.

AN EXPLANATION

The September 4 issue of the Mennonite and Christian Evangel arrived just as the copy of the September 18 issue went to press. It is with sincere regret that we noticed the appearance of the brief article, "The Evolutionist's 'Genesis.'" It was a mistake that this article appeared on these pages. It happens to be a clipping of another periodical, it is there meant to be a satire on the "wisdom of words" of some of those who try to supplant God and the Bible. We hasten to beg that none of our readers shall think this worldly wisdom to be the conviction of th editorial staff of the Y. P. Department. We maintain that it has always been merely a theory and is being rapidly exploded by all of the able scientists. We take our stand in these matters with the first four words of the Bible, "In the beginning God."

CHRISTIAN ENDEAVOR

September 30, 1934

Worth-while Aims for the Year Ahead

Philippians 3:13-14

Among C. E. Societies organized along strictly C. E. plans the year comes to a close with the above date. A new year of work begins with October. Whether we follow this plan or not, this does serve a good purpose at this time of the year. The summer months have passed, the winter months are just coming on, many of our young people will have left home, some officers and committees will need to be reorganized, so this will serve as a good time to make fresh plans for the work of the next eight or nine months. Not only in the fields of economics, education, and business, but also in the field of religion is there real value in planning, the results will in such cases be much more evident if the plans are carefully followed.

Rarely do young people turn aside from a task because it is too difficult, in fact they like to tackle challenging endeavors. Our Scripture text is very fitting and one which strongly appeals to energetic young people. We quote from the Weymouth Version:

"I do not say that I have already won the race or have already reached perfection. But I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me . . . But this one thing I do — forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal. I push on to secure the prize of God's heavenly call in Christ Jesus."

What more fitting task and challenge can be placed before us than that?

The program for this meeting should be planned several weeks in advance, and the topics assigned so that in this hour of meeting all of the plans can be placed before the group and the work actually be gotten under way with much enthusiasm. A good plan will be to ask the committee chairmen to carefully plan their work for the coming year and outline their plan of procedure. Some other topics will be discussed by those who are best fitted to do so. Frank D. Getty, director of Young People's Work for the Presbyterian Church, has given an able outline of aims for a Y. P. Society.

1. To challenge young people to allegiance to Jesus Christ and to the expression of personal Christian conviction and ideals.
2. To afford opportunities to consider together the problems of youth, to discover the Christian truths applying to these problems, and to practice with the helpful cooperation of fellow-members the Christian way of living.
3. To enable young people to participate in the preparation and conduct of worship services.
4. To develop leadership through training by doing, thus preparing for future service in larger responsibilities in the church and other fields.
5. To provide opportunities for young people to develop and express their own creative powers in program building.

Questions

1. Why is it necessary to plan for work in Christian endeavors?
2. Give a brief exposition on the Scripture text for today.
3. How can our society increase her membership and her attendance?
4. How can we increase our interest in the saving of souls for Christ?
5. Ways in which we may encourage the personal devotional life.
6. How should our society help to increase the loyalty to our church?
7. What outstanding project can our society undertake in order that we may do service for Christ?
8. What can our membership do in the way of stewardship and missionary endeavors?

October 7, 1934

(Commitment Meeting)

"This Is My Task" — John 17:19

Our Scripture Text is a part of Jesus' High Priestly Prayer — "For their sakes I sanctify myself, that they also might be sanctified through the truth." Here we have the primary reason for consecration, namely in Jesus Christ giving Himself even unto sanctification and crucifixion. He did all this for me and for you, what will we do for Him? Will we have the courage to forego some selfish desires and be willing to pour forth our lives in unselfish service?

A very able and helpful book on Christian Consecration is "Kept for the Master's Use," by Frances Ridley Havergal. It is based on the poem Consecration in which the poet speaks of the gifts which we should keep for the Master's use, namely: our lives, moments, hands, feet, voice, lips, wealth, intellect, wills, hearts, our love, and finally ourselves.

The first task of every sincere-minded Christian is to love his Lord and Master in full sincerity or in other terms, he must be born again, he must have experienced the spirit of God coming upon him. All human efforts, reform, and what not are of little avail until a man's heart is right with God. Any human activity which is intended to make for true progress must be cooperation with God.

The true child of God will be discouraged many times, for the Christian life is a fight for character, it is a growing life. God indeed can do very little with the man or the church or the nation which is well satisfied with itself. The dark hours of discouragement are often times the hours prior to new light. Christian character makes its best progress in those hours. How dark the shadows seem, and yet a shadow does not last so very long.

"We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it, 'tis God's gift."

The abundant Christian life should be perfectly balanced. In the first place, he must acknowledge the mind as a gift from God. He gave us humans something from our ears up which He did not give to any other creature, He meant that we should use it. All life should be carefully discerned, there is nothing in the Bible or in all the creeds of Christendom to which we are asked to put our mental powers to bed. On the other hand, let none of us think we are so worldly wise that if our puny minds cannot logically understand and explain everything, therefore the Divine powers are to that extent limited and think that what we cannot rationalize is foolishness. If I acknowledge Jesus Christ as my Lord and Master, one who can transform a sinful little me into a potential child of God, then no miracle is impossible.

In the second place, there is emotion and feeling in Christianity. The cross and its meaning must reach us in our emotional sector of life. Poor indeed is the soul who cannot shed a tear over a lost soul or because of his continued wrong doing. However, that does not mean that our emotions should run away with us, that does not justify uncivilized foolishness in the name of religion. Many ecstatic manifestations border on insanity. Emotions must be well balanced with sane ethics. By their fruits ye shall know them. This is the most observed test today. We know a woman "who got religion" (of the emotional type only) and will sit and read her Bible for hours at a time, but for three whole days she will not speak to any member of her family and mistreats, scolds, and whips her children for practically no reason whatsoever.

The third factor in the well-balanced Christian life is the will. When a man has been moved by his emotions, when he has felt the power of God from on high, and when the whole matter seems reasonable to his humble mind, then his whole life must come under the denomination of his will. When a man hates sin worse than he loves it, and gives God a chance, then into his life will come a power more than his own. There is nothing a man cannot do when he utilizes his whole willpower and when it is of such a nature that God can cooperate with him in the task.

Questions

1. Give some thoughts based on John 17:19.
2. What is meant by consecration?
3. What value or power in life do we need most to consecrate?
4. What are the limits of a life fully consecrated to God and His service?
5. Name some other duties and privileges which may be included in "My Task."

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

September 30, 1934

WHY We Need Both The Church and the Public School

II Tim. 2:15, 16; Prov. 8:1-6
(Rally Day)

"It is as necessary to learn how to live as it is to learn how to build houses, etc."

Pre-Prayer

Let Jesus meet your souls in united prayer.

Your Meeting — School Meeting

Arrange your chairs, if possible, in two rows, label one row "Schools," and the other row "Churches." The questions should be asked, first one row, then the other.

Questions

1 What is the real work of the church? of the school?
2. How does the school aid practical life? the church?
3. Name kinds of knowledge gained in schools; in churches.
4. Does the school teach you how to live? Does the church?
5. How does the school train your thinking powers? How does the church?
6. Does public school set all pupils on the same level? Does the church?
7. If a good education in public school means returns in dollar and cents, what does a good religious education mean?
8. Does being rich in material powers and things mean everything? Why? Why not?
9. How is education without Christianity like a bird with one wing?

(The teacher or leader will add to any questions or call for suggestions from volunteer pupils, as you see fit.)

Make the discussions interesting.

Can You Find Them?

Find Quickly and Read Reverently

James 1:27; II Cor. 6:14-18; Heb. 13: 17-25; Acts 7:22; Prov. 4:5; Prov 23:23; II Tim. 2: 15, 16; Prov. 8:1-6.

October 7, 1934

"The People Had A Mind To Work"

Neh. 4:1-6

(Consecration Meeting)

A united people can work wonders. Even a small church with members whose souls are afire can be a real power. Acts are more powerful than words.

Suggestive Service

Piano Prelude. (The pianist can put reverence into and create a worshipful attitude by being on hand at least fifteen minutes before the services and minister praises on the organ or piano which will pave the way for the service to follow.)

Pre-Prayer

Meet as President, Leader, and Prayer Meeting Chairman, and as many others as will, together for a season of prayer, praying for the C. E.'s all over the world and for the working out of God's program of salvation of precious souls "through Christ and the church," as the Christian Endeavor motto pledges.

Prelude.

Response. Read in unison Neh. 4:1-6.

Hymn: "To the Work," or "Toiling On."

Sentence Prayers of Praise and Adoration. and Petitions for the guidance of the Holy Spirit in the discussion tonight.

Remarks of introduction on the topic by the leader.

Discussions:

1. Why do most people work?
2. How can we increase interest in church work?
3. What can this society do to help the pastor?
4. What can young people do for the neighborhood in which they live?
5. Talk about the privilege we have in being workers together with God.
6. How is God's plan of salvation hindered by His workman?

Song: "Work for the Night Is Coming."

Consecration Service.

Special Musical Number: "Jesus Calls Us."

Leader: Since this is Roll Call night, let us consecrate ourselves anew to the work to which the Master has called us, whether in school, home, store, factory, or shop.

Secretary will call the roll and each will respond with a favorite verse of Scripture which they expect to take with them, particularly this new month.

Dismiss with a prayer of consecration and close with the C. E. Benediction.

Mindful Work for Intermediates

1. Try a clean-up campaign.
2. Help clear a lot for boys' baseball diamond or children's playground.
3. Trim a Christmas tree for a hospital.
4. Collect toys and dolls and fix them up for sick children.
5. Give entertainment at the Old Folks Home.
6. Visit and cheer the weary at Poor Farms.

7. Provide good magazines and books for firemen at fire stations.
8. Provide flowers for the church each Sunday.
9. Give your unselfish interest in taking old people to church services.
10. Assist with church publicity by handing out invitation cards, announcing the services of the church, leaflets, tracts, and keep scrap books on hand to give on visitation work with your pastor.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Illinois

The Junior Pledge — "I Will Read The Bible"

Lavina Burkhalter, Los Angeles, Calif.

Dear Juniors:

Did you read your Bible this morning? Did you mark it on your chart which is hanging by your bed or dresser? Did you learn a verse, making it the thought of your meditation for the day?

If you have not, do so before you close your eyes tonight. You will feel better. In the morning when you awake, ask God to give you a pure heart, an understanding mind and obedient will as you think upon the verses you have learned, and with joy you will read your chapter for the day. As you read, pray: "Open thou mine eyes that I may behold wondrous things out of thy law."

Do you know how the Bible came to us? It it interesting to know its growth and development as we have it today.

It is written by men, but God, by His Holy Spirit, gave them what they should write. It contains many interesting stories. As you read them you feel the thrill of a living book, which grew out of the needs, problems, defeats, and victories of living men and women. Men and women who sought to know God and His will, and to whom God made Himself known.

It tells us as no other book who God is, and Jesus Christ, that the Holy Spirit wants to live with us and show us things we could never find out for ourselves. It tells us that we are sinners and separated from God, and how we can come back to Him. It helps us to solve our problems. Read it over and over.

We ever want to show it the greatest respect and reverence. I love it because it offers salvation for all, for me, for you, if we believe it.

There are some people who believe and accept it as true, go to church and Sunday School, but very seldom if ever, read it for themself. They remind me of people going on a journey without a guide or may, and have to listen to the people along the way for directions. Such people are often misled, waste much time, and miss much of the joy in traveling. READ THE BIBLE FOR YOURSELF — for we, too, are on a journey, the journey to heaven.

There are some who read only certain parts of the Bible. They remind me of a spoiled child who eats only what he thinks is sweet and pushes away the things he thinks are bitter.

Take the Bible as it is. Read all of it, believe all of it. You may not understand all of it. Nor do you understand all the food elements you eat. You keep on eating just the same. Your food gives you physical strength. The Word of God gives you spiritual strength and life. We accept it by faith.

There are more Bibles sold each year than any other book. God's heroes read it through many times. Hudson Taylor, one of China's greatest missionaries, read it through forty times in forty years. A few years ago the School Bag Gospel League was formed. Hundreds of boys and girls gathered in groups and read the Bible together.

You form a Bible Reading League in your neighborhood and at your meetings tell what you have read, and a lesson learned. As you read, do as Samuel did, say "Speak, Lord, thy servant heareth."

654 E. 79 St., Los Angeles, Calif.

We are glad that Miss Burkhalter sent us a copy of a song that she uses in her Junior Society. It is to be sung to the tune of "Count Your Blessings."

Would you like to know how great God's love hath been?
Take the dear old Bible, read John 3:16;
And the best assurance if you want to know,
Just turn over leaf to John 5:24.

Chorus:
Read your Bible, read it every day!
Read your Bible, read it come what may;
Read your Bible, read it every day,
Never mind what any of the critics say.

It tells of joy unspeakable for all who take,
Just by simple faith first Peter 1 and 8;
It tells of perfect victory through the blood that
is given,
Look up Revelations 12 and verse 11.

It tells of many mansions there for you and me,
Read John 14th chapter, verses 2 and 3;
It tells of Jesus' coming for to take His own,
To the land of glory, never more to roam."

September 30, 1934

Topic.—Come On, Push! Our Plans for the Season

Phil. 3:13, 14

(Rally Meeting)

As I read the first three words of the topic, they remind me of many things. I fancy I see a group of boys and girls trying to get a loaded cart up a steep hill. It moves, but so slowly! Every few minutes they must stop to rest for the load is heavy. Then they see more boys and girls at the foot of the hill and call to them, "Come on, help push"! They come, and as all work together they move steadily and soon reach the top. Isn't that something like our Junior work? We love to work, but so much needs to be done that when only a few Juniors push the load seems heavy. There are meetings to plan, studying to do, sick folks to visit, missionaries to remember, new Juniors to win, and ever so many other things to think about. Jesus said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." Shall we who love Him say, "Let someone else," or shall we say like Isaiah, "Here am I, send me." Your work may not seem so great as Isaiah's, but it is just as important that we each do just what the Lord would have us to do.

Plans for the Meeting

If it seems wise, follow the suggestion that this be a Rally meeting. Invite all those of Junior age in your church as well as those in the community not connected with any church. Each Daily Reading suggests important work for the Junior society. Perhaps a member of the Senior society who received training in the Junior will speak. Definite plans should be made for work in the coming months. Juniors as a rule are eager to work if the superintendent will show the way.

Questions

1. Why will the Junior who loves Christ want to work for Him?
2. How may we find out what He would have us do?
3. Tell of some things your society may do for your own church.
4. For your community.
5. How may the Junior meetings be made more interesting?

Daily Readings

Personal work. John 1:40-42.
Memory work. Psa. 119:1.
Helping the poor. Gal. 2:10.
Doing good turns. Matt. 7:12.
Interesting meetings. Heb. 10:25.
Bible study. John 5:39.

October 7, 1934

Topic.—Being Like Christ In His Faithfulness

Luke 2:49

(Consecration Meeting)

Christ said in speaking of His Heavenly Father, "I do always those things that please Him." He was always faithful. God in His Word speaks of the faithfulness of a number of men. Get your Bibles and find the verses as we think of them. There are Moses, Num. 12:7; David, 1 Sam. 22:14; Timothy, 1 Cor. 4:17;; Abraham, Gal. 3:9; Paul, 1 Tim. 1:12, and many others. As you read of these men, think of their lives and just how they proved their faithfulness. Can God call us faithful? He is willing to help us and we do need to go to Him for help each day.

Questions

1. What is meant by faithfulness?
2. How did Christ prove His faithfulness?
3. Tell of others who were called faithful.
4. How may we prove faithful?
5. What is the reward of faithfulness?

Daily Readings

The faithful son. Heb. 3:1-3.
Faithful Moses. Num. 12:5-7.
Faithful in trial. James 1:12
Faithful Abraham. Gal. 3:9.
Faithful unto death. Rev. 7:9-17.
Reward of faithfulness. Luke 19:17.

THE SUNDAY SCHOOL LESSONS

September 23, 1934

Isaiah Counsels Rulers

Lesson Text.—Isa. 31:1-9

Golden Text.—"Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3.

The four prophets, Amos, Hosea, Micah, and Isaiah, were very different in temperament and in their methods of work. Amos and Micah were men of the desert who appeared at special times to bring a message of rebuke and judgement to their people. Isaiah and Hosea lived with the people and mingled in their activities. Isaiah belonged to the wealthy. He moved in the society of the court. He counseled with princes and rulers. He was no rough man of the hills like Elijah, or a rude herdsman like Amos of Tekoa. He had an assured social position which gave him access to the court of the king.

Isaiah became a prophet at a great national crisis. It was at the death of Uzziah. This ruler had been on the throne for fifty-two years and had served his country well. He had increased the material prosperity of his people; he had strengthened the fortifications of his capital city, Jerusalem. Now he was dead and who should assume his leadership? Isaiah saw this, but he also saw the majesty and holiness of the King Jehovah as he worshipped in the temple. Many a man has in the hour of stress and need seen the Lord. He carried this conviction and vision with him in his advice to the king. Israel was threatened by two strong nations, Assyria and Egypt. The king was debating whether he should ally himself with one or the other. Isaiah advised no alliance, but a return of the people to the obedience of the true God.

September 30, 1934

God in Hebrew History

Lesson Text.—Heb. 11:32-40

Golden Text.—"Thy kingdom is an everlasting kingdom." Ps. 145:13.

A review often in Sunday School results in a repeating of each lesson that has already been discussed. This need not be so. The purpose of a review is rather to select the outstanding truths of the twelve lessons as a whole. The last quarter we have been studying Judah and Israel from the time of the division of the kingdom at the death of Solomon in 937 B. C. to the downfall of Israel in 722 B. C. and the end of the reign of Uzziah.

In this period of history we have found a leadership religiously that was unique in Hebrew history as well as world history. No other nation has ever had a leadership that entirely compared with the prophets Amos, Hosea, Micah, and Isaiah.

These men were forth-tellers of God's eternal purpose for man and man's relation to God. They had a vision of God acquired through fellowship and communion with Him. Through this vision they saw themselves and felt keenly a responsibility. They saw the needs of their people and this constituted their call. Their message emphasized faith in an unseen holy God and the need of the Hebrews to be true to this God. The worship must not simply be a round of ceremonies, but it must be spiritual. This worship must be accompanied by right conduct. The prophets laid great stress on the ethical side of life.

Dear Loyal Temperance League boys and girls:

I am wondering how many of you have spoken to your playmates about coming into our around the world chain of L. T. L.'s. I am sure you are interested enough in your friends that you will want to ask them to.

Whenever you send me five names of those who want to get into this great chain, then I will send you five cards for them to sign. In that way you can help your friends, and they will help some other friends to abstain from such narcotic poisons as alcohol and tobacco. I wonder who will be the first to send me at least five? I wish all our L. T. L.'s would memorize this little verse, and never forget it:

My body is a temple, to God it does belong,
He bade me keep it for His use,
He wants it pure and strong.
The things that harm my body I must not use
at all.
Tobacco is one harmful thing, and so is alcohol.
Into my mouth they shall not go;
When tempted I will answer, "No"!
And every day I'll watch and pray:
Lord, keep me pure and strong alway!

Mrs. Jacob Sommer, Peoria, Ill.

JOTTINGS

Mr. and Mrs. Peter H. Wedel, of near Moundridge, Kansas, recently celebrated the fiftieth anniversary of their wedding. A reception was held in their honor in the Eden Mennonite church which was attended by about 150 relatives and friends. Mr. and Mrs. Wedel have been living in this community nearly all of their lives, being among some of the earliest settlers.

Although the community has been hard hit by several crop failures during the past few years and the drought of this year, Freeman College, Freeman, S. D., will continue its work this year as usual. The Board of Directors has decided that it is not dealing so much with dollars and cents as with young people who are to become useful men and women in the world. Rev. John C. Kaufman, who knows conditions well and whose father was one of the leading men in establishing the institution, will visit churches in better favored communities, soliciting financial assistance for the institution.

The attendance at the Bethel Retreat, held on the Bethel campus, exceeded that of other years. The young people who attended came from various Mennonite churches in Kansas and Nebraska. This show of increased interest was especially encouraging to the promoters of the Retreat.

Mr. Waldo Wedel, son of Professor P. J. Wedel, of Bethel College, now working toward the Ph. D. degree at the University of California, was one of a party of archaeologists investing remains of prehistoric people in Kansas. They uncovered many interesting evidences of a people of advanced culture who lived in large communities and erected substantial structures.

Miss Aganetha Fast, who recently returned from the mission field in China under the direction of the General Conference, arrived from Los Angeles at Newton, Kansas, some days ago. After visiting friends and relatives she departed for Mountain Lake, Minnesota, her home town.

The Foreign Mission Board of the General Conference reports its receipts for July to have been $6,574.86. To this amount is to be added gifts for orphans, teachers, ets., gifts for special accounts, gifts for salaries, gifts for sundries, interest, and rent. There was a balance in bank of $1,020.68. The total receipts, special gifts, and balance is $7,595.54. There were paid on orders and remitted direct to India $5,394.15. The balance in bank August 1, was $2,201.39. J. E. Regier, Newton, Kans., is treasurer of the Board and gifts and contributions should be sent to him.

Mrs. J. G. Regier, Treasurer of the Executive Committee of Mission Societies, reports the following for that organization for July: For the Foreign Mission General Treasury, $309.01; for Home Missions, $123.57; Miscellaneous, $359.50. Expenses of Executive Committee and "News and Notes," $49.20. Grand Total, $841.28.

The Middle District Conference met in Grace Church, Pandora, Ohio, August 23 to 26. The program of this meeting appeared in our previous number. Report of the meeting will appear later.

The Mennonite Retreat at Shipshewanna Lake was well attended. 21 young people from the Bluffton, Ohio, district attended. 13 are reported to have attended from Berne, Ind.

On September 12, the group of Mennonites who arrived in America from Asia and located in the vicinity of Beatrice fifty years ago propose to observe the anniversary with a festival of thanksgiving. Survivors of that party and their descendants are cordially invited to attend or if that is impossible, a communication from the old settlers will be welcomed and should be addressed to Rev. Franz Albrecht, R. D. 1, Beatrice, Nebraska.

On August 1, there was a gathering of Mennonites at Steinbach, Manitoba, held to celebrate the coming of the Russian Mennonites into Manitoba sixty years ago. Among those who attended were a number of the original party, some quite aged — eighty and ninety years. There was a morning and afternoon program in which many participated, some giving their experiences during that period. Among those present were several Canadian officials and four members of the Manitoba Legislature.

In Waterloo, Ontario, there was another gathering, this time in celebration of the arrival of the Russian Mennonite refugees in Canada ten years ago. Addresses were made at this gathering in German, English, and Russian. Music by various choruses was also an inspiring feature of the gathering. In many sections of the world Mennonites are accustomed to use two languages, but here Russian was also recognized as one of the tongues with which many are familiar. We venture that while not having a place on the program, there was as much Plattdeutsch heard as there was of the other tongues and if any descendants of the oldest Mennonite settlers in Canada were present there were also those to whom "Pennsylvania Dutch" was at least the language of the home. Five languages!

The Treasurer of the Emergency Relief Board of the General Conference, Rev. P. H Unruh, of Alexanderwohl, Kansas, reports the following gifts for June: For Russia, $57.60; for Harbin, $119.47; for the General Fund, $253.48. Total, $430.55. Paid out during the month, $700.17.

The anniversary of the Mennonite Home for the Aged at Frederick, Pa., will be held this year on September 8. This occasion has become one of the big features in the Eastern District Conference. The program always includes an address by a prominent speaker and special music. This institution is well equipped to care for those who stand in need of the services of such a home. It is splendidly located among the beautiful green hills of Montgomery County, on a well traveled road in one of the most healthful sections in the state.

The outing of the Saucon, Pa., church, Rev. Elwood Shelly, pastor, held in the church grove, was a successful affair. The Gospel Messengers of Bally and the Harmony Gospel Trio were features of the program. The occasion was one of home coming for former members of the Sunday School, members and friends. Saucon is one of the oldest Mennonite churches in Pennsylvania, going back to the early colonial days. The beautiful grove in which the meeting house stands makes it an ideal place for meditation and the enjoyment of the beauties of nature. No less an artist than Wallace Nutting has made this a subject for one of his pictures collected in the volume "Beautiful Pennsylvania."

The severe drought covering a greater part of our country brings to mind to some of the old timers who came to Dakota some fifty years ago similar conditions in the Russian Mennonite settlements that were experienced by the settlers there. An item from the Freeman Courier has to bear on this point: "Farmers are busy cutting and stack Russian thistles for feed for the winter. A few years ago very few young people knew that these thistles can be used for feed. The older people heard from their fathers that there was a time in Russia when thistles were fed to livestock in 1833. We heard this from a man who was a lad of seven years in 1833 and saw it done, and told the story frequently. The man is Jacob M. Wollmann's father. The other day we opened a book written in Russia close to 100 years ago and describing conditions there in 1833. It was a total crop failure, dust storms just like 1923, no feed, many cattle were starving, wind every day, etc. They had relief organizations just like now here, but not quite as sytematic. The feed for the livestock were the Russian thistles. Since the conditions now are just like that, we make mention of it."

MARRIAGE

Reeser-Rich.—Sunday, August 19, 1934, at 4 P. M., at the Eicher Mennonite Parsonage of Noble, Iowa, was solemnized the marriage of Miss Helen Rich, eldest daughter of Mr. and Mrs. John J. Rich, of near Crawfordsville, Iowa, to Mr. Murray Reeser, son of Mr. and Mrs. David Reeser, of near Congerville, Illinois. They were attended by Miss Esther Wenger, cousin of the bride, and Raymond Rich, the bride's brother. The bride's parents, Mr. and Mrs. Rich, her sister, Mildred, and Miss Josephine Stuard of Washington, Iowa, attended the ceremony. The single ring ceremony was read. Rev. A. A. Miller, pastor of the bride, officiated.

Mrs. Reeser is a graduate of the Olds High School, and has been at Bloomington, Ill., the past year taking nurses' training at the Mennonite Hospital. Mr. Reeser attended high school at Congerville, Ill., and is a graduate of the School of Auction at Kansas City, Mo. They will reside on a farm south of Bloomington, near Randolph, Ill., and will be at home to their friends after September first.

DEATHS

Augspurger.—Miss Ida Mae, born in Gibson City, Ill., April 2, 1904. In 1914 she moved with her family into this community, and at an early age she made one of the important decisions of her life, her choice of Christ as her Savior, uniting with the Mennonite Church of Trenton, Ohio.

Ida Mae graduated from the Middletown High School in 1924 with high honors, after which she attended Bluffton College for two years where she made deep and lasting friendships. In 1926 she entered the Miami Valley Hospital in Dayton to train for her life work, graduating in 1929. After graduation she nursed for some time in Dayton and later spent two years in service at the St. Luke's Hospital in Cleveland.

For the past two years Ida Mae suffered from ill health, but her sweet cheerfulness and her uncomplaining patience kept the fact from many of those who knew her, until very recently. The immediate cause of her death was due to an operation which was necessary for her to undergo at the Miami Valley Hospital, July 23rd. After a week of courageous fighting for life she answered her Master's call Sunday night, July 29, at 8:20 o'clock, leaving those who knew her to mourn the passing of a beautiful soul from their presence.

Although short, Ida Mae's life was rich and useful, because all of it was spent in service for her fellow men in a spirit of willing devotion and sweet self-sacrifice.

Rev. J. E. Amstutz spoke words of comfort at the service which was held at the Trenton Mennonite Church, which was filled with relatives and friends.

She is mourned by her beloved parents, Mr. and Mrs. Albert S. Augspurger, two sisters, Anne Augspurger and Mrs. Robert Teckemeyer, and one brother, Robert, all who feel their loss deeply.

DUTY

Duty is an old-fashioned word, but it is well to keep it in one's vocabulary. Some young people imagine that duty is something desperate, difficult, and unpleasant. Some think of it only as connected with going to church and missionary work. To some it means a great sacrifice that man is called on to make on one or two occasions in a life-time. To many it is a word bearing no pleasant impression. And many more do not think about it at all. Duty is not a thing for special occasion, nor does it require any great courage or sacrifice. To do one's duty is simply to do right, a daily and hourly responsibility. It is one's duty to be honest and kind, to be cheerful and make happiness, and to delight in every good and beautiful thing. "The reward of one duty is the power to fulfill another."

—Milwaukee Journal.

A real friend is one who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.—H. S.

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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, OCTOBER 2, 1934 No. 19

EDITORIAL

THE END OF A SUMMER

With the country coming through the longest and hardest period of drought in its history, with labor unrest spreading practically over our entire territory, with the prospect of increased distress during the coming winter, and with millions of troubled and discouraged people; it is hard to guess what will happen in the next months. Much has been said of the common sense of the American people being our best security against anarchy, but a hungry and disappointed people in deep distress is apt to exercise another kind of common sense which may be common, but not sensible. Our National Government goes happily on with experiment after experiment with the hope of stumbling upon something that will be a real help to the nation, but making little advance in getting the country out of the red. Yet with all this the sobering influence that should be felt makes little impression on many. Some still seem to think that the nation can drink itself back to prosperity. Others have acted on the theory that destroying the national resources will make us prosperous. The seashore resorts have had more visitors enter into their gayities than they have had for years. At Washington where they are multiplying positions and great numbers of public employees in ventures that will load down generations to come with the debts they are merrily continuing in absurd projects that mean nothing in the long run. Down there they are not much better than the Nero who fiddled while Rome was burning. It is about time that the words of the prophet sink deep into the national mind: "The harvest is ended, the summer is past, and I am not saved."

G.

TURNING CRIMINALS LOOSE

The other day in one of our large cities a policeman acting as a guard, was shot down in cold blood and his companion, carrying the deposits of his firm to bank, wounded nigh unto death by a gang of young ruffians bent on robbery. Stories such as these are so common in our day, they only make the inside pages of the newspapers. It happened that this particular gang of youthful murderers were soon captured and developed that each of them had a criminal record involving major crimes, but later escaped punishment altogether or partly so by paroles and suspended sentences. An offense against the law of the land may not require the severest punishment that can be imposed, and there is sometimes a chance that the offender will reform and become a useful member of society again, but when it comes to turning loose persons of notorious criminal tendencies without compelling them to suffer the full penalties imposed by the courts and without a careful consideration of the damage they may do to society, there remains much to be improved on the part of the courts and those into whose keeping criminals under punishment is placed. Turning loose dangerous criminals under suspended sentences or on parole may appear merciful and hopeful on the part of the state, but the practice has met with so much abuse that it is becoming a serious menace to the whole community. G.

SLEEPING IN CHURCH

There may be various ways by which the sleeper in church may be accounted for. A good old father, accustomed to hard daily toil, who sometimes lapsed into slumber while the pastor preached, explained that it was perfectly all right for him to do so since he was thoroughly satisfied with the preacher and his preaching. That surely should have been a comfort to the pastor, knowing that at least one of his congregation was contented. Said a minister of experience, "I am flattered to know that my sermons at least have a soothing effect, so many of my hearers slumber peacefully through them." Another dear old soul said that her husband's habit of sleeping in church was justified since the Scriptures distinctly state, "The Lord giveth his beloved rest."

Seriously speaking, however, there are physical conditions that tend to sleepiness in many churches that might be corrected. A building that has been closed for some days, especially during the hot months, should be thoroughly aired some hours before the service begins. In winter the room should be comfortable but not hot. After the building is filled with people care should be given to proper ventilation. Where oil or gas is used in lighting, the fixtures should be so located that they will not radiate heat upon the worshippers. It is a splendid thing to plan that the audience rise for singing during the service. A change of position often keeps the audience in a more responsive mood. Lights back of the pulpit are badly placed and interfere with the effectiveness of the meeting. When an audience is compelled to look directly into them for any length of time it is sure to tire the eyes and make one sleepy. The correction of conditions, such as we have noted, will surely be appreciated by all concerned. G.

A CALL FOR HELP

It is not easy for me to again appeal for help for our destitute people in Canada. But in view of the winter that will set in after a few months, and in view of the fact that in the southern part of Saskatchewan there have been crop failures for the last five and six years. I trust that our kind friends who have again and again helped us with our many immigrants, who came here penniless, will pardon me for again asking for help.

I certainly had hoped that after ten years of residence in Canada most of our immigrants would have become self-supporting. But it must be remembered that these people came into Canada at a time when the coming depression began to make itself felt. Crops in many cases were poor, prices for farm products were low, and unemployment almost from the beginning became more and more general.

We, who have a chance to observe our people in their everyday toil, must admire the courage of the majority who not only try to help themselves, but send large sums out of their earnings to their starving friends in Russia.

I am sure that with changing conditions our incoming people will not only help themselves, but they will prove a real help to all our endeavors along missionary or charitable lines. But owing to conditions over which we have no control, I hope our friends will bear with me for again appealing for help in the way of clothing or otherwise.

Trusting that this appeal will receive the same kind consideration as in previous years, I am,

Yours in the service of our suffering brethren, David Toews.

TO THE CHURCHES OF THE W. D. CONFERENCE

The Lord willing, the 43rd session of the Western District Conference will convene in the City Auditorium, Newton, Kansas, beginning October 24, at 9:30 A. M. This is in accordance with a former resolution that the Conference will be held in Newton in case no special invitation has been received.

P. H. Richert, President.
P. E. Frantz, Vice President.
P. K. Regier, Secretary.

THE MIDDLE DISTRICT CONFERENCE

The forty-sixth annual session of the Middle District Conference of the Mennonite Church convened at the Grace Mennonite Church, Pandora, Ohio, on Thursday evening, August 23, and continued in session until Sunday evening, August 26. Throughout the eleven sessions the weather was ideal for a good conference, cool and bracing. The attendance was good, although not as large as sometimes. There were one hundred and twenty-five registered delegates and visitors. In addition to these there were also a large number who remained only for a part of the sessions. The attendance from the local community was large throughout the entire period of the Conference.

At the Thursday evening session Rev. Wilmer S. Shelly, the retiring president of the conference, preached the annual conference sermon. He selected the conference theme for the subject of his sermon, "The Fullness of Christ." The sermon constituted a fitting keynote for the later sessions of the conference. The Grace church choir under the leadership of Hilda W. Amstutz, sang two choruses from "The Holy City," which were much appreciated.

The forenoon and afternoon sessions on Friday and Saturday were devoted to the hearing of instructive and inspiring addresses and the transaction of the conference business. These addresses were given by the two guest speakers of the conference, Rev. P. H. Unruh, the pastor of the Alexanderwohl Mennonite church, Goessel, Kansas, and Dr. A. C. Wieand, Professor of the Bethany Biblical Seminary, Chicago, Illinois. These messages were greatly appreciated and were a chief factor in the success of the Conference.

The business session consisted in the hearing of reports from the various boards and their activities, making plans to carry forward the work for the coming year and the election of officers, boards, and committees. Several items of business required lengthy consideration. Others passed in rapid review. At each session a worship period was conducted by the several pastors of the churches in the Middle District. There were also two special numbers of music at each session supplied by the local and neighboring Mennonite churches.

On Friday evening the session was in charge of the Women's Missionary Society of the Middle District Conference. Several missionaries, who are at home on furlough, spoke. A report was made of the results of the business session, which was held in the afternoon. Several numbers of music were given by the ladies of the neighboring Mennonite churches. An impressive devotional service introduced this session. The church was crowded to capacity at this session.

On Saturday later afternoon and evening the young people of the conference had charge of two sessions. These were valuable contributions to the Conference. A large number of young people attended these sessions and furnished the entire program with the exception of one address which was given by one of the two conference guest speakers. These were inspiring sessions. On Sunday afternoon the Educational Committee of the Conference gave a very helpful program. An address on "How to Study and Teach the Bible" was especially suggestive and helpful.

On Sunday morning the entertaining church and the delegates and visitors conducted a conference communion service. Ten ministers and the deacons of the entertaining church conducted this service. This was one of the mountain-top experiences of the conference. By means of prayers, hymns, Scripture readings, an impressive communion meditation and appropriate special music the entire congregation was led to realize anew the significance of the cross and the atonement wrought there for our redemption.

At the final session on Sunday evening the Grace church choir, with the help of soloists, rendered Mendelssohn's "Saint Paul." The church was packed and many were standing a half hour before the beginning of the sacred concert. Many could not gain admission to the church, but shared in the rendition as best they could from the outside, listening to the choruses and solos through the open windows. The rendition of the "Saint Paul" climaxed the conference.

Paul E. Whitmer.

ORDINATION OF MINISTERS

J. H. Janzen

Sunday, August 12, 1934, was a day of abundant blessing to us, when at Vineland, Ontario, the Brethren Peter Kroeker, Hespeler, and Nicolai Fransen, Vineland, were ordained into the ministry.

It was a joy to see the two brethren who have contemplated their call very long and very carefully, to come to a decision at last, and to give themselves over to the ministry of the Gospel, which by no means is an easy office. Everybody sees the minister, everybody watches him, that he might not tresspass on the limits set for him, everybody criticizes him, and very often he gets the blame if things do not come as expected and desired. Alas, we have many candidates for the ministry who say to the Lord, like Moses, "Oh Lord, send, I pray thee, by the hand of him whom thou wilt send."

But these two brethren had fought their way through to become obedient to their calling, and here they were present with their families, in the presence of many witnesses, from the Mennonite Brethren Church as well as from ours, to surrender themselves to the ministry of the Gospel and to receive upon themselves the blessing through the laying on of hands of the Elder who officiated on behalf of the church.

Bro. D. H. Koop, Bishop of the Waterloo-Kitchener United Mennonite Church, read the 84th Psalm and led in prayer. After congregational singing, Rev. John Wichert, local pastor of the Vineland group, spoke on 2 Cor. 1:24, and then Bro. J. H. Janzen, former Elder of the church, preached, taking his text from the Gospel of John 21:15-18. Bro. D. H. Koop, officiating Elder, took his text from the Gospel of Luke 4:18-19, and after the local choir had sung his beautiful hymn, he ordained the two brethren into the ministry. Rev. J. H. Janzen, Waterloo, led in the consecrating prayer.

The hearts of the congregation were moved when the two brethren rose from their seats to anew confess their faith and to pledge themselves to the ministry of reconciliation. Their wives also rose to show their accord with what their husbands were taking upon them. Simple, short, but very impressive was the way in which Bro. Koop conducted the ordination. Thankfully the people took their seats after the service, satisfied that the Lord had sent two more workers into his harvest field, and that they had been willing to go and work.

Judging by the warm greetings extended to the new ministers by their co-workers, from the Brethren Church as well as from ours, everybody who cared for the building up of the Kingdom of God was exceedingly glad to see more workers building the walls of Zion.

The newly ordained ministers were too much moved to say much, but they both spoke very briefly, taking for their texts, Bro. Kroeker John 10:27 and Bro. Fransen 2 Tim. 1:11.

The impressive service closed with congregational singing, prayer, and benediction.

There they stand on the walls of Zion, as times require it, holding in the one hand their tools and in the other their weapons. Pray for them, because they and their co-workers are all of the kind who glory the things that concern their weakness. And the Lord must make His power perfect in their weakness. "Not that we are sufficient in ourselves, to account anything as from ourselves; but our sufficiency is from God."

CHAMPA CHURCH TESTIFIES

(By F. J. Isaac, Champa, India)

The Champa church decided to have a week of evangelism during the latter part of April. The plan was that young and old, as many as could, should together go to some nearby village each evening. Besides this another group of women, especially those who could not get out in the evening, were to go to the same villages each morning to do preparatory work. There was much enthusiasm for this plan and each night of the week before groups gathered to pray for this special effort. But the very first evening when we came to a village the Evil One tried to spoil our unity. As the seating of the group was being arranged someone's voice was heard loudly giving vent to hurt feelings because another brother had greeted him jeeringly, as he thought. This loud one was at once told to keep still and advised to go home. He did so, and the spirit of the gathering was not seriously affected — perhaps many and especially the non-Christians hardly knew what it was all about. After this we had no more trouble and each evening several people gave their personal testimony with great fervor and conviction, while all joined in the singing. People listened attentively to the testimonies and some invited us to come again. The morning group also brought back happy reports of good receptions and respectful hearers. One evening on the way home a young man remarked enthusiastically: "We ought to do this often." We felt that in many instances these close neighbors of ours — who see the Christians daily and know both their strength and weakness — were mightily stirred by the Christians' frank confession of their failings and sins, but also by their firm trust in a Savior who both died to take away their sin and lives to daily help them overcome the Evil One.

WORSHIPPING WITH VOICE AND INSTRUMENT

By M. G. Oberholtzer

It depends entirely upon the spirit of the performer of either vocal or instrumental music whether it will be true worship — as unto the Lord. It is indeed true that much of the singing in churches is not in accord with Paul's teaching, according to Colossians 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord."

While it is sacriligious to sing songs, and making melody, by the use of songs and hymns, which are not of a good moral character, it is also sacriligous to use the piano, organ, violin, etc., in making melody in any other way but what is of a good nature, in worshipping God and to cheer and inspire humanity.

Some good and devout church people think that a piano or other instruments of music used in church services are not appropriate, or in other words, are sacriligous. They think while musical instruments are often used to make all kinds of music, which is not in harmony with Christian sentiment, but used at frolics, scenes of levity, or frivolity, it will also be wrong to use them in the church. Those people have the wrong conception of the need and use of a piano or organ for church music.

The piano or organ is intended to be used to assist in the service of song, to give the proper and prompt record of pitches of the harmony of the chords, as well as giving the correct pitch for the leader of singing. The instrument is not to be used merely to lead in singing, or taking the place of the human voice while we worship in songs and hymns. The mission of the instrument in church service is to give the correct harmony of the four parts of the hymn, and thereby giving each of them their pitch, so that all are helped to start promptly and properly together in the beginning of the song as well as assisting throughout the entire hymn.

We find some conscientious, good people in our enlightened age of progression in musical art, who think it a great wrong to use an organ or piano in the house of worship. It reminds me of an incident when a woman prayed that "she hoped the congregation would never introduce hymn books with notes, as the singing of hymns with notes is of the devil."

Why should we object to the use of musical instrument in order to assist in praising and worshipping God? We read in God's word how David played the harp, and said the people should "praise Him with the sound of the trumpet; praise Him with the psaltery and harp, and with stringed instruments ond organs," etc. Psalm 150:3, 4. Also see II Chron. 7:6 and Isa. 38:20. I suppose if they had had pianos and organs in those days he would have told them to praise the Lord with them, as well.

But some will say, that was Old Testament times, but we are now in the New Testament time. It is, however, a fact that there is nothing said in the Old or New Testament that the use of musical instruments is wrong. The New Testament encourages the use of instruments of music. Rev. 5:8, "The four and twenty elders fell down before the Lamb, having every one of them harps."

We believe that it all depends on the spirit of worship — when the instrument is used in praising the Lord. Anything can be misused; so in the using of an instrument in the service of worship. Just in the same way can the voice be used in the singing of songs in a wrong spirit, which is not true worship. We may sing frivolous songs or speak unrefined and vulgar languages, which is not worshipping God. "Abhor that which is evil; cleave to that which is good." Rom. 12:9.

A CHINESE COUNTRY GENTLEMAN

We had gotten comfortably seated on the bus at the station on North Street, Taming. I had just extracted some mulberries from Leland's blouse pockets with which he had fortified himself against a possible famine of "eats" on the way. The manager motioned me to the front seat, reminding us that we had arranged for the privilege of a front seat. I soon found myself between the driver on my right and an amiable business man on my left.

"Eight o'clock," piped Stanley from behind us as he proudly chucked his "Century of Progress" watch, a gift from his uncle, back into his pocket.

"You're slow," came in good English from the gentleman to my left. "We leave here at exactly 8:30, so we may take it that it is 8:30 now."

"Presumably," I agreed, "provided the bus always starts at the same time."

"Oh, that it does," he insisted.

He looked back at the boys and their father and with typical Chinese enthusiasm over "sons" complimented us on our family. Upon his question we explained there was also a "hsiao mei mei" (little sister), whom we had left at home with friends. "And you are going to Pei Ping for the boys to have a 'look-see,' eh"? he understandingly decided.

"Yes, we have business here and thought it would be a good change for them," I stated.

"So it will," he agreed, "because it gets monotonous for children in the interior. Things are very humdrum, the Chinese farmer is content with things as they are, he has no ambition to change things, and so in the country it is quite different from in the city." And Mr. Wu, as he introduced himself, enlarged upon his opinion of the lower classes of rural Chinese, an opinion none too complimentary. Upon my query as to his destination, he explained that his home was in Shunte, but that he was going to several temple fairs near Wu An before returning home. That brought up the subject of the recent very flourishing revival of temple building. Within the last year four temples have been completely renovated in the south suburb of Taming alone, and in village after village new temples are going up. Day after day one hears the clang clang of cymbals and beating of drums. We see the people, mostly old women, come in streams from every direction bringing money and earth to supply the temple and gain for themselves merit. My traveling companion accounted for this in this way: The present government does not prohibit religious worship as was the case a few years ago when all temples and images were torn down the teaching of religion was forbidden in schools. Religion is free, everyone can worship as he pleases.

"And so the farmer in his ignorance spends his money building these temples — a foolish waste," declared Mr. Wu. I called his attention to the predicament which this supposedly religious freedom puts our Christians into. Temple building as well as staging theatrical performances for the idols has from old been a community project and if Christians refuse to help it can be made very unpleasant for them. So that while the government gives the community freedom, the community does not allow the individual the same freedom. Adherents of other religions have no scruples against helping with the maintainance of several different kinds of temples, believing they gain the more merit thereby. So he wondered why Christians could not do the same, saying that the Chinese Christianity was no more than any other religion. Not being a Christian himself, he could not appreciate the fact that a man, if he be a genuine follower of Christ cannot conscientiously subscribe to the rites of any other religion.

The bus passed a man lying alongside the road taking a morning nap, with his head resting on a brick. It is hard to see how anyone can rest that way, but rural Chinese often, like Jacob, use a hard pillow.

"Just like an animal," muttered our traveling companion. "The Chinese farmer has no push, no ambition, is content with his situation so he can sleep like that."

"But," I protested, "the Chinese farmer works hard, he gets up early and his subsistence is poor, so his physical strength soon gives out and he needs to rest. And contentment is, after all, a blessing, whereas discontentment might make a bad situation worse."

"Yes, the trouble is there is too much difference between rich and poor in China; the rich live too high, the poor too low." Having learned by now that Mr. Wu was a manager in the "B. A. T." (British American Tobacco Company), I asked what that company is doing to improve the economic situation. I meant the sum total constructive contribution of that and kindred business enterprises to the country. But he gave my question a more superficial interpretation and stated that they give money for poor relief when there are famines. I made reference to the opium trade which is on the increase again in this as well as other provinces. In Peking we heard Bishop Bottom of Szechuen province tell of how even Sedan chair coolies carrying passengers up the mountains have to stop for "rest periods" of opium smoking before they have sufficient "strength" to carry passengers on up the mountain. Our B. A. T. representative was emphatic in his denunciation of the opium evil, but his remark that from the opium friends the tobacco company gets much of its heaviest trade, was significant. "For," he added, "an opium smoker has the habit, so that he must be smoking all the time. Therefore he smokes cigarettes in between his opium draughts."

THE MENNONITE AND
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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

Dropping this delicate but significant subject, we met a man pushing a wheelbarrow on which sat a woman, apparently his wife. I complimented our traveling companion on Chinese regard for women. Whereas some other races demand that their women carry heavy burdens and do hard farm work, Chinese women are not often seen in the fields except at harvest time, seldom, for instance, to "ch'u ti" — wield the hoe. And in making long journeys, wagons or wheelbarrows are usually provided. If the family is poor, the man often himself pushes the wheelbarrow for his womenfolk, many weary miles. Mr. Wu went on to speak of Chinese ideals of womanhood and marriage. He told about his own family. He had a son ond two daughters "and ONE wife," he said, emphasizing the "one" because so many have two and more. He said they never had a disagreement in their home because they had a definite understanding about things. He gives his wife a stipulated sum of money each month, which is hers to run the home on. In that realm she has absolute control. The rest he does with as he sees best, without consulting her. He repeated several times, "no consultation." Suppose he wanted to help his nephew in school — that was his own business. Taking his business associates out to feasts or giving to some object of charity — all these he did "without consultation." To the suggestion that from the Christian point of view one would feel that both husband and wife were equally concerned in the family income and would want to discuss these things together, he answered that women were more concerned about their immediate family and could often not see the needs of others. Theirs was not the old Chinese type of home where the clan chief ruled the whole clan, he continued, nor the modern home where dancing and other western practices, such as free love and divorce, are countenanced.

"I send my boy to college to prepare for life, but not to waste his time making love to girls," he declared quite frankly. "Then after he is through school and has found the work he wants to do and can support a wife, let him say what kind of wife he wants; what type of girl — modern, oldfashioned, educated, of the official class, or what. Then we look around. When we have found such a girl he writes for her photograph, and maybe they can meet in a park with friends to have a 'looksee.' If she is not like photograph then we say, 'No, don't want.' "

At this point of the delineation I could not refrain the remark, "My only question would be whether with such brief acquaintance the two young people could know enough about each other's temperament and character to be able to live together happily all their lives."

"Oh, that's easy," he hastened to assure me, "because in China the wife does just as the husband says." Noting my amusement he added, "In America it is more a fifty-fifty affair." He was reminded that indeed not only in these matters but even in government were women accorded a voice in Christian countries. We tried to explain that the western man expects from his wife intellectual and spiritual companionship as well as the filling of a mother's place in the family pattern. Moreover, we had observed that the Chinese man also craves this companionship, but often not finding it in their wives, take a concubine.

The bus swung into Hantan streets and the boys were getting excited about "seeing the train." They had not seen one for two and one-half years. Mr. Wu looked back at them, smiling understandingly. But he returned to the subject under discussion. He said, "America will be having the second-to-none navy soon. That might bring on another world war. How is that when the women of America are supposed to be working for peace" ? He challenged. And I am sorry I could not answer him, but was glad that it was time to gather up our bags and alight.

Mrs. W. C. Voth.

A MISSIONARY LETTER

Charlesville, Africa,
July 13, 1934.

Dear Brethren in Christ:—

"Revive us again; fill each heart with Thy love, may each soul be rekindled with fire from above." We truly feel that the Lord has heard our plea, and that He has revived us again during the past two weeks, as the teachers and their families gathered here for a week's conference and revival meetings.

Last week about 85 teachers and their families were gathered together here at Charlesville from all the outstations around about this station. Some traveled quite a distance to attend the conference, and to mingle once again with their past friends. We started the meetings a week ago Sunday, on July 1, in the evening, which we opened with a revival meeting, the sermon being given by Rev. Graber. Then each morning of last week we had Bible classes, music hour, and also a separate session of women's meetings for the teachers and their wives. In the afternoon we all gathered together at the church for a short lesson on prayer, which was conducted by Mr. Schnell. After that we all united together in a short session of prayer. Each evening Mr. Graber gave an inspiring revival sermon to a large audience composed of the teachers and the people from the villages round about here.

Throughout the meetings we felt the Christians were really being revived again; and many also heard the call of the Lord for the first time and heeded it. The teachers were very glad to learn more of the Bible, ond also to gather together here once again at Charlesville.

Last Sunday morning, July 8, we received a wonderful blessing when we all gathered around the Lord's table with the teachers and Christions to partake of the Holy Sacrament. The revival meetings came to a close on Sunday night. Then on Monday we had a founders' day gathering with the teachers and their families. The gathering was held where the mission was first located at Charlesville. All the leaders and teachers that were here at that time or soon afterward gave a talk and told of the first days of the mission. Then they planted a tree on the spot where the first missionaries pitched their tent, after which we all gathered together and ate our supper out in the open under the trees with the teachers.

On Wednesday morning the teachers began the journey back to their villages to stay for a period of about six months.

Monday of this week we opened up the school again for the mission children and the villages around here, after they had been closed for a period of about two months. We hope to have school session from now until the first of December. School is held five days a week in the morning during the hours from 8:00 to 12:00.

Thinking that you would like to see some work which is done by the mission printing machine, we are sending you a few samples of some tracts. The yellow stripes are "Golden Rules" with centimeters. The large tract is practically the same translation of the tract put out by the American Bible Society, "How to use your Bible." We hope these tracts may prove of interest to you and may give you a little sample of the language spoken here among the natives.

In closing, we earnestly request that you remember the Lord's work here in the Congo in your prayers, and that we might hear from some of you in the near future. Wishing you God's richest blessing in your church work, we are,

Yours in the Master's service,
Rev. and Mrs. R. F. Schnell.

YOUTH IN ACTION

Mrs. Earl Salzman, Topeka, Indiana

Not having been present at the Program Committee Meeting, I was not sure just what the committee had in mind when this subject was assigned. I proceeded to study the general program and noticed that the topic was the building of character. We begin by encouraging a systematic Bible Study through the Sunday School, thus helping build the foundation in the life of the child. Then giving guidance to the young boy and girl as they come to the age when they are ready to enter some definite vocation in life, in order that they might consider all sides of the question and choose wisely. Then comes YOUTH IN ACTION. In other words, now we are in our chosen profession, what are we going to do about it? What attitude are we going to take toward our work and toward those who are in the work with us? Whether that is what the committee had in mind or not, that is the thing that appeals to me with relation to this question.

Youth and activity are well nigh synonymous terms. Hence to force young people to be idle and dependent when they yearn to be active and independent, is perhaps the cruelest blow of our depression. He goes out from his training only to find that there seems to be no vacancy in his profession, or to find that that profession already is overcrowded. Or it may be that he must necessarily dispense with that training which he had so much hoped he could get and that he must go on with his work with a very meager preparation for that task. All this is discouraging and a handicap to youth today. But let us look at the bright side of the case.

When we of the last generation graduated and were ready to enter our tasks we thought we were going out to a world that was just on the verge of conquering some of its greatest enemies that it has ever had. We knew that inventions and discoveries had come which so bound us together that soon we would be a great family of nations. War to us seemed a thing so remote that we thought it surely would soon cease to exist. We had disease in our grip and were ready to crush out its life. It was indeed a world of great things into which we stepped to take up our work. Then came the world war, and as a result you young people are stepping out into a sorely troubled world. You surely must realize as you start out the terrific tasks which await you and which you alone can cope with. You have come on the stage when things were in a great state of change, when the post-war problems lay heavily on the heart of America, when kings and emperors with their one-time authority were swept from their seats and new powers were ordained; when traditions which we had clung to tenaciously were thrown aside and others must be brought forth to take their place. This age has witnessed the prostration of prosperity, the catastrophe of unemployment, fresh wars are looming over the horizon, and bewilderment is everywhere seen. Men are more and more saying our hope is in our youth of today and the question is, what will be their solution of the problems which we have forced upon them.

The young people are coming into a world and into a profession which we older ones have largely made for them according to our own standards. The problems which we have mentioned and which they will be called upon to solve are problems of our making.

You are stepping into a world where money was the great standard of success, of efficiency, and of happiness. To be thrifty one had to get up early, work hard all day, and save all you made, then you were indeed prosperous. The more you had saved, the more was it possible for the salesman and exploiter to take from you and enrich himself. A vast amount of the wealth of the nation has been held by men who count themselves as Christian men. The churches have always felt proud of the fact that they could have businessmen and men of large finance as members of their boards, and as their trustees. Now it has been revealed in the past few years that many of the men in whose hands rested vast amounts of wealth and power and whose downfall has come about, have been men of the Christian society. Our late Chief Justice of the Nation, the Honorable William Howard Taft, sounded a most timely admonition to the nation to the effect that the enthronement of the spirit of materialism in the fabric of our country's life contributes the most serious menace to our civilization and to the security of our Republic. How true this prophecy seems to us today, and we see its fulfillment. It is very evident on every hand that the church has not preached the doctrine of simple honesty and responsibility to its rich men as it should have done. Men who violate all rules of business probity and speculate with the money of other people are not fit for membership in any self-respecting church. Civilization is a dismal failure, even though its banks be glutted with deposits and its ships of commerce traverse all seas, unless the true appraisement of human life shall be at the peak of such civilization. "Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay."

Youth is taking note of these facts today with the conviction that its part in the renovation of the economic order is clear and imperative. What is going to be the standard of success in this new world which our youth will build? Will it be wealth, or will it be the higher ideal of the proper use and distribution of wealth, that it may be the servant of humanity in the future? And will the primary concern be the conservation of human values?

Many will tell us the real religion of America is power, and the real God the God of financial success. Saying to our youth, "Thou shalt have no other gods before me."

Youth is stepping into a world where war is imminent or where it has again become the accepted standard. That spirit seems to be stalking through Europe, showing the insecurity of past treaties, making countries doubt one another. Men and women of a militaristic mind are doing all they can to lead mankind to war. Our newspapers are doing their utmost to enhance the war spirit; we are through our military training schools developing the military spirit in our young people. This is a problem which must be faced by the young men and women as they go into their particular profession today and we feel that they are the only ones who can save the nation. If the students and youth of Europe and America would resolve never again to engage in the insanity of another war, war would be impossible. This attitude is being taken by many of our young people. They are everywhere putting themselves on record to this effect. Has our church been so building the character of these young people as they come to the age of responsibility and leadership that they have the stamina and positiveness to take a definite stand on these questions? Young people, you must face this issue regardless of what vocation you enter, and may you face it in the fear and knowledge of God, doing all in your power to erase war from the face of the earth and instead bring in peace and good will and brotherhood in the years to come.

You are stepping into a world where the church and religion itself are being questioned. People are saying that the church has failed in recent years in upholding its ideals and its purity, so why try to perpetuate it. We talk a great deal about religious revivals coming with a depression, but in our cities where the need and distress is most acute, there are as many empty pews as there ever have been, and youth is asking the question as to whether after all the church did not fail to function properly or we would not be facing conditions as we find them today. What is going to be your attitude toward the church and what it is trying to accomplish in the world? It is just as difficult to reconcile the enforced idleness of today in the midst of so much work to be done, the hunger and want in the midst of plenty of food and clothing, poverty in the midst of untold wealth as it was to reconcile the hatred and killing of 1917 with a tolerable religion. Are you going to go forth in your profession and your business to make religion not just a matter of form and creed, but a vital force in society, as some one has put it, "We have put forth every effort to produce the needful things, now let religion direct the consecrated intelligence of men in the business of solving the problem of just and suitable distribution."

You are stepping into a world where there are an enormous number of failures among those who undertake the family and home enterprise. United States leads the world in the number of legally dissolved marriages, in fact in several states the rates are as high as one divorce for every three or four marriages, and the rate is increasing at on alarming rate. Young people are placed in a peculiar position today by the fact that many who would like to establish homes feel that financially they cannot do it, they cannot undertake such a responsibility at the present time, as a result there is often a promiscuous sex relationship which is not conducive to the greatest happiness and to the most wholesome family life. We must not forget that a nation of people with a happy and prosperous home life is a happy and prosperous nation. Young people, we have come to a time which we must emphasize anew in the midst of our busy industrial life the purity and sanctity of the home and the art of home building. We must have consistent education and training of our American youth toward a fuller appreciation of the seriousness of mating, the social sacredness of marriage, of the need of consideration and preparation before marriage, and of the responsibility of family life. Will you, as you enter your work whatever it may be, not dedicate your lives to this high cause?

There are other large issues to which you should dedicate your lives, but we cannot take time to discuss them here. The age of responsibility it being lowered, and young men and women are increasingly becoming the leaders in business, education, social activity, national interests, morals, religion, and international affairs. In spite of the handicaps which the depression has forced upon them, they are gradually finding their place in the world's work and are destined to work momentous changes in the patterns of the nation's life, and what a world into which to step, what opportunities for real services today!

Someone has likened life as a market place. Each young person comes to this great market-place with a life to exchange. Here on this side is the place where fortune is for sale and where the young person may exchange his life for things. Here is the place where popularity is for sale and where you may spend your life for the approval of men. In another place pleasure is for sale and you may exchange your life for enjoyment. Here is a place where fame is for sale and where you may give your life and receive in return the praises of men. Over there is a place marked "Others." There you may give your life and receive in return an opportunity to serve. Can you not picture a young man or woman stopping before each one of these places trying to decide just whether he shall give his life for fortune, pleasure, fame, or service. He stops in front of each one and each bids for his life. He stops before the one of sacrificial service and as he considers, a hand is laid upon his shoulder. It is a strong hand with a scar in the palm of it as though a nail had been driven through it and a voice of infinite understanding says, "Come, follow me! He that saveth his life shall lose it. What shall it profit a man if he gain money, fame, reputation, yes the whole world, and lose his own soul." How shall you respond to this call and this challenge as you stand facing your vocation and facing a needy, sin-sick world, a world torn by hatred, strife, and selfishness?

GENERAL CONFERENCE Y. P. WORK

Intercessory Prayer Cards

Over 4000 "Mennonite Young People Prayer Intercessor" cards were distributed during the time we visited the churches in the Middle, Eastern, and Western District Conferences, in the interest of the Y. P. work. We are glad to report that many cards were sent out by mail as requested. These cards were not given to everyone present at any meeting, only to such who raised their hands and thus signified that they wanted them.

Item No. 3

This item calls for daily intercessory prayer, for our Home and Foreign Missionary work. Are you missionary committee leaders making use of this opportunity to impress this matter on your society members? Think of what could be accomplished with 4,000 young Mennonites praying for our missionaries and our work! "Jesus Christ, the same yesterday, and today, and forever." Heb. 13:8. He has heard and answered prayers in the past, and will do so today if we pray earnestly.

Have You Written To Your Missionary?

One of the "points" in the Y. P. program called for the forming of a closer connection between the local C. E. Society and some missionary by correspondence. The matter of assuming a "share" of the financial responsibility of this one missionary was also laid on your hearts. We suggested the name of a certain couple or single worker to each society as a goal where you could invest your interest with gift and prayer. We followed a system so that all our missionaries, home and foreign, would be covered. Have you written to your missionary?

It was not the intention that this missionary project should cover the sum total of the C. E. missionary effort. Rather it was hoped that this personal contact and the correspondence that would come from the missionary addressed, would serve as an inducement for greater interest in our whole missionary task.

The size or amount of the "share" is left with the local C. E. Society. Please send all "share amounts" to the mission treasurer where it belongs: Home Mission Project money goes to Rev. J. E. Amstutz, Trenton, Ohio, and Foreign Mission support is to be sent to Mr. J. E. Regier, Newton, Kansas.

Have you considered this matter in your C. E. Society? If not, why not? Perhaps you have forgotten the particular missionary assigned to you. If so, we will gladly help you. Write immediately. Power and blessings to all C. E. Societies.

A. J. Neuenschwander,
Y. P. Secretary, Berne, Indiana.

GENERAL CONFERENCE Y. P. WORK

Getting New Subscribers for Our Church Papers

Every so often Mr. F. J. Wiens, Manager of The Mennonite Book Concern, calls us into the store to show us what our young people are doing. One day it was a letter from Pennsylvania which contained about 25 new subscribers and renewals. Another day it was a letter from a Kansas church which contained 20 new subscriptions. A few days later an Oklahoma church forwarded some 18 or 20 new subscriptions for The Mennonite and Christian Evangel.

The C. E. Society members of many churches have worked nobly in this matter. Others have made a fair beginning. Some — — we wonder what they have been doing. Perhaps they have decided to wait until the summer heat and work was past and will now start in the fall months. To such we wish abundant success.

Are You Reading Your Church Paper Faithfully?

A well-informed church membership works, prays, and gives intelligently and with interest for the cause of Christ. You C. E. workers are rendering a noteworthy service to yourselves, your church, the Cause of Christ, and also the Publication Board when you secure a large number of new subscriptions and renewals.

By the way, have you sent in a short article of what your society has done, is doing, or planning to do?

Do you remember the goal? At least 75 percent of all of our homes subscribing to our church papers.

Send renewals and subscriptions for "Der Bundesbote" to Rev. C. E. Krehbiel, Newton, Kansas. All subscriptions and renewals for "The Mennonite and Christian Evangel" are to be sent to The Mennonite Book Concern, Berne, Indiana.

Yours for well distributed and well read church papers,
A. J. Neuenschwander,
Y. P. Secretary, Berne, Indiana.

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. Members of the church held a farewell party for Mr. and Mrs. Alvin Kempp and children, Betty and Billy, who have moved to Detroit, Michigan, at the church Friday evening, August 31st. A pot-luck supper was served and a social evening was enjoyed. They will be greatly missed in the church.

The Ladies Aid met Thursday, September 6, with Mrs. Melvin Steele. Quilting was done.

One of the older members, Samuel M. Lantz, passed away Monday, September 10, at the age of seventy years. Funeral services were held at the brick Maple Grove church, Wednesday afternoon, September 12th, conducted by Rev. Salzman. Our sympathy goes to the widow and children in their bereavement.

The ladies of the Good Fellowship class were guests of Mrs. Roy Hartzler, Friday afternoon, September 14th.

Clifford Lantz has enrolled as a student at Goshen College, Goshen, Indiana.

Misses Verda Plank and Sarah Bohn have left for Wooster College, Wooster, Ohio, where they are employed.

Alden Plank submitted to an operation for appendicitis at the Kerchavel Hospital at Wolcottville, Indiana. He is recovering nicely.

Mrs. Ira Hostetler is recovering from injuries received in an automobile accident, Sunday afternoon, September 16th.

A drama was given in a union meeting held at this church, Sunday evening, September 16, by local talent. The drama was given under the direction of Mr. L. E. York, superintendent of the Indiana Anti-Saloon League, who had the leading part. This was the last of the union meetings which have been held this summer.

Miss Clara Bohn who traveled through Europe this summer, told of her experiences at the service Sunday evening, September 23.

Alden Plank and Paul Kohl have left for Bluffton, Ohio, where they have enrolled as students of Bluffton College.

DR. AND MRS. H. R. BAUMAN

intend to return to India, October 13, on the S. S. Rex, Italian Line. Before their departure Bro. Bauman is to be ordained as elder in his home church, Quakertown, Pa. May the Lord bless this mission festival to them and to all participants.
P. H. Richert, Secretary.

A NEW ARITHMETIC

"I am not much of a MATHEMATICIAN," said the Cigarette, "but I can add to a man's nervous trouble, I can subtract from his physical energy, I can multiply his aches ond pains, I can divide his mental powers, I can take interest from his work and discount his chances for success, I can keep any man from being 100 percent physically, morally, or mentally."
—Dr. F. M. Naysmith.

When we go the first mile because we are compelled, we receive a blessing; but when we go the second mile God will repay and bestow a wonderful blessing.—D. A. G.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

MY CREED

I hold that Christian grace abounds
  Where charity is seen; and when
We climb to heaven, 'tis on the rounds
  Of love to men.

I hold all else named piety
  A selfish scheme, a vain pretense;
Where center is not — can there be
  Circumference?

This I moreover hold and dare
  Affirm where'er my rhyme may go,
Whatever things be sweet and fair,
  Love makes them so.

—Alice Cary.

On May 10, 1934, the Christian Endeavor Society of the Emmaus Mennonite Church of Whitewater, Kansas, celebrated its twenty-fifth anniversary. Brief talks on "The Purpose of Founding This Christian Endeavor" and "The Place of the Christian Endeavor in the Church" were given by Rev. B. W. Harder and Rev. Henry Thiessen, pastors of the church, respectively. The main address of the evening was delivered by Rev. R. S. Nance, State C. E. Secretary, who spoke on the subject, "The Need of Christian Youth Today."

On May 6, 1934, our society presented a program at the Zion Mennonite Church of Elbing, Kansas. The subject was, "Understanding Ourselves."

On August 19, the C. E. Society of the Swiss Mennonite Church of Whitewater gave a program on "What Have I to Share"? On September 16, our society gave a return program on the subject, "Courage."

Instead of the regular topic for September 30, the program committee has assigned each phrase of the 23rd Psalm to some member for discussion. Edna Claassen, Corr. Sec.

On August 21, a meeting of the Young People's Committee of General Conference was held in Chicago. When the meeting was first suggested, it was felt that a meeting was desirable, but there were no funds to pay traveling expenses for those who would attend. After much deliberation it was decided to hold the meeting and each one who attended would pay his own way. The appointed day arrived and the attendance surpassed the expectations. There were eleven present. While it was not possible for all of the members of the committee to be present, we were glad to note that every district, except western Canada, was represented. The day spent in fellowship and deliberation meant much to those who were present.

A review of the work of the past year revealed that the Field Secretary, Rev. A. J. Neuenschwander, had visited practically all of the churches in the Eastern, Middle, and Western Districts with gratifying results. It was decided that if it were at all possible financially this work should be continued.

The treasurer reported having received $375.81 during the year. This came in small amounts from the churches which had been visited. We wish we could say that this amount was sufficient to cover all of our expenses for the year, but as it is, we owe our Field Secretary about $60.00. If the churches which have not yet contributed toward this work would find it possible to do so, we should soon make up this amount.

Encouraging reports were received from the committee members, particularly in regard to the Retreats. Attendance and interest were even greater than in former years. Plans were made for holding a General Conference Retreat in California next summer, either preceding or following the General Conference. The program for the Young People's Sessions of Conference was also discussed.

It is impossible in this report to convey the feeling of enthusiasm and earnestness which prevailed at the meeting. In spite of the expense involved we feel that it was worth while and the committee should be able to do more effective work in the future because we have become better acquainted with each other and have a clearer idea of the task of the committee. The prayers of all are requested as we enter the work of the coming year.

Mary B. Borneman, Secretary-Treasurer.

June 27, 1934.

Miss Hilda Nassar,
German Prot. School,
Jerusalem, Palestine.

Dear Hilda:— Greetings from America! I have just returned from a wonderful Christian Endeavor gathering and I feel that I must tell you all about it.

Every year about this time the young people of our Eastern District Conference of Mennonites get together away off in a secluded spot in the country which is known as Green Lane. We come with receptive hearts, sincerely desiring to learn more about the Master in the great out-of-door world that He has given us.

This was our seventh Retreat. Imagine 120 eager, active young people, nearly all leaders in the churches they represent, gathered together with the determination to have a glorious weekend Retreat — then you have a picture of the group.

A "get-together" meeting on Friday evening, punctuated with many handshakes, got us all rather well acquainted. Games were played and an inspirational talk followed. Saturday morning small groups formed for a Quiet Hour. Classes followed this. The courses given were: "The History of the New Testament," "A Study of the Parables of Jesus," "Missions," and "The Christian Attitude Toward War and Peace."

The afternoon was spent in recreation. In the evening one of the church groups presented a drama, "Simon, the Leper." It was very well given and put us in the right attitude to partake of the Lord's Supper which followed. Sunday morning we had another quiet hour and Sunday School session. Many well known choruses and hymns were sung during the day and at mealtime.

Before we realized it, farewell messages were being given and it was time to leave. The time went so quickly, but we have many pleasant memories to remind us of our Retreat. We are already looking forward to next year's conference. Sincerely yours,

Marion Owens (First Ch., Philadelphia.)

THE CHRISTIAN'S ATTITUDE TOWARD WAR AND PEACE

Rev. A. J. Neuenschwander

About two thousand years ago Jesus Christ, the Prince of Peace, taught by his words and life that the way of peace should be practiced instead of the way of war. He gave numerous references which showed Christ's attitude on forgiveness, non-resistance, and love.

For the next two centuries the early Christians took the teachings of Christ on war seriously and refused to fight under any circumstances. However, in the third century they already did not carry out His teachings as fully and in 300 A. D. Constantine made Christianity the state religion and for the next seven centuries the dripping sword and Christianity went hand in hand.

A few small groups kept the cause of peace alive from 1000 to 1500 A. D. In 1525 the Mennonites arose and endeavored to carry out the teachings of Christ on non-resistance. For three centuries they have remained true to the teachings of Christ on peace. Their experiences were related as to the price they paid in the wars of the past. In the World War the Mennonites faced their critical and crucial test.

The future is ahead of us. What will the Mennonite Youth do in the event of another war? We must make the decision now that we will be true to the teachings of Christ and to the attitude of the early Christians. Then, too, we must now decide that we will be true to our heritage as Mennonites and be willing to say that we will never fight because our Master taught us the way of love.

—Paul R. Shelly.

CHRISTIAN ENDEAVOR

October 14, 1934

Economic Conditions: What Is Good and What Is Bad In Them?

Scripture Text: James 5:1-8

Some people have the idea that a Christian and what is more a Young People's Society has no business concerning themselves with the economic conditions in which we are living. It is true, they are of the worldly type, yet as long as we are in the world we dare not be too otherworldly; we find Jesus concerned Himself about the conditions of His day. We may not be able to bring about many changes, but we should keep ourselves informed of conditions, help in whatever way we can and above all try to discover what God is trying to do in our day and age, lest by our attitude of other-worldliness we be working against God.

Economics has to do with money and money values. Money and wealth of any kind, these are not evil in themselves, but are the roots of all kinds of evil. Consider how a man will yield to some base temptation for the gaining of a little bit of wealth, how a man will be honest and of great integrity until he has accumulated some wealth and then quite often his character crumbles to pieces, and consider how people, yes even Christians, will worry because financial conditions are not as they would like to have them, and also think of the numberless families whose love and friendship are broken up when the parental estate is settled, simply because they value money more than friends. With these things in mind, James has very little good to say for selfish men: "Your gold and silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for last days."

This topic has been given for our consideration at this particular time because of the particular financial stress in which we are finding ourselves since the financial crash overtook us back in 1929. It may be well to have someone briefly review the development through these past five years, in order that we may see the folly of men trying to get much for nothing and placing such a high value on the mighty dollar. Consider that this has not been an ordinary panic, but it has been and still is a revolution (may it be a bloodless one).

Without entering into partisanship in politics, if your program committee sees fit, it might be well to have somebody discuss the benefits derived from the N. R. A. and also some of the places where it is bringing about real hardship and must be changed. One of the questions which you will discuss is as to the relative good and evil which results from a period of depression, does it turn more people toward true religion or does it turn more away? At first thought we think it brings people to think upon religion, but the situation at present seems to point the other way. Into the lives of many there has come a sense of recklessness, irresponsibility, and a lack of integrity which is disconcerting. When men become cynical, it turns them away from true Christianity ond the church. It is true that when Christian faith is of the experiential type, men will come closer to their Christ in all times of stress and difficulty.

What is the cause for all of our difficulties? Why do things not improve, why do banks still hold savings accounts honestly earned by the sweat of the brow for rainy days and old age? What is the reason for all of our strikes and all of this financial unrest? Why did the trouble actually begin back in 1929? Where are we to look for a solution for our many problems? Possibly not in any dictatorships, not in government control, nor in crop reduction, but by getting Jesus Christ enthroned in the human heart. Law is weak and of little value when men's hearts are evil, nothing but the heart won and dominated by Jesus Christ will satisfy.

Questions

1. What is money? What is its relation to the Christian life?
2. Trace the main developments bringing about our present economic conditions.
3. What are the Christian fundamentals underlying the N. R. A.?
4. Name and discuss some of the evils of our present N. R. A.
5. Do periods of stress draw men to Christ and the church, or do they tend to drive them away?
6. Whence cometh the solution for our economic problems: in reform, government control, or in Spirit-filled men?

October 21, 1934

How May We Help To Put The Spirit Of Christ Into Economic Life?

Scripture Text: Matt. 20:25-28

In our discussion of last week, the general conclusion was that only in Jesus Christ can we find the solution for a Christian economic order, so this week we will endeavor to find the way in which this can come about. Our Scripture portion points the way: "Whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister and give his life a ransom for many." In the field of finance and economics men seem to know nothing about finding greatness through service. There all success seems to be assured to the one who gets first into the fray and is the best schemer.

Many will tell us that Christianity is perfectly in place as long as it does not interfere with business, they feel that the two should not mix, and that has been the greatest difficulty in the past. We Christians have kept our religion too much in water tight compartments. The Christian is to be a light, he is supposed to have the influence of salt, to sweeten and to regenerate the world.

In many quarters there is a feeling that the teachings of Jesus Christ, such like the Golden Rule, can remake society. This takes the form of social reform. Many of us on the other hand are convinced that good teachings alone are not sufficient. It is not that men are in need of information, they need that inner conviction and power which helps them to do as good as they know. So what men do need is the Spirit of Jesus Christ which comes only when men feel the presence and power of Him in their lives. When men's hearts are right with God they will be prompted to do right. When men will give full loyalty to Jesus Christ they will not find it so very difficult to count personalities of greater worth than riches, they will see the sin of trusting in riches and will seek to find true wealth in the Christian way of life and the spiritual peace which accompanies it.

Questions

1. What is meant by the Spirit of Christ?
2. Should business and Christianity mix?
3. What should we seek to do—reform or transform the world?
4. How may society Christianize economics? Will it be easy?
5. What can Christian youth do to bring about the Christian social order?
6. What can the Y. P. Society and church do to bring Christ into industry and economics?

"Spirituality is old-time religion filling the heart and mind so full of good things that a stream of loving service is constantly flowing from the life toward both God and man."

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

October 14, 1934

Courtesy Not A Trifle

I Peter 3:8, 9

Courtesy is Caught! Not Taught!

Courtesy means a proper conception of the rights and feeling of others.

Pre-Prayer

The power-house of every society!

A Railroad Meeting

(Print on a blackboard if possible and place before the Endeavor group.)

Arrange the time-table to suit yourself.

6:30 Praise Station—Singing.
6:40 Bible View—Scripture.
6:45 Power House—Prayer.
6:50 Refreshment Depot—Special music.
7:00 Observation Point—Questions or talks.
7:20 Inspiration Point—Sentence prayers for home and foreign missions.
7:25 Look Out Mountain—Offering.
7:27 Signal Station—Announcements.
7:30 Parting Signal—Benediction.

Praise Station

1. Living for Jesus.
2. Win the one next to you.
3. Make me a blessing.
4. True-hearted, whole-hearted.
5. Open my eyes, that I may see.

Bible View

Find quickly and read reverently

Acts 28:1, 2; Col. 4:5, 6; 1 Cor. 8:9-13; 2 Tim. 2:24-26; Gen. 18:1-8; Acts 9:26-28; Luke 7:44-46; Eph. 4:32; Acts 20:35; Gal. 6:10; Gal. 6:1, 2; Proverbs 31:26; Luke 6:35.

Observation Point

1. Why does the lack of courtesy bring failure in the lives of Intermediates?
2. In what way does courtesy make friendships richer and more lasting?
3. How does courtesy among church members affect the work of the church?
4. How do congregational discourtesies cause an unworshipful spirit? (Such as reading Scripture loud and ahead of the leader; singing too fast or slowly, etc.)
5. What is the value of courtesy to leadership?

6. In thoroughfares, how does courtesy save lives?
7. How is Christian love the foundation for courtesy?
8. How does courtesy imply good manners, kindness, politeness, and having the mind of Christ?

October 21, 1934

(We are sorry that the material for the Sunday of October 21, for this department, has not arrived, so we were forced to print without it.)

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

Finding New Words in a Strange Language

Miss Agnes Sprunger, Africa

There is a saying that when one is afraid of making mistakes one is not going to learn a new language readily. It is often the case that when one makes a mistake, the word in question rivets itself in one's mind never to be forgotten. Missionaries sometimes have amusing experiences in learning the language of the natives, but it is no doubt more amusing to the natives than to us.

In the Pende language we have two words for split or cut apart, one meaning lengthwise, "taula," and one meaning crosswise, "batula." We had a boy who helped us in the dining room and also helped us much with the language. He understood very well what we meant even when we made mistakes. But one time he was told to "batula" the fruit, when we really meant for him to "taula" it. So when he was asked why he cut it crosswise he said we told him to do so. He probably did it on purpose to teach us the difference between the two words, and it was a helpful lesson.

One evening two of us missionaries went to a native village. We did not know the language very well yet, but we tried to converse with the people and use words that we thought we knew. One of us said to the natives that she was "following" palm wine, but she thought she said that she was "smelling" it. When told what the word "hata" meant she explained why she thought it meant "smell." It was as follows: One day there was meat in our screened cupboard and there were flies on the outside hoping for a chance to get at it. Then one of the natives said, "I keku (flies) idi muhata (are following) saba (meat)," the flies follow the meat, but the way the word was used she thought it meant the flies smell the meat, and was confident that she had a good word for "smell."

A Story From India

Once there was a missionary whose name was Jacob Burkhard. He worked at a place in India called Dhamtari. The famine had been very bad in that place. Many children were left orphans, and for a while he and his wife had three hundred boys to care for in an orphanage.

At first the boys were so weak from their former hungry condition that they sat around and did not care to play. Slowly, as they were given good food to eat, they became stronger and full of life, and Burkhard got them to play by running races with them and playing with them. They went to school and many grew up to be good men. A few became ministers of the Gospel, some farmers, others school teachers, blacksmiths, or something else.

Burkhard tried hard to get these boys to make the Lord Jesus their own personal friend and Savior. He told them they could not always be doing wrong things and expect to grow up to be good men and Christians.

One evening after prayers, seventeen boys came to him to confess some sins they had committed.

One time a little boy came and said he would not pray any more. Every time he wanted to pray some wrong thing he had done came into his mind. Burkhard got him to tell him what he had done that was wrong, then they knelt to pray and he got the little boy to pray to be forgiven. The little boy felt very badly, but after prayer he felt better. A few evenings later Burkhard asked him how he felt now, and the little boy said, "That evening after you prayed with me I went to my room and before going to sleep I prayed to God, asking Him to make me feel sure my sins were forgiven. While I was praying, these words from the Bible came into my mind, 'Thy sins are forgiven thee, go and sin no more.' " And the little boy was so happy.

—Mrs. Mary Burkhard.

Junior C. E. Topics

October 14, 1934

Topic—Bringing Christ To Our Neighbors Who Come From Other Lands

Mark 7:24-30

When on my way to conference about a month ago, a lady who was quite talkative sat next to me in the train a part of the way. She had been visiting in Chicago and was so surprised to see how folks of different races worked and traveled together. She had seen one of a race she despised sitting beside a white woman in a bus and she said, "Why, if one of them sat down beside me I'd get up. I would"! Do you think she was right? I don't, and I tried to make her see how wrong she was. Christ died for all, and He not only wants us to send missionaries to other countries, He wants us to be kind to those who came to this land, and to tell them of Him.

Plans for the Meeting

Perhaps you have among the members of your church one who came to this country from other lands. If so, ask one of them to speak to the Juniors. Even though they may have known Christ before they came, if they did not speak English they can tell much of lonely days when friends were needed. This should encourage Juniors to a sympathetic understanding of neighbors from other lands.

Questions

1. What is a neighbor?
2. Why should we tell our neighbors of Christ?
3. Why need we be especially concerned about those from other lands?
4. Tell of someone from another land who "made good" here.
5. Why do some people look down on folks from some lands?

Daily Readings

Jesus and a foreigner. Mark. 7:24-26.
Foreigners seek Jesus. John 12:20-22.
The first Negro Christian. Acts 8:26-35.
Taking Christ with them. Acts 8:1-4.
Neighbors in jail. Acts 16:25-31.

October 21, 1934

Bringing In Neighbors

Acts 10:24

Topic—Stories From Mission Fields

Acts 8:1-8

Instead of speaking of the topic here, we would ask you to read the stories in this section on "Finding New Words in a Strange Language" and "A Story From India." These were written especially for our topic today, just for you boys and girls.

Plans for the Meeting

The Juniors should be encouraged to read the stories mentioned above and to find others. Use a map of the world in the meeting and have the boys and girls tell stories from different mission fields, assigned in advance.

Questions

1. How many mission fields can you name?
2. Why do these lands need missionaries?
3. What are medical missionaries, and how do they help?
4. What is the greatest work of the missionary?
5. Quote a Bible verse telling of the need of mission work.

Daily Readings

Starting on a mission. Acts 13:1-3.
Meeting a sorcerer. Acts 13:4-11.
Preaching to Jews. Acts 13:14-16, 44.
Story of a cure. Acts 14:8-18.
Bringing Christ to Europe. Acts 16:9, 10.
Bringing Christ to Greece. Acts 17:16, 23.

"Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose
Whate'er it be,
Think He has chosen you for it
Work loyally.
Gird on your armor! Be faithful
At toil or rest.
Whiche'er it be, never doubting
God's way is best.
But in the field, or on picket,
Stand firm and true!
This is the work which the Master
Gives you to do."

The best answer any one can make when questioned for proof of the resurrection of the Lord is the humble, but irrefutable one: "Christ liveth in me."—J. S. H.

"The Bible has a greater sale than the combined sales of all books written against it."

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

October 7, 1934

Fellowship With Christ

Lesson Text—John 15

Golden Text: "Abide in me and I in you, as the branch cannot bear fruit of itself except it abide in the vine; so neither can ye, except ye abide in me." John 15:4.

We have come to the last group of lessons for the year 1934. The first half of the year we studied the life of Jesus. Then we turned our attention for one quarter to the history of Israel and the message of the prophets. Now very fittingly after a study of the Old Testament and the life of Jesus we come to a consideration of the fruitage of such a study. For after all the primary purpose of the study of God's Word is that it might produce the abundant life.

Our lesson for the first Sunday is taken from Jesus' teachings to His disciples, just before He left them. He had met with them in the upper room where He broke bread and gave the cup as symbols of common union and fellowship. Then He took a towel and girded Himself and washed the disciples' feet. How impressive these symbols are when we know that the disciples on the way up to the upper room were contending as to who was the greatest. **How human they were!** Jesus by the above symbols taught them that position comes as a result of humble, unselfish service and is given to those who least seek it. Then as they left the upper room and were walking out towards the garden of Gethsemane He taught them the lesson of the vine and the branches. They were sorrowful because He was leaving and He was trying to have them see that His fellowship with them need never end.

This teaching of the vine and the branches is in keeping with God's eternal purpose for man. Have you ever asked yourself the question: Why did God create man? And then as you studied Genesis chapters one and two you discovered that God wanted man as a companion and a fellow-worker. God had life all about Him in the garden, even the animals, but they were no companions. God hungers for fellowship and companionship. So He created man that he might be a friend. He told man to keep the garden and dress it. All through the Old Testament we are aware of this fellowship and cooperation which God desires of man. Jesus came and said, "I and my Father are one." "I came to do the will of him that sent me." So when Jesus left this earth He emphasized fellowship as illustrated in the relation of the branches to the vine. A vine does not bear fruit but it furnishes the life and strength to the branches so they can be fruitful. So in life Jesus would carry out His program through His disciples as they live in fellowship with Him.

This is very essential in the life of the church. Many of the problems of the present-day church can be traced back to a lack of fellowship and unity. Fellowship with Christ always produces a life of love and good will.

October 14, 1934

The Christian and His Bible

Lesson Text—Acts 8:26-39

Golden Text: "Oh how I love thy law! It is my meditation all the day." Ps. 119:97.

The setting of this subject is found in the experience of Philip and the eunuch. Philip had been chosen as a helper of the apostles when the early church expanded very rapidly. He became an evangelist and preached in Samaria. Then he received a call to go south towards the Philistine territory. On his way he overtook a eunuch of Egypt who had been a Jewish proselyte and had been to Jerusalem to worship. He was reading the roll of Isaiah when Philip came upon him. Philip asked him whether he understood what he read. He said he needed a guide in his study of the Word. So Philip took occasion to preach Christ to him from the book of Isaiah as a basis.

This desire that someone guide the individual in his Bible study is a significant one in the church today. In spite of our Sunday Schools there is a great ignorance on the part of church people concerning the Word of God. It might be well for Sunday School teachers and officers to take time to discover why this is true.

The Bible is a revelation of the experiences of men and women who lived in the presence of God. The highest revelation is found in Jesus. We read the Bible that this experience might become ours. The result of our reading should be the abundant life. These are written that ye might believe that Jesus is the Christ, the Son of God, and believing ye might have life through his name." This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.

But the Bible must be studied before it can be of any value to life. Just to have it in the home and on the library table does not insure abundant living. The Bible is not an object of magic or a rabbit's foot of good luck because we have it in the home. Many people sing, "Blessed Bible, how we love it," yet never look inside. Unless READ, the Bible is of no more value to the individual than any other book. But if studied and believed, it becomes the guide of life.

DR. GRAY RESIGNS

James M. Gray, D. D., LL. D., has resigned as President of The Moody Bible Institute of Chicago, in order to be relieved of the business cares of its administration, but has accepted the office and title of President-Emeritus and will continue in active relation with the work on the faculty, as editor of the Moody Monthly, and lecturer in the field.

Dr. Gray's connection with the Institute, officially and unofficially, covers a period of forty years, dating back to the time of its founder, D. L. Moody, with whom he was associated and whose successor in office he became. During his administration, the Institute has greatly expanded. From eight buildings it has increased to thirty-eight; from a staff of forty officials, teachers, and other employees, to one of more than 200, and a student roster of about 1,000 has increased to more than 17,000 in the combined Day, Evening, and Correspondence Schools. The assets of the Institute now exceed six million, and although the gross operating expense last year approximated one million, yet the budget was balanced within about $2,000. The depression and the immigration laws have somewhat reduced the student roster of the Day School during the past two or three years, but the opening of the present Fall Term shows a return toward the peak.

Dr. Gray has been a prolific author, nearly twenty volumes and a large number of pamphlets having come from his pen, with a distribution running into hundreds of thousands. He also is editor-in-chief of the Moody Monthly, which perhaps is quoted more frequently and has a larger circulation than any monthly periodical in its class.

As a preacher and Bible teacher, Dr. Gray made as many as nine visits to Great Britain and is well known to many evangelical leaders in that country. He commands large audiences wherever he is announced to speak and has been distinguished in all the years for his unswerving stand for the foundation truths of the Christian faith. But that for which he is best known and for which his name is almost a synonym, is the synthetic study of the Bible. Ministers and laymen the world over bear testimony to its supreme importance in the interpretation of the Scriptures.

Evangelical leaders in every part of the world including a large Alumni constituency, are glad to learn that his resignation as president of the Institue will not interfere with his work as editor or his teaching in the classroom and on the public platform.

Dear Loyal Temperance Legioners:

Have any of you boys and girls ever spent any money and then later felt that you did not spend wisely, but rather wasted your money? Well, if you have, I am sure that you felt badly about it, did you not? God at one time asked His people, why "they spend their money for that which is not bread and their labor for that which satisfieth not." They must have been spending their money for something that was not good for them. And now I am wondering what God must think of the more than 922 million dollars a year that is spent for cigarettes by the American people. Is that not worse than wasted? With it more than six trillion loaves of bread could be bought at 15 cents a loaf, or more than 184 million pairs of shoes at $5.00 a pair; 922,500 automobiles at $1000 each; 500 homes at $5000 each; or it would give 92,500 young people a $10,000 education. These staggering sums do not include tobacco in other forms. Let us think seriously, boys and girls. Is God well pleased? Not alone is the money wasted, but thousands of lives are wrecked by the habit. Tobacco contains no less than 16 poisons. I wonder how many missionaries could be supported on such a vast sum? The tobacco companies want 1200 boys and girls daily to begin the cigarette habit. Let us work hard to keep as many as possible from the awful habit.

Your L. T. L. friend, Mrs. Sommer.

JOTTINGS

The Mission Society of West Zion church, Moundridge, Kansas, celebrated the twenty-fifth anniversary of its existence with special exercises. Mrs. Otto Rupp had charge of the meeting. Talks were given by Rev. P. K. Regier, Mrs. J. M. Suderman, Rev. J. J. Plenert, and Miss Anna Fast, missionary from China. Rev. P. A. Penner and Dr. Caroline Theodore were represented by messages from them from India. An anniversary poem, written by Sister Hillegonda of Bethel Hospital, was an added feature to the program.

Prof. J. D. Unruh of Freeman College, Freeman, S. D., who has made an extensive study of pioneer life in his community, addressed the Old Settlers at a gathering held in Hurley, S. D.

Rev. Phil. Wedel of Moundridge, Kansas, recently returned to his home from a week's services he had conducted at Gotebo, Okla. He has conducted similar series of meetings in some of the churches of central Kansas.

An enthusiastic group of alumni and friends of Bluffton College held a reunion in Dalton last month. Prof. W. A. Howe addressed the gathering. In the group were a number of those who came from out of town.

A summer series of union meetings held in Moundridge, Kans. was designated as School Night. Dr. E. J. Kaufman, president of Bethel College, brought the message. The meeting had the active support of the pastors of the community.

Assurances were given at the World Conference of Baptists, recently held in Germany, that the free churches (those not a part of the state church) will not be hampered by government interference or regulation. Mennonites in America have been wondering in just how far the control of Mennonite churches would be affected under the Hitler government. The recent announcement by the Chancellor-President, that there is to be but one evangelical church in the Reich, still makes one feel that there is cause for anxiety concerning our German churches and their future. However, newspaper reports concerning things in Germany are not very reliable just now.

Pioneer life among the Russian Mennonite refugees living in Paraguay is taking shape of a well organized Christian community. Hard and difficult as must be the hewing out of a civilized community in the heart of a semi-tropical wilderness, our brethren are not unmindful of their spiritual needs. Churches are regularly attended. Special festivals are arranged, such as Harvest Thanksgivings, Mother's Day, etc. There are also spirited young people's meetings in progress in the several churches. At special meetings special collections are taken for benevolent purposes and receive a liberal response. The schools are not neglected and are under competent instructors. During one of the special services a long train of autos bearing sick and wounded victims of the war on their way to the army hospitals, passed. The colonists embraced the opportunity by supplying the patients with refreshments.

The treasurer of the Foreign Mission Board of the General Conference, J. E. Regier, reports the following: Balance in bank, August 1, $2,201.39. Gifts for General Fund, Orphans, for Ewert, Interest, and Rents, Gifts for Sundries, $4496.50. Paid on Orders $7,865.35. Remitted direct to India, $50.30. Balance in Bank, September 1, $132.54.

The officers elected at the meeting of the Middle District Conference to serve for the coming year, are: President, Rev. A. E. Krieder; vice president, Adolph Friesen; secretary, Dr. J. S. Schultz. New members elected to the standing committees were: Educational, Edison Sprunger; Home Missions, Rev. P. A. Kliewer; Program, Rev. J. E. Amstutz; Trustee, Eli Lugibill.

A missionary meeting, sponsored by the Ladies Aid Society of the East Swamp, Pa., church, was held on the evening of September 9. Doctor Ella Bauman gave the address and the ladies' quartet rendered several selections. Rev. W. S. Gottshall is pastor of the East Swamp church.

According to a report from Holland the company of refugees in Syria, numbering more than a hundred, being driven from pillar to post are not Mennonites as supposed, but members of a Russian sect. A representative of the Dutch government made the investigation and through him the Mennonites in Holland were able to identify the group. That they are in need there can be no doubt, and the Dutch brethren are hoping for a way of rendering them some assistance, but unfortunately the numerous severe claims of Mennonites in distress makes the prospect of providing much for them remote.

The coming General Conference to be held in Los Angeles, Calif., next summer, will mark the seventy-fifth year of its existence. No doubt it will bring to note some of the factors involved in calling it into existence. The first of these was a division in the Franconia Conference in Pennsylvania and the next in importance was a desire of some churches throughout the country for a closer relation with other Mennonite groups. Oberholtzer, a young preacher, had suggested to his Conference that it keep records of its actions. This gave offense. He also asked permission to have read at the Conference the proposed Constitution which he had printed. The printing of this pamphlet was resented by the conference as a piece of arrogance and Oberholtzer and his friends were denied the privilege of speaking in defense of the document which the Conference refused to have read. Being condemned without a hearing, Oberholtzer and seven other ministers with eight deacons retired from the conference meeting. The Conference then passed what was practically an excommunication and was so regarded by both sides. This was in 1847. In October of the same year the excommunicated group met in the Skippack Meeting House and organized the East Pennsylvania Conference. The paper, the "Botschafter," established by Oberholtzer and printed in a corner of his blacksmith shop, gained a circulation beyond the limits of the Conference and through it there developed an interest that resulted in the meeting in Iowa some years later, which was the beginning of the General Conference.

DEATHS

Bleam.—On January 27, 1934, Allen E. Bleam, at the age of 70 years, 5 months, 19 days. He had served as deacon of the West Swamp congregation for over 30 years. Funeral services were conducted on January 31st, by Rev. A. S. Rosenberger, assisted at the home by Dr. Harvey Bauman.

George.—On January 29, 1934, Louise, nee Prentiss, wife of Daniel George, at the age of 45 years, 10 months, 4 days. She was a faithful member of the West Swamp Church, at which place services were conducted on February 3, by Rev. A. S. Rosenberger.

Shelly—On March 15, 1934, at Richlandtown, Pa., James H. Shelly, at the age of 75 years, 3 months, 5 days. Mr. Shelly was a former Wadsworth student, and at the time of his death a loyal member of Bethany Mennonite Church, Quakertown. He was prominent in the community in various business relationships, especially as president for many years of the Merchants National Bank. Funeral services were conducted on March 18th, at his late home, by Rev. A. S. Rosenberger, assisted by Revs. N. B. Grubb and W. J. Kohler.

Mohr.—On April 15, 1934, Nellie, nee Fretz, wife of Milton Mohr, at the age of 44 years, 10 months, 7 days. She was an active member of the West Swamp Church, at which place services were conducted on the 18th day of April by Rev. A. S. Rosenberger.

Landis.—On April 28, 1934, Daniel M. Landis, at the age of 77 years, 3 months, 10 days. Mr. Landis was a member of Flatland Mennonite Church for over 50 years, being long the deacon of this congregation. He was also for many years superintendent of the Sunday School. Being resident in Philadelphia in later years, he regularly attended the First Mennonite Church there and was long teacher of the Men's Bible Class. He was a member of the Home Mission Committee of the Eastern District at the time of his death, was one of the founders and a trustee of the Mennonite Home for the Aged. He became well known throughout the General Conference at the time of its session in Perkasie when he served as steward of the dining hall. Funeral services were conducted at his late home in Philadelphia on the 30th by Rev. Carl J. Landes and Purd E. Dietz; at Perkasie on May 1 by Rev. A. S. Rosenberger, assisted by Revs. A. M. Fretz and Howard Obold.

Juliana (nee) Ewert Franz, daughter of Julius and Juliana Ewert, was born June 30, 1879, near Salem, South Dakota. She was baptized upon her confession of faith in the Lord Jesus Christ by the Rev. Christian Kaufman, July 23, 1893, and united with the church. October 21, 1897, she was married to Leonard L. Franz. The Lord blessed this union with four sons and one daughter. The family came to Washington in 1902. She united with the church at Menno in 1903 and has been a faithful member ever since. She passed away in the hospital in Spokane, Monday night, August 13. Her age was 55 years, 1 month, and 13 days. She leaves to mourn her untimely departure, her bereaved husband, four sons, one daughter, two daughters-in-law, six grandchildren, five brothers, four sisters. Funeral services were conducted from the Menno Mennonite Church south of Odessa, August 16. Interment was made in the Mennonite cemetery near the church. Rev. M. J. Galle spoke words of comfort.

Beulah Beasley Zook, the daughter of Otis and Mary Smith Beasley, was born June 17, 1908, at Mackinaw, Illinois, and died at her home near Carlock, September 8, 1934, aged 26 years, 2 months, and 21 days. She received her school training at Mackinaw and later was telephone operator for five years. She was married to Delmar Zook of Danvers, September 30, 1928. Two children were born into this home, one son, Richard Dewayne, 21 months old, and a daughter, Rhea Jane, of a few days. She is survived by her husband, her father and mother, one sister, Mrs. Everett Maurer of Tremont, and one niece, Dona June Maurer.

Mrs. Zook accepted her Christ and became a member of the Christian church at Mackinaw. After her marriage she transferred her membership to the North Danvers Mennonite church. She was a devoted Christian wife and mother, who loved her home and also the church. She took an active part in the work of the Sunday School and the church. She will be sadly missed in the home, church, and community.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled.

Gone! But she has left us only
For a better world above,
There to wait our coming over
Resting safely in God's love.

Funeral services were held at the North Danvers Mennonite church in charge of the pastor, Rev. Wm. B. Weaver. Burial was made in the North Danvers cemetery.

Samuel M. Lantz, son of David and Sarah Lantz, was born in St. Joe County, Michigan, May 22, 1864. He died at his home near Topeka, Indiana, September 10, 1934, at the age of 70 years, 3 months, and 19 days.

At the age of 17 years he moved with his parents to Johnston County, Mo. On June 14, 1891, he was united in marriage to Josie Ensworth. To this union were born 15 children, 4 infants preceding him in death. Those left to mourn his loss are his companion and the following children, Alpha, Nellie, and Grace of near Sidney, Ohio; Blanche, Lottie, and Omer of Rockford, Illinois; Paul, Roy, and Floyd of Leslie, Michigan; Lydia of Harrisonville, Missouri; and Ida, a missionary on the fields of South America. Besides the children he leaves 28 grandchildren, 1 brother, Levi, of Leesburg, Indiana; 2 sisters, Amanda of Springfield, Mo., and Melissa of National City, California.

Mr. and Mrs. Lantz lived together in their wedded life 43 years. Five years ago the daughter from South America was here on furlough and at that time the family held their only complete family reunion which they were ever privileged to enjoy.

When a young man, he accepted Christ and united with the church. Seven years ago when he moved to his home near Topeka, he transferred his membership to the Mennonite Church. He was faithful in his attendance at the services until his health began to fail several months ago.

> "O Light Divine, we need no fuller test
> That all is ordered well;
> We know enough to trust that all is best
> Where love and wisdom dwell."

Services were held at Old Maple Grove church, and burial was made at Maple Grove cemetery. The funeral was in charge of Rev. Earl Salzman.

Roth.—Catharine, nee George, widow of Henry G. Roth, on June 21, 1934, at the age of 88 years, 5 months, 26 days. She was one of the few surviving persons who attended West Swamp Sunday School upon its organization 77 years ago. A devoted member of West Swamp Church, services were conducted at that place on the 25th by Rev. A. S. Rosenberger.

Hood.—On June 10, 1934, Clara, nee Shelly, wife of Clinton M. Hood, at the age of 67 years, 1 month, 29 days. She was an active member of the West Swamp Church, at which place services were conducted by Rev. A. S. Rosenberger on the 14th.

MARRIAGE

Ensz-Nightengale.—Sunday evening, August 26, in the home of the bride, Andrew Ensz with May Nightengale, their pastor, Rev. M. J. Galle, officiating, Odessa, Washington.

Hirschler-Ruth.—Levi Oswald Hirschler of Alto Loma, Calif., and Dorothy Anna Ruth of Upland, Calif., were married at the home of the bride's mother, Mrs. Emma E. Ruth, Friday evening, August 26, at 8 o'clock, Rev. Lester Hostetler officiating.

He who thinks he hath no need of Christ, hath too high thoughts of himself. He who thinks Christ cannot help him, hath too low thoughts of Christ.

—J. M. Mason.

The very best man that ever lived must come to Christ to be justified. The very worst man must do no more.—Sel.

PROGRAM

for the Ministers' Conference of the Western District to be held at Lehigh, Kansas, October 23, 1934

MAIN THEME
"The Minister as Pastor"

Forenoon Session, 9:30 A. M.

1. Devotional Service........................Rev. J. M. Suderman
2. A Selection of Special Music..
3. Conference Sermon....................Rev. Gerhard Friesen
4. A Selection of Special Music..
5. Topic: "The Minister's Duty Toward the Heavy-laden" (German)..................................Rev. C. C. Wedel
6. Congregational Song ....
7. Topic: "The Minister's Duty Toward the Fallen and Unsaved".. Rev. Theo. Roth
8. Close of Forenoon Session. — Announcements...........

Afternoon Session, 1:30 P. M.

1. Devotional Service...........................Rev. Albert Janzen
2. Business Session ....
3. A Selection of Special Music..
4. Topic: "The Minister's Duty Toward the Indifferent and Dissatisfied"...................................Rev. P. P. Wedel
5. A Selection of Special Music..
6. The Minister's Duty Toward the Faithful" Rev. G. N. Harms
7. Congregational Song ....
8. Topic: "The Minister's Attitude Toward the Question of Prohibition and Repeal in the Light of the Election on November 6th"...... ....To be assigned
9. Close of Conference ....

SOME THINGS THAT CANNOT BE REPEALED

We repealed prohibition.

But we did not repeal the heartaches and the despair that are in legalized liquor;

We did not repeal the habit-forming drug and enshackling power in alcohol;

We did not repeal the law that passes on to the next generation the terrible physical effects of drinking by potential fathers and mothers;

We did not repeal the fact that liquor unleashes one's moral sense so that immorality and fast living result;

We did not repeal the unsteadiness and lack of judgement that liquor engenders and which produce accidents, injury, and death;

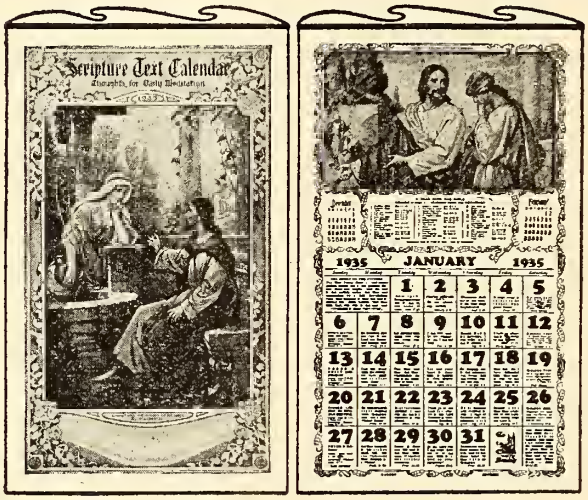
We did not repeal the fact that liquor steals a man's brains, lessens his efficiency, and lowers his income-producing powers;

We did not repeal the fact that legalized liquor once filled our hospitals with delirium tremens cases; our "Keeley Cures" with human beings who had lost their powers of self-control; and our insane asylums with raving maniacs—nor the certainty that it would do so again.

The motto and goal of every true American who loves his God, his neighbor, and his country, should be, 'Total abstinence for the individual, prohibition for the nation"!—Selected.

GET READY FOR CHRISTMAS

Church Organizations and Individuals wishing to sell Christmas Cards and Scripture Text Calendars should get in touch with us at once! We will gladly send illustrated circulars and quote prices upon request



Scripture Text Calendar for 1935

The value and beauty of the Scripture Text Calendar for 1935 have never been quite equaled and certainly never surpassed. The size has been increased permitting us to add color to the border of monthly pages.

The **beautiful front cover**, with border design of leaves and wild roses in natural colors and the full colored picture of "Christ and the Woman of Samaria"—by Plockhorst, is well worth the price asked for the complete calendar.

Individual agents, Sunday School Classes, Missionary Societies, and other church organizations can render Christian service and make profit by selling Scripture Text Calendars.

Every calendar placed helps spread the Light, promotes the cause of Christ and builds God Consciousness in the home.

PRICES

Single copy, 30; 4, $1.00; 12, $3.00; 25, $5.75; 50, $9.00. All prices slightly higher in Canada.

SCRIPTURE-TEXT CHRISTMAS GREETINGS

Christmas is in commemoration of Christ's birthday. We honor Him most by sending only such greetings as are in keeping with and have a bearing upon His mission in life.

The following Christmas Box Assortments contain only Scripture-Text greetings of the newest designs.

Price..........................$1.00 each, postpaid

FELLOWSHIP BOX NO. 34

This is our featured assortment containing the 21 distinctive folders with choice Scripture-texts. In gift box with silver, black, and red top that's varnished! This is our leading Box Assortment.

ASSORTMENT 421

21 Scripture Text Christmas Folders and envelopes, all but two on parchment stock. Several numbers have been beautifully high-lighted with raised silver overprinting. Each carries a Christ-honoring message. $1.50 card value and gift box for only $1.00.

PROGRAM MATERIAL

Complete assortment of Christmas program material now ready. We will list some of the leading program material in the next issue of **The Mennonite and the Christian Evangel. If you are in a hurry, send for returnable sample copies at once!**

MENNONITE BOOK CONCERN
BERNE, INDIANA

THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, OCTOBER 16, 1934 No. 20

EDITORIAL

TRADE IN WAR MATERIAL EXPOSED

Naturally, any Mennonite conscious of the history of 400 years of peace testimony behind him is gratified to note that a certain peace consciousness is developing outside of his own immediate circles. Just now, people are wanting to know who gets the profits out of the colossal amount of munitions continually being manufactured and sold on the international markets. If, for example, the Duponts of Delaware see fit to spend great sums of money to legalize strong drink and take the protection of babes, wives, and widows out of our constitution we want to know where they get that money. The answer is, of course, from selling war material to both our own nation and to nations who may in the future use that material in killing off our young manhood.

Even the national Congress is beginning to show an interest in the matter of selling arms and an investigation committee is now at work. The reports of the testimony it has already heard have been head-line material for some days and have made people think along lines they have seldom, if ever, been thinking. Some of the startling facts brought out are:

Munition manufacturers are systematically stirring up suspicions among nations with the object of selling them arms and more arms.

The makers of all kinds of war material comprise an international trust that divides up the business and profits among those who make up that trust.

They have active agents busily engaged at Peace Conventions whose business is to prevent any action that might bring into being a workable international peace.

Officials of our own country are lending submarines, air ships, and men trained in their use as samples for the sellers of American munitions in foreign lands.

Patents and military secrets have been turned over to our arms makers who have sold them to other nations and have pocketed the profits.

American military men work with munition makers with the object of securing business for them abroad.

It has even developed that an American missionary has acted as an agent for an American firm in selling war material to a South American nation that, for a moment, appeared to be on the verge of war. Incidentally, this missionary, in the letter exhibited to prove his part in the transaction, remarked that the people among whom he is working, needed much praying for. We agree that they need praying for when the representative of the Prince of Peace is among them to sell implements of murder.

There is more to tell and we anticipate that more will be told before this congressional committee gets through investigating. We have already impressed upon us by this investigation the fact that the folly and cold-blooded commercialism that sells American made bullets, air ships, guns and gases that may be used in killing Americans, savors of the wisdom of the mad-house.

Strong pressure is being brought to bear upon the members of the investigation committee. They are going too far. They are hurting business. They are creating a dangerous spirit of distrust among nations. They are insulting friendly nations. They are endangering the political careers of statesmen, etc., etc.

All of which goes to show that there is nothing so much disliked by those who get rich by making hell-inspired implements of death, as publicity. Our hope is that there will be a great deal more such publicity. G.

THE FORTY-SIXTH ANNUAL SESSION

of The Middle District Conference was held at the Grace Mennonite Church, Pandora, Ohio, August 23-26, 1934

The conference opened Thursday evening, August 23rd. After a few inspiring musical numbers by the Grace church, their pastor, Rev. P. E. Whitmer, spoke words of hearty welcome to the assembled delegates and visitors. Rev. W. S. Shelly, president of the conference, delivered the sermon, using the conference theme, "The Fulness of Christ," as a basis for his remarks.

The conference proper opened the next morning. Delegates' certificates were received from each church in the district except Fortuna, Mo., and the Chicago church. The number of delegates from each church varied from one to twelve. The St. John's church furnished appropriate selections of music.

Rev. P. H. Unruh, a member of the Committee of the General Conference on Mennonite Doctrine, spoke on "The Teachings of Menno Simon." The oft-emphasized teachings, such as non-resistance, taking the oath, peace, etc., were not discussed, but others less often mentioned were given, such as: The Trinity and Deity of God, Incarnation, Atonement, Faith, Baptism, and others. It was an address filled with information and inspiration.

The second address of the morning was given by Dr. A. C. Wieand of the Bethany Biblical Seminary, Chicago, Ill., a Brethren institution. Dr. Wieand expounded the book of Philippians in this address and the one for the afternoon. All his messages were presented in a simple, forceful manner. He made the book of Philippians better understood for many of his hearers. His first message gripped his listeners. He had a good and appreciative audience for every appearance. In the afternoon session, he stressed the importance of Paul's statement to "rejoice in the Lord alway." To do this, it is necessary to lay the proper foundation for rejoicing. Full consecration to God, working and being content were pointed out as some essentials for a joyful life.

Rev. P. H. Unruh spoke Friday afternoon in place of Dr. Lloyd Pannabecker who had not yet returned from China. His topic was "In the Service of the Master." He said in part that loyal servants of God must read the Word. They must watch, work, and pray so as not to grow stale and in this way serve their Lord day by day. His address was very practical and filled with challenging statements.

The conference granted complimentary votes to P. H. Unruh, A. C. Wieand, U. K. Weber, I. W. Royer, Martha Burkhalter, Floyd and Sylvia Pannabecker, A. J. Neuenschwander, Augusta Schmidt, J. J. Esau, and John Nussbaum.

The report of the Evangelization Committee evoked much discussion, particularly the subjects of the Lima and Chicago missions. The conference agreed to postpone action until the following day when it was decided that the Middle District Conference take over the Lima Mission as a three-year project and that Brother Esau continue as our worker. The request that this conference assume the salary of the Chicago mission worker resulted in a motion that action in this matter be deferred until the next annual session of the conference, with the hope that the present difficulties can be remedied in the meantime.

Rev. P. H. Unruh gave another address on "Immortality." He said that if the resurrection be removed from God's Word, its message is gone. The believer's outlook is one of life. It is a hope, an assurance. It is not my wish to be remembered by a monument of stone or on the pages of history, but by faithful service to my Lord and His cause. By a few well chosen illustrations he spoke concerning the certainty of immortal life.

In his final message Dr. Wieand spoke on "Christian Assurance." To know if you are a Christian or not, apply the following tests: Do you have the fellowship with God? Do you hate sin? Are you keeping the commandments of God? Do you love the brethren? If not, there is no remedy except Jesus Christ. His address was based on I John 5:13.

Reports from our educational institutions, Witmarsum Seminary and Bluffton College, were made by Rev. J. E. Amstutz and Floyd Pannabecker, respectively.

The Resolutions Committee submitted these resolutions which were adopted:

1. That we express our heartfelt appreciation to the Grace Mennonite Church of Pandora for the gracious hospitality which they have shown us during these conference days.

2. That we express our sincere gratitude to all those who have blessed the sessions of this conference with inspiring spiritual messages in word and song.

3. That we request our program committee to cooperate with sister conferences to avoid conflicting dates in conference sessions.

4. That since there seems to be a great dearth in lack of knowledge of the Word of God, we recommend that week-day religious instruction and daily vacation Bible schools be encouraged, and that our churches provide for such instruction and schools.

5. That we deplore the fact that the 18th Amendment to the Constitution of the United States has been repealed and that the sale and manufacture of alcoholic liquors for beverage purposes is again sanctioned by law in many of our states. We believe that it is the duty of the church to teach temperance and to point out the evil effects of the use of alcoholic liquors and to do all it can to encourage sobriety and to rid our nation of this great evil.

6. That inasmuch as nationlism and militarism are growing apace, we as peace-minded people endeavor to emphasize in our teaching and conduct the essential principles of our denomination, such as the simple life, non-swearing, and especially non-participation in war.

7. That we as a conference encourage Bluffton College in her endeavor for greater Christian usefulness by our prayers, students, and financial aid.

8. That we voice our worshipful thanksgiving to our gracious heavenly Father for physical and spiritual blessings we have enjoyed and that we express the same by singing the first stanza of hymn No. 383.

9. That we as the Middle District Conference notify the Home Mission Board of the General Conference that we would not be in favor of selling the Chicago mission property to the group representing seventy-five per cent of the present membership that has withdrawn with Brother Rhea, but to maintain the work and place a new man in that mission.

Officers elected for next year are: Rev. A. E. Kreider, President; Rev. Adolph Friesen, Vice President; J. S. Schultz, Secretary; E. A. Lugibill, Trustee; Edison Sprunger, Educational Committee; Rev. P. A. Kliewer, Evangelization Committee; Rev. J. E. Amstutz, Program Committee; E. W. Baumgartner, Bluffton College, Trustee.

An invitation to meet next year at the Zion Mennonite Church in Donnelson, Iowa, was unanimously accepted by the conference.

The conference requested its President and Secretary to appoint a committee of two to investigate rates and plans for going to the General Conference in California next year.

Special music numbers were also furnished by the Ebenezer church and the First Mennonite Church of Bluffton.

The Women's Missionary Society gave a very interesting program on Friday evening with Augusta Schmidt as the principal speaker. The meeting was largely attended.

The Young People's Conference was held Saturday afternoon and evening. Some very fine talks were given at these sessions and many helpful suggestions no doubt took root. The evening session was devoted entirely to the subject of peace.

The Sunday afternoon session was devoted to Sunday School work. Dr. A. C. Wieand gave the address of the afternoon on "How to Study and Teach the Bible."

The final session, Sunday evening, was a musical program given by the choir of the Grace church under the leadership of Hilda Amstutz. The cantata "St. Paul" was rendered in a very creditable manner. The choir was assisted by Prof. G. A. Lehman, bass; Mrs. Roy Hilty, soprano; and Mr. Freeman Burkhalter, tenor. The alto was sung by the directress, Hilda Amstutz. The church was filled to capacity at an early hour and many were unable to get in. This program was a very fitting climax to a very successful and blessed conference.

D. W. Bicksler, Secretary.

"Religion can enter into the smallest things but it invariably makes them larger and finer."

NOTES FROM CANADA

Rev. H. H. Ewert, principal of the Mennonite Collegiate Institute of Gretna, Manitoba, has not been well since the middle of May, although he has been able to be up and around part of the time and to do a little work. — (He has improved a good deal more since the above note was written.)

On June 5th, an informal meeting of ministers of different branches of Mennonites in Manitoba took place in a park at Morris, Manitoba, Forty ministers, representing ten churches, were present. Several speeches were made and the rest of the time was devoted to general conversation.

The annual "Schulfest" of the Mennonite Collegiate Institute of Gretna, Man., took place June 10th, and was very largely attended. Among the distinguished outside visitors were Rev. David Toews of Rosthern, Sask., and Dr. Seelheim, German Consul, of Winnipeg, who both made appropriate speeches. The latter also spoke about present conditions in Germany, where he had been but recently.

A sanatorium in Winnipeg, lately purchased by the Mennonite Hospital Society "Concordia," for $18,000, was dedicated on June 17th, in an appropriate way, as a Mennonite hospital. Mennonite ministers and officers of the hospital as well as distinguished men from the city of Winnipeg, made appropriate speeches. This dedication was attended by a very large number of people.

The General Conference of Mennonites in Canada convened this year at Hague, Sask., from July 1-4. The same was attended, as usual, very largely. On Sunday about 2000 people were present. Thirty congregations from Ontario, Manitoba, Saskatchewan, and Alberta were represented by delegates. Three new congregations joined the conference. At the same time the annual conference of the Mennonite Brethren of Canada convened at Winkler, Manitoba.

Song festivals etc., conducted by Mennonites in Manitoba and Saskatchewan, took place this summer as follows: May 10 in Saskatoon, Sask., June 3 in Altona, Man., July 5-7 in Niverville, Man., July 9-13 in Dalmeny, Sask., July 16-21 in Herbert, Sask., and possibly more at other places.

On August 1, an unusual celebration took place at Steinbach, Manitoba, to commemorate the immigration of Mennonites from Russia to Manitoba, sixty years ago. — In simple Mennonite manner this celebration was held. Of course there were many people together at this occasion.

The undersigned itinerant minister of the General Conference of Mennonites in Canada has traveled several thousand miles during the past conference year; visited sixty places in Manitoba and fifty places in Saskatchewan; preached 230 times; baptized 42 persons at five different places; conducted communion seven times at five different places; took part of mission festivals, Bible courses, and other special meetings, undertakings, etc., and visited many families.

The General Conference of Mennonites in Canada is composed of 18,852 souls, 10,120 members, 3,598 families, 210 ministers, 24 elders, 42 congregations, 180 places of worship, 46 churches, 123 Sunday Schools, 78 Young People's Societies, 72 Sewing Societies. During the year 1933, 417 were baptized. Total contributions for church and missionary and emergency purposes: $21,626. Benj. Ewert.

INDIA MISSIONS AND MONEYS

A certain printed statement purporting to be from me may be interpreted as meaning that we need no more money to carry on. Also that further cutting down of mission funds can only bring blessings. I believe it is fair to give the other side of this question. If we have some of our work on a self-supporting basis,—to what extent is money needed for mission work which is absolutely fundamental and according to New Testament standards?

Yes, the churches here at Basna are on a self-supporting basis. That is news. Like all news, it throws out of true perspective all else. False deductions can be too easily drawn, which do not survey the whole matter. Furthermore, the words "self-supporting basis" need interpretation. The phrase I have been using is not "self-support" but "self-supporting basis." By which is meant that the frame work is set up, the thing in embryonic form is established. But while the system is here in its essential features, it requires development and nurture. After Paul has established his churches, how many years did he lend his guiding hand and pen and experience thereafter? And what money supported him during these years?

Before the question is answered as to what extent money is absolutely necessary to carry on according to New Testament standards, let me clear the ground with two other preliminary matters.

First, let no individual, or pastor, or church at home interpret anything herein as in the light of a demand from the home folks. Or as showing in the least any ingratitude for all that you have been so royally doing in the past. Our hearts are filled with nothing but deep, sincere gratitude for all you have done and are now doing. We know that some of you are suffering and are filled with privations. We have heard that honest obligations cannot be met. We believe that you are doing nobly and according to your ability. I also readily admit that other phases of church work, provided for by any of the regular established Boards, is worthy of all support of our hearts and purses.

Secondly, I want to assure you also that we are doing everything possible to carry on with reduced incomes, and to carry on valiantly and victoriously. Old clothes are patched and repatched. Our children go without shoes and stockings. Gardens are made to produce to the limit. "Ball Brand" glass jars for preserving vegetables and fruits are among our most cherished possessions. Those who have motors very, very seldom use them for pleasure, so that we can truthfully say that in our mission, motor cars are practically never used for pleasure. Those who do not have motor cars go by foot or ox cart, or by bicycle.

No new motor has come into our mission since 1929, while some dating back to 1922 or 1924 are still used. Old envelopes are used a second time for sending mail. Wrappers of home papers from the United States are carefully removed and further used.

But if we are to carry on mission work according to New Testament standards, what is actually needed in the way of money?

First of all, money for the missionary is absolutely needed, — to send him 12,000 miles half way around the globe, to keep him there till his energies are all used up,—then to bring him back again. St. Paul had money, it seems plenty of it, to sustain himself. He used it carefully. It may not have been readily available on a couple of occasions—but he had it.

Look on page three of the February 6, 1934, issue of The Mennonite for the Foreign Mission Budget Estimates for 1934, as presented by General Conference Secretary, Bro. C. E. Krehbiel. You will find that between 65 and 70 percent of the total needs are for the missionary.

Are our salary allowances exorbitant? In the year 1927 my younger brother went to China as a missionary. He enlisted under one of the regular Boards of the United States. How much does he get? For every dollar that he receives, Mrs. Moyer and I both together receive only about 37 cents, that is, we did in "the good old days" when full allowances came through and exchange was normal. A few years ago a C. E. Secretary for all Burma, India, and Ceylon visited here. He said, "In my experience all over India, there is no missionary body in any of the regular missions of India who receive such low allowances as you, and yet carry on." Many of our neighbors get 50% more than we. Some of them get furlough every five years. We wait until our eighth or ninth year.

Can we dispense with the missionary? Well, if it is for the glory of our precious Savior that this post in His service be wiped out, you can take it from me that I will never insist that it be maintained just to give me a job. Christ first! — though I have to raise chickens or grub potatoes.

Suppose Moses had led Israel out of idolatrous Egypt and then had deserted them beyond the Red Sea, instead of continuing forty years more? Suppose St. Paul had made his journeys, then would have deserted his converts, and had not revisited believing groups, nor had written his letters, nor had sent his coworkers to see how they fared for the next twenty years? Moses continued though he had Aaron as priest. St. Paul continued though he ordained elders. But neither of them usurped the place of those chosen.

No, we cannot carry on mission work and dispense with the missionary. Let us remember that 65 to 70 percent of all General Conference Foreign Mission Board money goes for the missionary, and that only 30 to 35 percent goes elsewhere. Probably no Mission Board supports so many missionaries in India on so little money as our own.

Then of the needs beyond the missionary, the next biggest item is listed as "current expenses, helpers' salaries," etc. These items in India largely go to (1) evangelistic work out beyond the reach of the churches; (2) medical work; (3) teachers in schools for Christian children up to the fourth grade, and children and teachers beyond that up to the eighth grade, only.

Is evangelistic work out beyond the reach of the churches according to New Testament standards? Is medical work? We believe so. Are schools for Christian children according to New Testament standards? Certainly, if they train workers. Paul trained his, and Jesus trained His. Practically all our work above the fourth grade is now on this basis. Of the school work of the fourth grade or under, much of this is self-supporting except the teachers. No money goes to students for schools outside our own mission. All the tremendous work that is done in evangelism, in medicine, and in schools for Christian children is done on this 30 to 35 percent.

I come back to the place from where I started. If we have some of our work on a self-supporting basis, to what extent is money needed for mission work which is absolutely essential and according to New Testament standards? My answer is given above and in accord with the message sent by the India Missionary Body to the General Conference in 1933, the gist of which was this: we have nicely weathered the storms and cuts thus far, BUT TO CUT ANY FARTHER AT THE PRESENT STAGE IS TO SERIOUSLY CRIPPLE OUR PRESENT WORK AND UNDO THE WORK OF YEARS. No, further cutting down of mission funds in India will not bring more blessings, but sorrow and grief to us, and we believe to the great loving heart of the Great Shepherd of lost souls.

Yours for Him,
Samuel T. Moyer.

ANOTHER GREAT FLOOD IN OUR CHINA MISSION FIELD

It was with horror that I noticed in a Philadelphia daily of September 5, 1934, that our mission field had been visited by another terrible water scourge, and the city of Changyuan, where Brother and Sister August Ewert and Miss Frieda Sprunger are located, as the apparent center of the great flood. I quote from the paper:

110,000 Chinese Forced to Live in Trees

Tientsin, China, Sept. 5—(AP)—Their homes destroyed by flood waters of the rampaging Yellow River, 110,000 persons are living in tree tops near Changyuan, in the southern extremity of Hopeh Province. A survey by North China relief agencies showed that 300 villages of Hopeh and Honan Provinces had been inundated. Relief is being rushed to the region from Tientsin.

Whatever may have happened again in our own mission field, however serious and dangerous the catastrophe may be to our workers and work, this fresh reminder of dangers in China from flood and famine, and pestilence, should drive us all to our knees. Oh, what horrors such a disaster has again brought to our already sorely visited district in China, and how we should pray for the field, the work, and the fellow workers there! Jer. 33:3 says, "Call upon Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Are we of those Christians who by "prayer and supplication" present our wants before God? Is this not again an opportunity to ask ourselves the question, "Do I pray enough, and in the Spirit, for the great work of mission, and the missionaries at the front"?

Your fellow worker in Christ,
P. J. Boehr.
Richlandtown, Pa., September 11, 1934.

FROM THE BROWNS IN KAI CHOW

Kai Chow, Hopei, China,
August 19, 1934.

Dear Fellow Christians:—

Greetings in the Master's name! We know that you love the Lord and His work and that you are praying for the same, and no doubt are also giving for His cause. But we are often not doing our duty in informing you all about the work. You have read about Dr. and Mrs. C. L. Pannabecker's going on furlough. They have done faithful work for a whole term, and now they needed change and rest. But how about the rest of the few missionaries left on the field? Are you going to leave the whole burden of the work on the shoulders of a few? We had a fair load of responsibility, but when Rev. and Mrs. Boehr went home, their work was given to us as an extra addition. Now when the Pannabeckers were going, the supervision of the hospital was added to our lot. Dr. Pannabecker worked hard to find a Chinese doctor and he did engage one, but now this man wants to leave us in a few weeks. Chinese doctors are very hard to find and they cannot nearly take

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the place of a foreign one. Some of us are getting old early. Where are the furloughed missionaries that ought to be here now? Where are the new recruits? Dear friends, pray with us for solution of the problem.

Very faithfully yours,
H. J. and Maria Brown.

THAT OVERCOMES THE WORLD

Carl J. Landes

Text: I John 5:4

Among the frequent burning sentences of Jesus to those closest to Him was this one: "Oh ye of little faith." Jesus realized that to become an instrument in God's hand for spreading the "Good News" demanded an undying faith. To many persons religion is a BURDEN to be borne; to others, thank God, religious faith is a POWER which carries them over life's highway.

So this morning we direct our prayer and meditation upon this theme and text: "That overcomes the world."

"Our faith is the victory that has triumphed over the world."

God's Promises — the Basis of Faith

When one meditates upon, studies "the world," with all its cruelty, injustice, suffering —one can easily "lose one's faith." That was true in Jesus' day; it is true today. But where there is close fellowship with God there are promises which CARRY one, DRIVE one on in faith, often "not knowing whither."

"For as the rain cometh down — and returneth not thither, but watereth the earth and maketh it to bring forth and bud—so shall my word be—it shall not return unto me void,—but shall prosper unto the thing whereto I sent it" (Isaiah 55:10, 11).

What a beautiful parable from Nature! When rain comes down from heaven and meets the barren, cold earth— **life begins to bud.** Just so is God's Word." When it is **sent out, it will not return, but will accomplish.** God's Word, like rain, **"maketh the earth to bring forth and bud."**

What a promise that is! Not a **load to carry;** but an **inspiration to carry us.**

"Ye shall know the truth and the truth shall make you free" (John 8:32).

We sing so glibly "FAITH OF OUR FATHERS"—"Chained in prisons dark"—but "in heart and conscience free"—"If we like them could die for Thee."

Do you think **you** could be **free in prison?** That is one of God's promises; our "Fathers experienced it." "The truth shall make you free." That **"freedom"** is available out of prison and in prison. The scribes and pharisees were **bound;** Jesus whom they crucified, was **free.** That is an important discovery in the promises of God; the church might well ponder its message.

"Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13).

That promise ought to make every minister, officer, lay-member tremble with responsibility. I take it that this promise means:

"If Fundamentalism is of God, it will stand; but if it isn't—."

"If Modernism is of God, it will stand; but if it isn't—."

"If Mennonitism is of God, it will stand; but if it isn't—."

"If present-day theology is of God, it will stand;; but—."

"If the present-day church is of God, it will stand; but—."

That is a promise that makes me shudder a bit; but which also gives me faith. The "isms" that **come from man** will be **"rooted up."**

So perhaps we can sum up the promise of God in these words: **"Everything which God has planted in the human heart, will prosper; what man has planted of himself will perish."**

History testifies to the truth of those promises. This age of strife, turmoil, change, suffering, intolerance, needs to understand what God has promised. For upon those promises ONLY can be built the "Faith that has triumphed over the world." "Oh ye of little faith."

Man's Response To Those Promises

"By faith, Abraham went out, not knowing whither—." That is man's response to God's promises. Abraham's faith; and your faith and my faith—is the fruit of fellowship with God, and the assurance of His Word.

At this point we should distinguish between "Creeds" and "Faith." We say "Articles of Faith"; when we really mean "Articles of Beliefs." My "Creeds" (and the creeds of any generation) are the **things I believe to be true;** my "Faith" is **the assurance of the victory of God's purpose;; and defeat of man's isms, regardless of my beliefs.**

"I believe in God the Father — Jesus Christ — Holy Spirit — Virgin Mary — Pilate —." So run our "creeds." In part, the creeds of every generation are mistaken, and change as the Kingdom grows. But the "Faith of our Fathers" — the "Assurance, the confidence, the evidence of the victory of God's truth"—that "faith" is eternal.

In this connection turn again to Gamaliel of old. (Read Acts 5:33-39). Here is Institutional Religion (synagogue). A "new seed" is sown —"THE WAY" of Christ. "Destroy the weed," cried the church. But Gamaliel had faith.

His **beliefs** differed from **"The Way"**; he did not like it a bit more than did his colleagues, but his faith **"assured him of the victory of** God' Word" — whether that be "Gamaliel's way," or "The Way."

Oh, if the church of today had "Faith" in addition to her "Creeds"! I am not belittling creeds; we need them. I have them; I hope you have. But we need more; we need "The faith that has triumphd over the world."

Or, again look at Paul (Philippians 1:12-20). Paul was imprisoned by people who had "beliefs" (with which Paul differed); but they were people who lacked faith in God's Word. From prison Paul revealed the fruits of his faith, "**What has happened to me has actually resulted in furthering the preaching of the good news.**" That is always what happens — "Truth crushed to earth shall rise again," more powerful than ever before. My, what a promise on which to build one's faith!

Listen again to Paul (II Cor. 4:6-9), "I am hard pressed on every side, but never cut off; perplexed, but not driven to despair; routed, but not abandoned; struck down, but not destroyed."

His beliefs and his courage often wavered. Paul often descended into the hell of doubts, struggles, sufferings. But his "Faith" KEPT him; CARRIED him; DROVE him on. That faith is the only conquering weapon of any generation. It is the only weapon which "triumphs over the world."

Oh, that the "Faith of our Fathers" might burn anew in the hearts of those who follow Christ in Menno Simon's train! I am not crying for all the "beliefs" of our Fathers; some of them were mistaken — like some of ours will prove to be when history assimulates this generation.

But my prayer, my yearning desire is that this church, this conference, the Church Universal may rise to that FAITH WHICH HAS TRIUMPHED OVER THE WORLD." May God forgive our faithlessness, and grant us faith.

SOME STARTLING RESULTS OF REPEAL

By Rev. Franklin C. Read

Research Secretary of the McLean County
Dry Alliance
(From the Bloomington Pantagraph)

The American voters have been hoodwinked into repealing their national prohibition amendment, but they are rapidly waking up to the fact that they have not repealed, and cannot repeal, the liquor problem. The evidences of this fact are legion, all proving that the old liquor traffic is with us again, with all its old evils, and with a large number of new ones. Let us look at some of them.

First, THE BOOTLEGGER. Secretary of the Treasury Morgenthau declared recently that **"The bootleg ring still has the country by the throat."** Attorney General Cummings enlarges on this statement, saying, "Bootlegging is today as active as ever, and the illicit manufacture of hard liquors EXCEEDS IN VOLUME THE MANUFACTURE OF LEGAL LIQUOR." And Joseph H. Choate, Jr., Federal Alcohol Control Administrator, confirms these statements, and adds, "Conditions surrounding distribution in many parts of the country are more damaging to morals and to the social structure of the nation than was the old saloon."

Raymond Moley, former adviser to President Roosevelt, now editor of **"Today,"** goes farther, and says, editorially, "Not in his busiest days under prohibition did he (the bootlegger) carry on so great or so wide a trade as he rejoices in just now. The output of his stills is actually larger than that of the licensed distilleries of the country—**perhaps twice as large.** It is, at the very least, as large as the gross consumption before prohibition."

In proof of this statement he gives figures showing that from December 5, 1933, to April 21, 1934, government agents seized 2,696 stills, ranging in capacity up to 15,000 gallons, and averaging 275 gallons—**100 gallons more than the average under prohibition.** They also seized 308,273 gallons of spirits. This makes an average of **23 stills and 2,233 gallons of spirits for every day since repeal!**

The total capacity of these stills was nearly 68,000 gallons; and Mr. Choate estimates that, should the same rate continue for the year, the total number of stills seized in 1934 will be nearly 8,000, with a total capacity of nearly 272,000,000 gallons — OVER A MILLION GALLONS MORE THAN ALL THE LEGAL DISTILLERIES IN THE COUNTRY!

But only a small fraction of the illegal liquor is seized. By far the largest part of it is sold —and drunk. Sold, not as formerly at retail, but at wholesale. For the bootlegger now deals, not with the ultimate consumer, but with hotels, restaurants, and stores. And to these he unloads his stuff by the barrel, or by the dozen —or hundred-case lot. Thus repeal plays directly into the hand of the bootlegger and, instead of eliminating him, as promised, makes him a more important factor in the booze business than ever. So important a factor, indeed, that we are told that every other cocktail or highball drunk, even in the most exclusive hotels, is bootlegg stuff.

And the reduction in enforcement costs, so confidently promised, has also proven itself a myth. For, as Mr. Moley says, "At no time under prohibition were so many federal agents at work' enforcing prohibition as are now engaged in enforcing "regulation." In addition to $10,000,000 for ordinary enforcement expenses, an additional $11,500,000 has been allotted to build a new fleet of cutters to combat "rum runners" and smugglers, whom repeal, it was promised, would abolish absolutely. And in addition to all this increased expenditure by the federal government, practically every state and local government is expending far more for the enforcement of license regulations than any of them ever expended for the enforcement of prohibition.

But these features of the present liquor situation, bad as they are, pale into insignificance beside the real tragedy of repeal. I refer to the terrific increase in drunkenness and in motor vehicle deaths which has followed in the wake of repeal. If, as Governor Landon of Kansas says, "The aim of all legislation dealing with the liquor traffic should be national sobriety, not national revenue," then repeal has proven itself the most ghastly failure in all our history of bungling in liquor legislation.

The National W. C. T. U. has compiled figures on those subjects from police records of forty typical cities, ranging in size from Chicago to towns of less than 4,000 population. And here is what those figures show:

Of these cities 28 report since repeal 43,528 arrests for drunkenness, as against but 28,773 for the same period last year—before beer came back. This is an increase of more than 51 percent. Nine reported more than 100 percent increase, and 16 more than 50 percent increase. These cities have about one-eighteenth of our country's population, and the figures are for about one-fourth of the year. So you can figure out for yourself what the total increase for the whole country will be for the entire year.

"The Voice," published by the Methodist Board of Temperance, declares that "statistical returns from 45 representative American cities justify the expectation that arrests for drunkenness in 350 leading cities will this year EXCEED BY A QUARTER OF A MILLION the number of such arrests DURING THE WORST YEAR OF PROHIBITION. And we were confidently assured by our wet friends that repeal would be the absolutely necessary first step for the promotion of TRUE TEMPERANCE!

But the liquor flood turned loose by repeal is not only debauching our people, making thousands of them drunkards, it is also MURDERING THEM BY THE THOUSANDS. Every city reporting on motor accident deaths shows a most decided increase. Cleveland, with the lowest record, has had since repeal an increase of 22 percent; while our National Capital, Washington, with 100 percent increase, makes the worst showing. The average increase is 42 percent.

This means that, should the same percentage hold good for the entire country and for the whole year—and there is no reason to expect a decrease—the number of deaths from automobile accidents in the United States in 1934 will reach the alarming total of MORE THAN FORTY-TWO THOUSAND. This will be by far the highest total in our history. It will surpass the 1933 record by **more than 12,000.** It will exceed our hitherto high record of 33,346 in 1931 by **more than 9,000.** Our 1933 record was 29,900.

The auto slaughter had been growing by leaps and bounds up to 1931. Then, alarmed, we put on intensive safety drives, and reduced it in one year to 29,196 in 1932. This meant the saving of more than 4,000 lives from this form of death. With the same safety drives on in 1933, we should have had a still further decrease. But, with eight months of beer, we not only halted the decrease, but piled up in its stead an increase of more than 700. With what horror will safety workers view the tremendous increase of **more than 12,000 this year!** One speaker at a safety council meeting prophesied that repeal would make our highways safer. How tragically his prophecy has failed, as has every prophecy of repeal benefits.

What shall we do to relieve this distressing situation? Mr. Choate says, "Reduce the liquor taxes, so that the legal dealer can compete with the bootlegger." And the liquor control conference that met recently in Chicago, echoed his demand. But the utmost that this device could do would be to cheapen the price of legal liquor, and so increase its consumption. It would not reduce the total amount of liquor consumed. If, as Mr. Choate said at Chicago, "The drinking man wants what he wants when he wants it and where he wants it," he will invariably patronize the bootlegger when it is either cheaper or more convenient to do so than to buy from the licensed dealer.

Henry Schwartzhild, editor of a New York liquor sheet, told the Chicago conference that, if the present trend in liquor regulations continues, the "only thing the distillers and brewers can do is to turn the business over to the government," which will thus "find itself in the liquor business within five years." This threat evidently means that he wants the government to "let up" on its regulations, so that the licensed manufacturers can add more millions to their already exorbitant gains. We prophesy that WHEN UNCLE SAM GOES INTO THE LIQUOR BUSINESS, especially as a monopolist, PROHIBITION IS CLOSE AT HAND! For the American people will not stand for any such deal.

On the whole, the wets are far more confused over the present liquor situation than are the drys. The drys stand unshaken by Senator Sheppard's slogan, "IT (PROHIBITION) WILL INEVITABLY RETURN"! When the wets have tried out again all the old, outworn makeshifts which they have used for years to delay and defeat prohibition, and the nation has witnessed their utter failure, we shall confidently expect to see the **honest** wets ready to admit their mistakes, and help bring about the reenactment of national prohibition, and also to see that it is more honestly enforced than it ever has been. In the meantime we drys shall continue our most intensive temperance education, assured that the "Temperance Twins," prohibition and education, will finally solve the liquor problem.

P. S.—The Travelers Insurance Co., fighter for highway safety, has just given out figures showing for the whole country a 20 percent increase in auto deaths during the first half of 1934, a 42 percent increase on drunken drivers, and a 60 percent increase in drunken pedestrians hit by cars. And beer in 1933 gave us more than 700 increased deaths over 1932.

Copies of this may be obtained at 25c for 100 copies.

DANIEL 1:8

Mrs. Fanny A. Weaver, Danvers, Ill.

"But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank, therefore he requested of the prince of the eunuchs that he might not defile himself."

The Hebrew children came to a decision. They determined from principle, which must have grown out of a choice of God and consecration to His service. They had an early religious training, as was common among the best Jews. But these boys must have had especially good home religious influences. There is no better armor against temptation than the Christian armor, put on in childhood at home. Their sudden departure from home, to be thrown upon their own resources probably helped them to take a decided stand for their religion and their God. They used wise means. He requested the prince of the eunuchs, unto whose charge they had been committed. Thus they took the wisest course possible. There was no bravado, but simply quiet, firm, and wise courage.

Examples in real life have great power over us. If Daniel could resist, so can we. If Daniel ought to have stood up bravely, so ought we.

No one can enter upon the great world of life and usefulness without first being tempted and tried. Thus at the beginning of the Christian life comes the great temptation,—the battle as to who shall rule the soul: its success is **conversion,** the entrance upon the new and true life. Satan **tempts** in the desire to make us fall. God transforms the temptations into **trials,** proving what we have become fitted to do.

All who would become strong and useful must gain their power largely through victory over temptation. It is thus that the soul "builds itself larger mansions." It is a chief factor in education, transmuting the baser metal of each individual into the nobler. Never do that which may lessen spiritual power.

It becomes us to be humble under humbling providences. These young men that were in captivity would not defile themselves, no, not with their portion of the king's meat. How much better is it with those that retain their integrity in the depths of affliction than with those that retain their iniquity in the heights of prosperity! The great thing that Daniel avoided was defiling himself with the pollutions of sin; that is the thing we should be more afraid of than any outward resolution, requested of the prince of the eunuchs that he might not defile himself. We cannot better improve our interest in any with whom we have found favor than by making use of them to keep us from sin.

He that lives according to nature will never be poor; but he that lives according to opinion will never be rich.

This wonderful obstemiousness of these young men in the days of their youth contributed to the fitting of them (1) for their eminent services. Hereby they kept their minds clear and unclouded, and fit for contemplation, and saved for the best employments a great deal both of time and thought; and thus they prevented those diseases which indispose men for the business of age that owe their rise to intemperances of youth; (2) for their eminent sufferings. Those that had thus insured themselves to hardship, and lived a life of self-denial and mortification, could the more easily venture upon the fiery furnace and the den of lions, rather than sin against God.

David made a number of resolutions: "I will praise thee with uprightness of heart. I will keep thy statutes and delight myself in them. I will meditate in thy precepts, and have respect unto thy way. I will not forget thy word. I will run the way of thy commandments when thou shalt enlarge my heart. I will speak of thy testimonies before kings, and will not be ashamed. At midnight I will rise and give thanks unto thee because of thy righteous judgments. Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, no slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob."

WORKING AT THE WRONG END

We have been watching with interest the efforts now being put forth by various religious organizations to reform the moving picture show business. We certainly do not wish to throw any hindrances in the way. The need for reform is generally recognized, even by those whose work it is to promote the moving picture business. Whatever they may be able to accomplish in the way of reform will be cherished by every lover of decency.

But we have noticed in other reform movements that they seldom succeed in reforming anything permanently. For instance, the fight against the liquor traffic, the efforts to secure laws that will bring about a decent respect for the Lord's day, the effort to abolish war, etc., etc. Why not work at the other end a while? Instead of church people pledging themselves not to patronize movies that are not up to the standard, let them do the sensible thing to stay away from movies altogether. Instead of trying to enact laws compelling people to respect the Lord's day, let all Christian people abstain completely from Lord's day desecration. Instead of trying to compel all nations to become pacifists, let all Christian people remember that "the weapons of our warfare are not carnal," and therefore have no part in any carnal warfare whatsoever. While others are trying to reform the world, let Christian people, by precept and by example, put forth greater efforts to bring the world to Christ.—S. S. Times.

SOME "DON'T EXPECT'S" FOR SUNDAY SCHOOL TEACHERS

Don't expect to serve the Lord as a Sunday school teacher unless He has called you into that work.

Don't expect to be an efficient teacher, if you have made no effort to acquire efficiency.

Don't expect to accomplish anything, if you consider the work of little importance.

Don't expect to teach the "smallest children," if you think they require the smallest talents and the least preparation.

Don't expect to teach the lesson unless you know it.

Don't expect a "Sunday morning glance" to brush off the whole week's dust from the lesson —or your mind either.

Don't expect to teach the Word without being much in communion with the Author.

Don't expect a two-minute Sunday morning prayer to catch up a week of neglect.

Don't expect your class to be on time if you are not punctual.

Don't expect your class to respond to the lesson if you have not.

Don't expect your pupils to "grow in grace" if they have not been born again.

Don't expect your pupils to be saved unless you make the way of salvation plain.

Don't expect them to be saved if you very seldom and very weakly invite them to come to the Lord, so that they get the impression that you consider it of little importance.

Don't expect to win them if you do not love them and show that you do.

Don't expect them to believe very strongly in a Sunday show of interest that is not seen between Sundays.

Don't expect harmony in the class if you are not in harmony with the rest of the teachers and superintendent, and above all, the Lord.—
(Paul W. Nelson in the Evangelical Beacon.)
—Christian Monitor.)

CORRESPONDENCE

Boynton Mennonite Church, Hopedale, Ill. Fred Donelson, Jr., has entered Chillicothe College at Chillicothe, Mo., where he is studying telegraphy.

Mr. and Mrs. Louis Dietz and the Andrew Mosiman family of Meadows attended church services Sunday morning, September 9, and were dinner guests at the Joseph Augsburger home.

Miss Veda Eash, student nurse of the Mennonite Hospital in Bloomington, visited relatives in Hopedale, Sunday, September 30.

Mrs. Bertha Guth, Mr. and Mrs. Earl Stuckey and family of Deer Creek, and Miss Viola Guth of Washington were entertained at the home of Mrs. Barbara Naffziger, Sunday, September 30.

A group of our members attended church at the Peoria Mission, Sunday evening, October 7, when Rev. Hostetler started a series of services to continue through the week.

Howard Litwiller has enrolled for his senior work in the Illinois State Normal University at Normal, Ill.

Miss Emma Litwiller and Mr. Alfred Menner of Ann Arbor, Michigan, were married, April 21, 1934. Mrs. Menner is a daughter of Mr. and Mrs. Jacob Litwiller, of Hopedale, Ill. She is a graduate nurse of the Mennonite Hospital at Bloomington and also did post graduate work at Dr. DeLees at Chicago. At the time of her marriage she was doing work at the Health Service at the University Hospital at Ann Arbor. Mr. Menner is a civil engineer. Mr. and Mrs. Menner are at home at 417 W. Jefferson St., Ann Arbor, Mich.

Lima Mission, Lima, Ohio, September 10, 1934. Sunday, September 9, 1934, we observed our first anniversary in the Sunday Bible School. A year ago there were thirteen present, including one child. Last Sunday, our anniversary, there were thirty-six present, twenty-four being children. Our highest attendance was fifty. Our average for the summer months was thirty-five.

On Sunday morning we have our Bible school, followed by morning worship and in the evening Christian Endeavor, followed by an evangelistic message. On Wednesday afternoon we have children's meeting. The time is spent teaching songs, Bible verses and Bible stories. Rev. and Mrs. Esau are assisted by Mrs. Barbara Bucher from the Ebenezer Mennonite church at Bluffton. On Wednesday evening we have prayer meeting and Bible study.

A Women's Missionary Society was organized last December. All our meetings have been well attended. The society's work is among the needy of the community. Clothing has been bought for those in need.

The last two weeks in June we had Vacation Bible School. The total enrollment was 65. The average daily attendance was 40. The children gave a program at the close of the school. The Monday following, Rev. Kliewer from Ebenezer church came with a school bus and took the children in the country for a picnic. The teachers in the Bible school were Miss Ruth Bixel from Pandora, Miss Fern Bixel from Bluffton, Miss Pauline Sprunger from Lima, and Mrs. Reuel Bixel from Lima. The opening and closing exercises were in charge of Rev. Esau. During the class sessions Rev. and Mrs. Esau visited among the families who were represented in the school.

The children gave a program at Christmas time, on Easter Sunday, and at the close of the Vacation Bible School.

We ask an interest in all your prayers that the work may continue to progress as it has in the past year.

We take this opportunity to thank all who have contributed in any way, either in services or financially, to the work. Mrs. R. E. Bixel. 808 N. McDonel St., Lima, Ohio.

Topeka Mennonite Church, Topeka, Ind. The Berean class spent Wednesday evening, June 20, with their teacher, Miss Clara Bohn. Miss Bohn left on a several months' trip to Europe, and was given a handkerchief shower. Ice cream and cake were served.

Mrs. John Deavel was hostess to the Berean class Thursday, June 21st.

Dan Moser who submitted to an operation recently at the Elkhart General Hospital, is able to be about and attend services.

No services were held Sunday, July 1st, as repairs and refinishing was being done on the interior of the church.

Union open air meetings on Sunday evenings during July and August began July 1st. The services are held back of the grade school building. This church is cooperating with the Baptist and Methodist churches in these services.

Services were again held in the church after three weeks during which time the interior of the church was repaired and refinished. Election of officers for both Sunday School and church were held. The Sunday school officers elected for the coming year were as follows: Superintendent, Arthur Slagel; chorister, Dan Oesch; pianist, Mrs. Cletus Hooley;; secretary-treasurer, Mary Catherine Peterson; primary superintendent, Mrs. Don Bowen;; temperance superintendent, Mrs. Arthur Slagel;; missionary superintendent, Clara Bohn; cradle roll superintendent, Mrs. Garth Stoltz. Church officers elected were as follows: Deacon, R. A. Hartzler; deaconess, Mrs. Salina Hartzler; trustee, Vern Kauffman; chorister, Mrs. Cletus Hooley; pianist, Mrs. Clyde Yoder; ushers, Fred Kohl, Fred Stoltz; junior ushers, Stanton Hendricks, Robert Yoder; Mennonite and Evangel correspondent and solicitor, Opal King.

Sunday evening, July 15, at the union meeting, which was held in this church, the religious drama, "The Rock" was given by a group from the LaGrange M. E. church.

The Sunday School is planning a picnic, to be held at Shipshewana Lake, Thursday, July 26.

Meadows Church Notes, Meadows, Illinois. Robert Strubhar, a student of the Fort Wayne Bible School, delivered the message several weeks ago.

A group from the Calvary Church brought basket dinners to the Old People's Home on September 23rd. In the afternoon they presented a program.

Rev. Valentine Strubhar filled the pulpit on September 23rd.

Communion services were held September 30.

A church social was held on the Old People's Home lawn on September 11th. A large number were present.

Rev. G. I. Gundy and S. M. Stuckey motored to Missouri, where they spent several days.

Rev. E. S. Augspurger filled the pulpit in Rev. Gundy's absence, October 7th. Rev. Gundy attended a Home-Coming at the Congerville church and delivered an address there.

Charles Gittinger submitted to an appendix operation at the Mennonite Hospital, October 1st.

Victor Roszhart has been ill for the past several weeks and is now slightly improved.

Rev. G. I. Gundy went to Nebraska for several days to take a load of canned goods for friends and relatives there.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

PRAYER

"O God, give me clean hands, clean words, and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight alone as if all the world saw; forgive me when I am unkind, help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself, send me chances to do a little good every day and to grow more like Christ. Amen.

—William DeWitt Hyde.

ALONE WITH JESUS

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charge of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of Infinite love, tenderness and compassion. Alone with Jesus!

How different a front would Christianity present to the world if the Lord's people were oftener there! What humanity and gentleness and love would characterize all their dealings! What holiness stamped on every brow, that all might read! What few judgements passed on others — how many more on ourselves! What calmness and resignation and joyous submission to all the Lord's dealings!

Be much "alone with Jesus." Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Selected.

NEVER TOO LATE FOR GOD

God deals with impossibilities. It is never too late for Him to do so, when the impossible is brought to Him, in full faith, by the one in whose life and circumstances the impossible must be accomplished if God is to be glorified. If in our own life there have been rebellion, unbelief, sin, disaster, it is never too late for God to deal triumphantly with these tragic facts in full surrender and trust. It has often been said, and with truth, that Christianity is the only religion that can deal with a man's past. God can "restore to you the years that the locust hath eaten" (Joel 2:25); and He will do this when we put the whole situation and ourselves unreservedly and believingly into His hands. Let us never forget that we have a "God, who (giveth life to) the dead, and calleth those things which are not as though they were" (Rom. 4:17). Not because of what we are, but because of what He is, God forgives and heals and restores. He is "the God of all grace." And grace means that when we turn to Him He acts, never according to what we deserve, but always according to His own infinite love and mercy and compassion. Let us praise and trust Him.—S. S. Times.

CHRISTIAN ENDEAVOR

October 28, 1934

Missionary Heroes of Today.—Acts 1:8

The growth of a church is measured by her enthusiasm in missions, the power of a church is measured largely by her budget of missionary giving. This service gives us a splendid opportunity for studying the work of our own church in her missionary endeavors, as well as the lives of some outstanding missionaries of the church at large.

Jesus spoke to the disciples promising them power to witness at home and abroad, and what command passes on from one generation of believers to another, as also does the promise of power. How greatly God has blessed missionaries with power whenever they have dared to trust Him implicitly! Today, as always, there can be found in our missionaries outstanding examples of unselfishness and spiritual greatness. They are ever an example to the churches back home to take their Christianity more seriously. There is too much smug satisfaction in many fellowship groups, satisfied to worship in beautiful cathedrals with thickly cushioned pews, but with too little regard for helping in the work of witnessing in Judea, Samaria, and the uttermost parts of the earth.

In planning for this service topics should be assigned at least one or two weeks in advance. It is not sufficient in the time allowed for preparation to hand out the topics in the morning when the service is to be held that evening. It would be advisable to make a roll of mission workers now active in the work or perchance at home on furlough. We need to know our missionaries more intimately, and by so doing we will become better acquainted with our mission projects in India, Africa, China, among the American Indians, among our Canadian brethren, and in our city missions. We will also study some of the pertinent problems concerning the more active work of missions as it pertains to our churches today.

Questions

1. What is the primary motive and purpose of missionary endeavor?
2. Give the challenge of Acts 1:8 for modern Christians.
3. How do you account for the fact that there are always waiting lists of life recruits, but always a dearth of money?
4. Tell about your favorite missionary in our work today.
   (Note: Give this question to three or four members.)
5. Who is your favorite among all modern missionaries. Why?
6. What are some qualifications for missionaries ?
7. How can our church and our young people's society help more in our mission work?

November 4, 1934

What Is Right And What Is Wrong With America?

Jeremiah 6:8

My, what a challenging topic we have for discussion this week! We hear one man tell us that America is all right, that we are living in an almost Eutopia; the very next man will tell us that everything is wrong, morally, spiritually, economically, politically, educationally, and in every way. Where is the truth? That will be our task. Possibly the answer will be somewhere between those two extremes. We often discuss as to what America thinks of God, but in this meeting let us discuss honestly what God thinks of America. That is what really matters.

In our Scripture portion the weeping prophet Jeremiah is speaking the words of God to His people, prophesying what will come to pass to Judah if she will not return to God. He says: "Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited."

No nation goes to wreck and ruin within just a few years, in history it has usually required centuries for that to come to pass, but in America we are vitally concerned as to whether we are in the process of becoming more Christian or more pagan. It matters not so much perhaps as to what America is today, but much more "Whither is she going"?

Questions

1. What constitutes our standard of right and wrong?
2. Give some thoughts pertinent to our day as found in our Scripture text. (Jer. 6:8.)
3. In what realms of life are we least successful in our American life?
4. In what realms of life in America are we most successful?
5. What can the church do to help right the wrong in America?
6. What is the good and what is the evil in our national political life?
7. What can the Young People's Society do to help make America more Christian?

November 11, 1934

What Progress Are We Making Toward World Peace?

Matthew 5:9

This is Armistice Day. This affords us an unusual occasion to study this topic. It is now exactly sixteen years since that memorable eleventh day of November. Those were the days when we heard the slogan: "War to end all War," "Make the world safe for democracy," "To make a warless world." How far have we come toward the fulfillment of these nice-sounding slogans, or were they merely beautiful ideals held before us to calm our consciences and give us righteous indignation in order that some few might become rich at the price of the precious blood of our splendid youths? Will we permit ourselves to be fooled like this again?

In this discussion it will be of interest and value to consider current developments in the problem of peace and war. Someone should discuss the Nye Resolution and the resulting investigations. Aside from this you will desire to discuss the problems which are always involved in this knotty problem. We as Mennonites need to repeatedly make known our position and the reason therefor as it is found in the gospel and example to be found in Jesus Christ.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their swords into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:4.

"But I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matthew 5:44-45.

Questions

1. What is the heart of the peace message?
2. Why do men seek war instead of peace?
3. Why has peace among nations failed so often?
4. What are some of the findings of the Nye Investigation?
5. What is the present outlook for peace in Europe today?
6. What attitude will you take when war again breaks out in our country?
7. What should young people do to further peace?
8. What has been the consistent Mennonite viewpoint on peace in time of war?
9. What would Jesus have us do in any form of conflict?

Unless we pray for others we are lacking in that spirit in which alone we can pray hopefully for ourselves, and we are living in neglect of a prime duty to God's dear ones who need and deserve our prayers.—Dr. Clay Trumbull.

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

October 28, 1934

Moral Courage and Moral Cowardice

Acts 4:13-20; Matt. 26:56

"Dare to be a Daniel, dare to stand alone; dare to have a purpose true, dare to make it known."

Pre-Prayer Service

True bravery is not human bravery; but it is wrought in the presence of God.

Song Selections

"Follow the Gleam," "More Like the Master," "Stand up for Jesus," "Faith of our Fathers," "Must Jesus bear the cross alone," "I Need Thee Every Hour."

Courage does not seek to "show" off. It seeks to be humble, but not weak. The principles of right and wrong do not change. Since we as Christian young men and women are not our own, but are bought with a price, a tremendous price, we will have the courage to abstain from anything which does not honor God or which brings a reproach upon Christ.

The will within us either makes us courageous or a coward. A heart filled with love for Christ will develop a God-given will.

When we pray in the disciples' prayer, "Thy Kingdom come, Thy will be done in earth, as it is in heaven" we pray condemnation upon ourselves if God's will is not our will.

Oh, young people, take God's way, God's will, and He will give you victory over your cowardly acts and wills. He says, "Prove me NOW herewith."

Program

Prelude.

Praise service.

Devotionals. (Let the devotional chairman write out a responsive reading bearing upon the topic or read the scripture lesson in unison.)

Special musical number.

Sentence prayers.

Introduction of topic and discussion by the leader.

Question 1. The boys during the World War were taught that if they died for their country they were saved. How did this tear down true moral courage and mislead many?

2. Is it not better to live for a great cause than to die for it?

3. Name and discuss as many courageous charcters in the Old Testament as possible.

4. Name the cowardly characters of the Old Testament. Why were they so?

5. Name the cowards of the New Testament.

6. Who is the most courageous one in the New Testament. Why?

7. Name and discuss some other courageous men and women in the New Testament.

8. How does love affect courage and defy cowardice?

9. What is your interpretation of these words, courage and cowardice?

Hunt and Read

2 Tim. 1:7; 2 Chron. 32:7, 8; Ps. 27:1; Heb. 13:6; Num. 13:17-33; Acts 16:25-40; Ps. 3:1-8; Judges 7:1-3; John 18:24-27; 1 Cor. 16:13.

Prayer for missionaries who have given their lives for Christ, serving others.

Offering.

Announcements.

Topic and leader for November 4.

Extend invitation to all.

C. E. Benediction.

November 4, 1934

Being Sensible About Money

Matt. 27:3-10

(Consecration Meeting)

"Which is your master, your money or you?"

Pre-Prayer Service

Thank God for the opportunities of doing His will with our money and for the warning in His word of misusing it. Ask God to open our eyes to the earthly limitations of money.

A Dollar Bill Meeting

Either secure "stage money" or make some wax crayons so as to resemble as nearly as possible a greenback. Each member is given a bill and as they come forward to speak on "What shall I do with my money" a pair of scissors is given to them to use in cutting in proportion the bill as he or she would use or spend it. Be honest in your remarks, because you will remember that some day God will hold you responsible for your statements and promises.

The consecration service can be had and a verse or individual promises given from God's Word at the close of each talk. Those who do not take part should have an opportunity to take part in the consecration service. Do not omit any one.

Hunt and Read

James 5:3; Luke 12:21; Jer. 17:11; Deut. 8:13, 14; 1 Tim. 6:9, 10; Mal. 3:10; Matt. 25:34-40; Eccl. 5:19; Luke 15:14; Isa. 55:1-3; Prov. 21:20; 2 Cor. 9:7, 8.

Questions for Use in Discussions

1. Is having money a sin?
2. When does it become a sin?
3. When is it a blessing?
4. What opportunities are there to use money for Christ?
5. What is it that money cannot do?
6. Is money a safe investment?
7. Explain Malachi 3:9, 10.
8. Should one save money? How can it best be done?
9. Explain Luke 12:13-21.

November 11, 1934

Must Nations Always Fight

James 4:1-3; Isa. 2:1-5

(Armistice Day Service)

"Christian Patriotism means more than singing, "The Star Spangled Banner" or "Onward, Christian Soldiers."

Pre-Prayer Service

Pray about the affairs of our nations and ask God to intervene and direct men's hearts to Him through conviction which is the only passage way to prosperity.

Your Meeting

We would suggest this meeting be made a very patriotic service. Patriotic to God to our forefathers, and to our country. The American flag and the Christian flag will make very appropriate decorations.

Let the questions and topics be written on flag folders. (Red, white, blue.)

Program

Prelude.

Praise Service.

Selections: "All Hail the Power of Jesus Name," "The Star Spangled Banner," "America the Beautiful," "America," "The Whole Wide World for Jesus."

Devotionals, Isa. 2:1-5.

Sentence prayers.

Announcements, of leader and topic for November 18.

Introduction of topic by leader.

Opening remarks by pastor.

Discussion:

1. What causes war?
2. Why have men failed to bring about world peace?
3. What stand should we as Mennonite young people take in times of peace? In times of war?
4. Do men fight because they want to?
5. What place do the following have in war: (a) Jealousy, (b) pride, (c) hatred, (e) envy, (f) selfishness, (g) love?
6. Can nations live at peace as long as they are not at peace with God? Explain.
7. How will individual Christianity help to promote peace and righteousness?

Prayer for home and foreign missionaries. See what God says about it.

1 Pet. 2:13-17; Matt. 17:24-27; Matt. 22:15-22; Acts 23:1-5; Ps. 24:1-6; Neh. 5:7-13; Isa. 11:1-9; Prov. 17:14; Isa. 1:16-20; 2 Chron. 15:9-15; Rom. 14:19; Prov. 12:20.

Offering. — Benediction

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

Junior C. E. Topics

October 28, 1934

Topic.—Our Country Must Be Won To Christ

Acts 9:32-35

"Righteousness exalteth a nation: but sin is a reproach to any people." Prov. 14:34.

Why must our country be won to Christ? The best answer to this question is to be found in the Bible. I hope you are not waiting until October 28 to read this lesson, because we really need a good deal of time for study. Let's make this a history lesson. Turn back to the Old Testament and you will see how God worked with His people, Israel. Looking at Exodus, we find them in Egypt. In Ex. 3, God calls Moses to lead them into their own land. In Ex. 13:17-22 they start on their journey. Often they complain and do not please God, and each time He must punish them. Yet He loves them and gives them everything they need. In Num. 13 we are told how they sent spies to see into what kind of land God was leading them. Most of the spies and the people forgot how great God is and they were afraid to go on, so God punished them by keeping them in the wilderness forty years. Josh. 3 tells how they finally go into this good land. Many years later, these folks had kings. Whenever the king and people pleased God things went well, but often there were kings who did not feel that they needed God and always they were punished. At last so many of the people chose their own way that God allowed other nations to conquer them. (2 Kings 17:5-20; 2 Chron. 36:11-21.) God had been very patient with them, but at last they must suffer. God has been very good to this land that we love, but unless people love and please Him, He will not keep on blessing us as He has done. Do you think He is pleased as He looks on America today and sees thousands of people who never go to His house or read His word? And what do you suppose He thinks of saloons, cigarettes, Sunday sports, and ever so many other things that are done when people forget Him? Surely our country does need to be won to Christ, and boys and girls must help. First of all, give your own heart and life to Him. Be brave enough to say "no" when tempted to do wrong. Then try to win your playmates and others. With all of our trying, we must pray, too.

Plans for the Meeting

Some time before the meeting, ask all of the Juniors who are old enough to write short essays on the topic. Their discussion should answer two questions in relation to the subject: "Why"? and "What shall we do about it"? Let the reading of these papers take the place of the usual questions and answers.

Daily Readings

Missions at Home. Acts 1:8.
Thousands won. Acts 2:41.
Some oppose the gospel. Acts 4:1-4.
Winning leaders. Acts 18:7-11.
Why some oppose. Acts 19:24, 25.
Slow progress. Matt. 13:31, 32.

November 4, 1934

Topic.—Being Like Christ In His Unselfishness

Phil. 2:5-11

(Consecration Meeting)

The topic today reminds me of a story I have just read about a little girl named Susan. Susan's father hung a swing under a tree in the yard for her one day, and she was so happy when she saw it. She felt that she wouldn't want to do anything but swing and swing. The next day two neighbor children, who had seen the swing, came to play with her. Instead of sharing with them she said, "This is my swing and nobody can swing in it but me." For a time Susan enjoyed herself, but in a few days she began to wish for company and ran to the neighbor's yard. They were as unkind to her as she had been to them, and suddenly she saw how selfish she had been. From that time she was glad to share with others. She had learned that selfishness does not pay.

Christ was always most unselfish. He always thought first of other folks' good. At all times, even though He might have been tired or hungry, He was ready to do for others. Our scripture reading speaks of His unselfishness and tells us that we should be like Him.

Plans for the Meeting

In addition to the questions, have the Juniors tell of unselfish men and women spoken of in the Bible. Some are mentioned in the Daily Readings.

Questions

1. Tell the meaning of unselfishness.
2. Tell of some ways in which Christ proved His unselfishness.
3. Why do you not like to play with a selfish boy or girl?
4. How does loving others help us to be unselfish?
5. How can Christ help us to be unselfish?

Daily Readings

Unselfish Abraham. Genesis 13:9.
Unselfish Joseph. Genesis 50:21.
Unselfish Moses. Numbers 11:29.
Unselfish Paul. 1 Corinthians 10:33.
Unselfish givers. 2 Corinthians 8:1-5.
Unselfish Samaritan. Luke 10:34, 35.

November 11, 1934

Topic.—Cease Firing! What That Means

Isa. 2:4

(Armistice Day)

Ask your mother or father to tell you what "Cease firing"! meant on the first Armistice Day sixteen years ago. Many of us remember that day well. When word came that fighting had stopped it seemed too good to be true. For more than four long years men had been fighting, not because they wanted to nor because they hated each other, but because they felt they must. Most of them had left happy homes, where parents, wives, sisters, or brothers were thinking of them and longing for the war to end. When at last it did end, people were so happy they scarcely knew how to act. Some celebrated wildly, others stayed at home and quietly thanked God as they looked forward to seeing their boys again. Then came the real home-coming. And what happy meetings there were as the soldiers came back! But some people were not happy, for their boys would never come home. They had died while away. Other boys came back to be sent to hospitals, sick or crippled. Surely war is cruel. It is no wonder that our Heavenly Father said many years ago, "Thou shalt not kill." Wars are caused by sin, and God hates sin and tells His children not to fight. Get your Bible and read Matt. 5:39, 44 and Rom. 12:14, 19.

Plans for the Meeting

In order to impress upon the minds of the Juniors the Bible teaching concerning war and peace, find many references on the subject There will be verses to be read by the Juniors, also stories that may be told.

Questions

1. What are some causes of war?
2. Why do we hate war?
3. How does the Bible tell us to treat our enemies?
4. Why is Armistice Day a happy day? Why a sad day to many ?
5. Why is Christ called the Prince of Peace?

Daily Readings

The causes of wars. Jas. 4:1-3.
Why kill our brothers? Exod. 20:13.
The hope of the world. Psa. 46:9.
God is a God of peace. 1 Cor. 14:33.
Peace when the King comes. Zech. 9: 9, 10.

God Watches Over You

There were three children in the home, one of whom was much younger than the others. A terrific storm came up and the two older ones were greatly frightened and cried very hard. The little fellow paid no attention to the storm and finally said to them, "Oh, stop your crying! Don't you suppose God knows His business"?

The small boy realized that God can take care of you just as well in a storm as when the sun shines. He is with you in the dark as well as in the light. Trust Him! —Unknown.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

October 21, 1934

The Christian At Prayer

Lesson Text.—Matt. 6:5-15

Golden Text. — "Continuing steadfastly in prayer." Rom. 12:12.

The lesson text for our discussion of prayer is a part of the sermon on the mount. Jesus has been telling His disciples what the requirements for membership in the kingdom of God are. The striking thing about Jesus' qualifications that He suggests is that they are inward and have to do with character rather than outward forms and customs. The beatitudes state the characteristics of the Christian life. Jesus says, if you have these qualities then you are the light of the world and the salt of the earth.

These facts must be kept in mind as we come to His interpretation of prayer. He is warning the disciples against an over-emphasis on forms and outward observances. He says, when you pray be not as the hypocrites. A hypocrit is an actor on the stage, taking its original Greek meaning. The actor on the stage often only plays an experience rather than having it himself. So Jesus says hypocrites go through the forms of prayer, that is, they stand on the street corner or in the synagogue with their long robes and pious faces saying many words which, Jesus says, are vain repetition, while very often these words do not express the desire of their hearts.

All this discussion raises the question: What is prayer? And with the disciples we would say: Lord, teach us to pray! Perhaps the best description of prayer is given in the old hymns which we sing entirely too little. "Prayer is the soul's sincere desire unuttered or expressed." Prayer is the deepest desire of our hearts and lives whether we say it or not. It is possible for an individual to speak words in a prayer which are not really the real prayer of the heart.

Many people have lost faith in prayer because they have looked upon it as a tool to be used to have God grant their wishes. They have thought that prayer was an attempt on the part of the individual to beg or coax God until He submits to their will, while prayer really is the struggle on the part of the individual to make his will conform to the will of God. Even Jesus in the garden said, "Not My will but Thine be done."

To other people God through prayer becomes a divine Santa Claus from whom we get things. And then we continually discuss whether there is such a thing as unanswered prayers. If prayer is a matter of persuading God to give us the things we want then there are many unanswered prayers. But if prayer is communion and fellowship with the Father, then all prayers are answered, because it is the opening of my life so that God can do through me what He would like to have done. Perhaps an illustration would be in place. Two boys had a very difficult arithmetic problem. The one rushes to his teacher and says, "Would you get this problem for me while I go out and play baseball"? Just so many of us pray. The other boy, however, comes to his teacher and says, "Would you help me with this problem"? and in the presence of the teacher, and with the teacher's guidance, the boy solves his problem. In the one case the boy wanted his problem solved without any effort on his part, while in the other the boy could solve his problem when he had the teacher's guidance. Let us suggest another truth in this parable. The teacher could do more for the boy who stayed in his presence than he could for the one who ran away to play baseball. How often we rush into the presence of God and ask for things and then run away expecting Him to answer it. God can do more through a man who prays than through one who selfishly asks for things.

The suggestion of Jesus about going into the closet to pray is an interesting one because it suggests not only shutting yourself in physically, but also shutting out all distractions which might give you a divided mind. If thine eye be single thy whole body shall be full of light. Jesus then gives to His disciples what we might call a model prayer. This does not mean that it needs to be used every time an individual prays, but it rather suggests the principles of prayer.

In this prayer there is adoration, thanksgiving, supplication, submission, and penitence. Prayer to Jesus was the great battle field on which He fought out life's problems.

October 28, 1934

The Christian's Standard of Life

(International Temperance Sunday)

Lesson Text.—Eph. 4:17-27; 5:15-21

Golden Text.—"And be not drunken with wine, wherein is riot, but be filled with the spirit." Eph. 5:18.

Paul is writing to a Christian church that is situated in the heart of paganism. Ephesis was noted for its low moral standards, which were encouraged by the heathen religions. One of the largest heathen temples of the Roman empire was there, the temple of Diana. This worship was a very licentious one and with the worship there was revelling and drunkenness and immorality. In the midst of such a situation the church members at Ephesis had to live their lives and undoubtedly some of these gentile people who left their heathen religion and accepted Christ brought with them into the church some of their customs and practices. We would infer this from Paul's warnings in our Sunday School lesson.

It is also significant to realize the situation of the writer of this letter. Paul is in prison at Rome. He has completed his missionary journeys and established many churches and now as he lives there in confinement his great interest is in his churches. Instead of brooding over his own difficulties, his heart goes out for the great Christian family scattered throughout the Roman empire.

We are aware of the fact that the Scripture for this Sunday is to be used as a basis for temperance lesson. To many people this suggests only the problem of liquor, but this lesson involves a great deal more than that. It is the contrast of a pagan life and a Christian life, and this involves not just a matter of eating and drinking, but a viewpoint of life. To be a Christian means to have one's whole life dominated by the spirit of Christ. All life's activities and relationships will be spiritualized and transfigured by Christ's spirit. In such a life there is no spirit of anger, malice, jealousy, rivalry, or greed. Business may not be Christian, but a man can be a Christian in business. There are all too many church members who outwardly profess Christianity, but whose whole outlook on life is pagan, worldly and materialistic. They still engage in business for the profit there is in it and take advantage of their fellowmen when they see an opportunity.

Of course there is the problem of liquor. Many church members, even Mennonites, who voted for beer hoping that it might increase the price of grain, now have their eyes open to the fact that the old saloon is back and that automobile accidents are increasing through drunkenness at a tremendous rate. We are again sending men and women to our high schools and public schools to teach the growing youth that alcohol is injurious, but the most permanent solution for the drink question is converted men and women because it is possible for a Christian to be sober in the age of drunkenness.

WHEN SOMEONE CARES

When you meet some disappointment
And you're feeling kinder blue;
When your plans have all been side-tracked
Or some friend has been untrue;
When you're toiling, praying, struggling
At the bottom of the stairs,
You will feel a little better
When you know that some one cares.

Someone who can appreciate
One's efforts when he tries,
Someone who seems to understand
And then will sympathize;
Someone when he's far away
Still wonders how he fares,
Someone who can ne'er forget,
Someone who really cares.

It will send a thrill of rapture
Through the framework of the heart,
It will stir the inner vein until
The teardrops want to start.
For this life is worth the living
When someone your sorrow shares—
Life is truly worth the living
When you know that someone cares.

This world is not all sunshine,
Many dark clouds disclose,
There's a cross for every joy-bell,
And a thorn for every rose.
But the cross is not so grievous
Nor the thorn, the rosebud tears;
All the clouds have silver-linings—
When you know that someone cares.

—Henry Buchanan.

JOTTINGS

The Oklahoma Bible Academy, supported by Mennonites of Oklahoma, opened this year September 17, Rev. J. B. Frey, who for years has been one of the missionaries under the General Conference Board, stationed among the Hopis, will serve as Bible teacher in the school. Rev. and Mrs. Frey have also taken charge of the dormitory and boarding hall. Two of their children come with them as students.

Rev. P. H. Unruh of the Alexanderwohl church, Goessel, Kansas, who was a guest of the Middle District Conference at its recent meeting in Pandora, Ohio, returned home. The calling of ministers from other groups to meet with local conferences has been a practice in vogue in some conferences and has met with general appreciation.

Rev. A. J. Neuenschwander, who until a few years ago was pastor of the Upland, California, church, has received a call to succeed Rev. A. S. Rosenberger as pastor of the West Swamp, Pa., circuit which consists of the West Swamp, Quakertown, and Flatland churches. Rev. Neuenschwander does not come into the Eastern District Conference as a stranger. For eight years he was the minister of the First Mennonite Church, Philadelphia, Pa., before going to California.

In Henderson, Nebraska, there is on foot a movement to celebrate the sixtieth anniversary of the coming of the first Mennonite settlers into that comumnity. This was in October of 1874. The company consisted of 35 families comprising 175 persons. The locality covers the western part of York and the eastern part of Hamilton counties and is about 60 miles west of Lincoln. It is planned to place a marker on the spot where the Immigrant House, which gave temporary shelter to the newcomers, stood. This building served as a place of worship as well as a shelter. Later it was taken down and the material used in the erection of a house and a barn. The first Mennonite church used by the settlers was built near the Immigrant House in 1880. One of the interesting features of the celebration will be the showing of a map indicating the sites upon which the newcomers located.

The Western District Conference will hold its annual meeting in the City Auditorium of the city of Newton, Kans., beginning October 24. The officers of this Conference are P. H. Richert, President; P. E. Frantz, Vice President; P. K. Regier, Secretary. Churches in Kansas, Oklahoma, and Nebraska comprise the greater number of this group. It is the largest local conference in point of numbers in the General Conference.

Doctors Harvey and Ella Bauman, who have been in the homeland on furlough for some months, will return to India sailing on the S. S. Rex from New York, October 13th. A number of young people in the Eastern District Conference are planning to accompany the Baumans to their ship. The party will charter a "bus" for that purpose.

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5 or more copies to one address at $1.20 per copy.

The Mennonite Book Concern
Berne, Indiana

Sister Aganetha Fast, missionary on furlough from China, under the General Conference Board, who arrived in America several months ago, visited the Berne, Ind., church and gave a missionary address. A coworker of Miss Fast is Miss Frieda Sprunger, who hails from the Berne church.

September 16th was observed as Rally and Anniversary Day in the Saucon, Pa., church, of which Rev. Elwood Shelly is pastor. At the morning service the address was given by Rev. Harry Fritsch of Allentown and the celebrated Tingly Gospel Singers supplied the music. The anniversary address was delivered by Rev. George Greiss, D. D. On Thursday, September 10, an echo meeting of the "Youth's Leadership Conference" was held in the Saucon church.

The Executive Committee of the Mission Societies of the General Conference have the following to report for August: Foreign Missions, General Treasury, $61.98. Christmas Fund, $55.00. Expenses of Committee and "News and Notes", $2.60. Miscellaneous, $131.00. Grand Total, $250.88.

Rev. A. J. Neuenschwander of Berne, Indiana, was the principal speaker at the Monroe, Ind., township Sunday School convention held in Decater, Ind., September 22.

On Sunday evening, October 7, the Germantown church, the oldest Mennonite church in America, Rev. Howard Landes, pastor, will celebrate an anniversary. The program will be of an historical nature. Rev. S. M. Grubb will give an address with special reference to the pastors who have served in this congregation since its beginning. The deacon of the Germantown church, Walter Temple, who is an evangelist in the Eastern Conference, will conduct services in the Second Mennonite church, Philadelphia, on that evening.

During the absence of the pastor of the West Swamp and Quakertown churches, Rev. A. S. Rosenberger, Dr. Harvey Bauman conducted the services. Doctors Harvey and Ella Bauman, who live in Quakertown at present, are actively engaged in making preparations for their return to their field in India.

Bethel College, Newton, Kansas, opened this year with an increased enrollment over last year. There have been few if any changes in the faculty for this term. Bluffton College, Bluffton, Ohio, had a normal enrollment. The freshman class numbers fifty. Miss Martha Burkhalter, former missionary to India, has accepted a position as instructor in biblical literature and will serve as dean of women. C. E. Rediger, formerly connected with a Mennonite tabernacle in Chicago, will serve as business manager for the institution.

A crew of approximately forty students of Bluffton College were put to work under FERA laying tiles and draining the land around the college campus. This will greatly improve the already beautiful college surroundings.

The West Swamp, Pa., church having rather thoroughly renovated and improved the church edifice, held a rededication service on Sunday, September 23. The program included special Sunday School exercises, a conference service in the afternoon, and a community service in the evening.

The theme for Universal Bible Sunday, to be observed on December 9, is related to the four hundredth anniversary of the publication of Martin Luther's translation of the Bible. Early in November the American Bible Society will provide the pastors of America, for their use in observing Bible Sunday, with suitable free material which will include a brochure, "Across the Barriers of Language," by Dr. Abdel Ross Wentz, and a three colored poster showing Luther at work above a large reproduction of the first copy of Luther's Bible opened at Psalm forty-six.

Rev. P. J. Boehr and family, who are making their home at Quakertown during their furlough, are kept busy keeping missionary engagements. Sunday, the 23rd, Bro. Boehr spoke at the Deep Run church. Mrs. Boehr was the guest at one of the meetings of the ladies of the Springfield church and was also an invited speaker at a neighboring Reformed church. Bro. Boehr writes specially of a visit to a rescue mission in the nearby city of Bethlehem, at which time he says he had a fine chance for a message.

DEATHS

Kliewer.—Mrs. Justine (Reimer) Kliewer, wife of P. G. Kliewer, was born September 20, 1881, in Marion County, Kansas. In June 1900 she was baptized upon confession of her faith by Elder Peter Balzer and joined the Alexanderwohl church near Goessel, Kansas. In the year of 1902 she migrated with her parents to Oklahoma, where they settled two miles west of Mountain View. When the Ebenezer church was organized she became a true and faithful worker. She was married to P. G. Kliewer, August 17, 1905. She has been at all times a real mate, a true mother, ever ready to help where help was needed. She made many friends both in Mountain View and in Gotebo. The union was blessed with nine children, four boys and five girls, of which two boys, Paul and Menno, preceded the mother into eternity. After being submitted to an operation in the University Hospital in Oklahoma City on September 8, 1934, she passed away. She now celebrates a happy reunion with her two sons, also her father, two sisters, and one brother. She reached the age of 52 years, 11 months, and 13 days. Her death is mourned by her husband, seven children, two boys and five girls, her mother, four brothers, and four sisters.

BIRTHS

Mr. and Mrs. Frank R. Mitchell, Comins, Michigan, are the happy parents of a lovely baby girl. Florence Ruth was born at 10 P. M., September 16th, and weighs 7¼ pounds. Mother and daughter are doing nicely.

Christmas Program Material

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OL. I HILLSBORO, KANSAS, NOVEMBER 6, 1934 No. 21

Rev Emanuel Troyer Mar 34

MISSIONARY NUMBER

“PRAISE THE LORD, O GIVE THANKS UNTO THE LORD”

Ps. 106: 1

‘PRAY WITHOUT CEASING.” I Thess. 5:17

If our kind mission friends will read through hese reports, they will find many reasons in hem for praise and thanksgiving. That is one eason for publishing this issue before Thanksiving Day, when an increasing number of our unday Schools provide for a “Mission Thanksiving Program,” which is very commendable.

But the reports contain also many reasons or intercessory prayer, yes, for “prayer withut ceasing,” as Paul puts it. Some may not ave time just now to read the whole number ecause it contains so much material, but reiember, please, that the two Mission Numbers er year are the only ones that come into the omes of about one-half of our families. So ave the number for later use. We have tried o have all stations represented, and as many iissionaries as possible, which necessitated art use of smaller type.

Speaking of Mission Thanksgiving Programs

y the Sunday Schools, we hope that no one ill get tired of our urging this once a year. The esults where these programs have been given re so good that one cannot help but urge them. Let a simple program be made by the officers and teachers of the Sunday School, so that each class is represented either by a song, or a memorized psalm, or a paper, or an address, or a mission story, and besides, let the minister give a brief children sermon, and no better Thanksgiving program could be given. It can easily take the place of the regular forenoon service on that day, or of the evening service where that is the rule. A Thanksgiving offering by young and old is, of course, a natural part of the program.

Our Treasury

While we are very thankful for having been able to make all payments up to October 1st, the last quarter is here, and for this we need about $10,000.00. If we should pay a part or all of the loss on exchange, it would be several thousand dollars more. But this is usually the best part of the year for our treasury, and we look hopeful into the future, that the Lord will provide, even if the income in September was rather small, $2,776.00.

Brother and Sister H. R. Bauman, both M. D.’s

started on their return trip to India on October 13. The doctors are badly needed in India. They had planned to stay a few months longer on furlough, but the need was too pressing. May the Lord protect them and their five children.

HOME MISSIONS

What has happened in Chicago?

This question has been coming to the writer by interested parties both in person and by letter. The answer depends very largely on the source of information, the attitude of the one that replies, and the connection he or she had with the affair. This seems to give the picture its various colors and shades. There is perhaps no one that can tell all that happened, and surely any one with a biased mind should be slow to speak.

Even if Solomon writes that there is nothing new under the sun, he certainly had not known about the difficulties in the Chicago mission, for here there seems to be something that must be in a class by itself. In the writer's thirty-eight years experience in Home Mission work, nothing similar has ever come to his notice, and it has caused heartaches and sleepless nights and has driven us to more fervent prayer. It is an unfortunate situation, with its sad outcome.

The Board owes it to its constituency and it is our purpose to give it here as clear and simple as we can.

For some time rumors were afloat of difficulties in the mission, but the Superintendent's reports were nearly always favorable. Little ruffles that appeared occasionally, also seemed to disappear again. Too frequent changes in the mission were not conducive to the best results, hence the Board patiently continued the workers as long as it seemed at all feasible. Perhaps we seemed to be too patient while others seemed to us to be too hasty. But when the work seemed to suffer seriously because of a lack of peace and harmony, the Board felt that it could do only one thing with the voluntary resignation of Brother Rhea received last January. The Secretary was asked not to be in a hurry to circulate the resignation through the Board, as a petition was also circulated among the members of the church pleading for the retention of Bro. Rhea. The resignation was not forwarded for three weeks, but when the petition had not then arrived, the resignation was circulated through the Board and unanimously accepted and a call extended to Bro. A. J. Neuenschwander, who after prayerful consideration accepted. Nine weeks after the resignation had arrived, the petition also arrived, then everything had been arranged for the transfer of workers. To suit all concerned i was decided to make the change July first. Accordingly the petition was not considered b the Board.

A few weeks before July 1 it seemed advisable for the Secretary and the Treasurer to g to Chicago to take an inventory of the missio property and arrange for the change of workers

AN APPEAL FROM THE BOARD OF PUBLICATION

Because of the depression and other adverse circumstances our Publication Work has contracted a debt of $12,000.00. At the last session of the General Conference held at Bluffton, Ohio, 1933, the Conference approved of this indebtedness and assumed this obligation, but that did not liquidate the debt. Some time in the spring of this year there was a threat to put our Publication Work into involuntary bankruptcy, but this catastrophy was happily averted. However, the debt is still hanging menacingly over our work.

The Board of Publication requests and suggests that we remove this burden and menace by Christmas. About twelve years ago there was a famine in Russia and I remember that our churches in one month gave $16,000.00 to relieve that distress. That was an emergency. So this debt that is threatening to destroy our Publication Work is an emergency, and it ought to be met with the same spirit of sacrifice. There should be at least fifty persons in the General Conference who can and are willing to give $100.00 each to cancel this debt, and there are thousands of others who in smaller amounts can contribute the balance, so that with thankful hearts we can enter the Jubilee Year of the Conference free from this burden of debt.

Send your contributions to the Chairman of the Board of Publication, Rev. H. J. Krehbiel, Reedley, California.

If space permits there will be acknowledgements in every issue of the paper from now until Christmas, and we trust that through your generosity the debt will be wiped out by that time.

H. J. Krehbiel.

Everything went along smoothly until we reached the point of vacating the pulpit and home in favor of the new pastor, when the provisions of the Illinois law were quoted. This law provides that no employee need quit his post in favor of a successor until he has received all his back pay. It is well known that the Board had to reduce salaries and to avoid raising their indebtedness, made distributions according to the funds received. The ignoring of the petition had so embittered the petitioners against the Board, that they stirred up Bro. Rhea to demand all his back pay. This he did not do, but neither would he say on what condition he would vacate. The Board felt that they could not borrow the $700 which would have been the amount required to satisfy the claim, without doing the same thing for all the other workers, and this would require several thousand dollars, and this would have to be borrowed on the individual responsibility of the members of the Board for we were pretty sure that the Conference would not approve of such an increase in our debt.

To help Bro. Rhea out in his predicament, over the summer months, we agreed to let him remain until September 1st, at his regular pay, provided we could make arrangements with Bro. Neuenschwander. The latter was ready to begin the work, and without any other employment, very reluctantly consented.

When the first of September drew nigh it became evident that the pulpit and home were not to be vacated until satisfactory settlement would be made by the Board. To force the issue Rhea's supporters had engaged a councellor to assist them in organizing an independent congregation free from all denominational affiliation. They claimed 80% of the membership. At the special request of the writer, to prove this assertion, all parties kept silent. Without the consent of the Board they continued the use of the church for two Sundays in September. Because of the distance away from the scene of action, it was exceedingly difficult for the Board to handle the situation. It semeed the people who were not acquainted with the real difficulty, began to look askance at the Board for not having done its duty in clearing the premises. Even the remnant in Chicago seemed effected with this idea. Others seemed to think that if 80% of the congregation were loyal to the pastor, he should have been retained, and so we were in bad on every side, but these good people did not see the elephant from every side.

We kept on praying for a revelation of God's will in the matter and we believe our prayer was answered. The Secretary was constrained to write to Rev. A. H. Leaman, who is an old friend of ours and is well and favorably known to many of our people because of his powerful sermons and clear and orthodox Bible teaching in many of our churches and conferences. Bro. Leaman, though a busy man, offered to become our mediator, effect a settlement with Bro. Rhea, and take charge of the work and endeavor to gather the remnant and give the work a good test to see if it is worth continuing. He came to an understanding with Bro. Rhea for a consideration of $150, and a signed statement, yielding up the keys of the church to Bro. Leaman and promised to make no further claim. Since there was no one to occupy the home he was privileged to use it as his home until December 31, 1934. Brother Leaman set to work earnestly to reconstruct the work and the reports so far are encouraging. Nothing definite was done in the way of finding a man for the place as the Board must await Bro. Leaman's recommendations.

Notes from the field

The hard times in which we live seem to have been wholesome to many people in spiritual things. They have seen their possessions fade away and their source of income fail and it has turned their attention to the spiritual things which abide. All the reports from the fields tell of increased attendance and interest in one thing needful. People are seeking salvation and an anchor for the storm of life.

From Smith Corner (East Freedom, Pa.), Bro. Sylvan Lehman reports that the attendance at the Sunday School this quarter was better than last quarter and the offerings were more, the total income this quarter was the largest ever received. And please remember that the times here have not improved, people have no more money. In a financial way the people here can not be compared to any average Mennonite community. At this writing, Bro. Lehman is in the midst of a series of evangelistic meetings. May his efforts be effective in the salvation of souls, the success of which depends largely on our prayers.

Brother Glass of the Altoona, Pa., Mission writes that the Lord has honored their efforts in every department of the work. The attendance which is always good in all the meetings is not the chief object, but to bring men and women and boys and girls to accept the Lord Jesus Christ as their personal Savior and live for Him and build them up in the faith, in this Brother Glass and Sister Stiffler have more souls to their credit than many a popular preacher in a fine community. They had a number of accessions to the church and a catechetical class of 15 now under instruction. They have taken no vacation, but devotedly looked after the needs of their people and community which is the most poverty stricken city in the Union. Many of their members were compelled to move out so far that they can not attend the services. The people have no money and no clothing and no bread and no fuel. The city helps some, but I am going to tell on these consecrated servants of the Lord, I believe our people should know this: In their relief work, but especially in the church finances where every bill is paid, not from the collections, for they are very small, but from the salary which the Board pays them. Many a month every cent of their salary goes into the work, they do the work and pay for it, and trust the Lord for their needs. Love them as they love souls, and pray for them and their work, and if you have any clothing or things to eat, send it to them, they are in dire need to supply their people. Address 2204 11th Ave., Altoona. Shoes and pants especially needed.

Hutchinson, Kansas. Bro. Plenert writes that in the hottest summer for years they had the best attendance. Open air meetings in cooperation with other churches were largely attended. The work in every department is making progress. Midweek Bible study hours are well attended. This is a good evidence of spiritual growth.

Canada

A very enthusiastic and capable worker, as well as one that is in constant demand is Rev. Jacob Janzen in Ontario. Brother Janzen is preeminently a teacher, and is in demand for lectures on educational subjects. On September 28, he delivered his 307th lecture for this year and always to well-attended and appreciative audiences. He makes a special effort to instruct his hearers in the conditions in Russia as a result of atheistic influences and warns people against this monster and admonishes them to adhere to the Faith in God and His Word in view of the present day dangers of modernism, which shatters the faith of our fathers. An article from the pen of Brother Janzen on the subject would be helpful reading matter.

To enter into a report of all the faithful, capable, and selfdenying workers and give their report in detail would make too long a story and would contain much sameness. I will just mention a few of the most striking incidents.

The itinerant ministers and elders who travel around to visit the various groups have no easy time. Traveling by auto into new territory through forests and mud and stranded in a mudhole, sitting in the auto all night. People lose their homes and move out into new districts away from their acquaintances, no churches in some places, and Sunday School and preaching in private houses, yet some come through the rough roads for twenty-five miles, so hungry are they for the Word and fellowship. Harvests are fair in some places and poor in other places, yet all have Harvest Thanksgiving and mission services and deny themselves to contribute to the Lord's work and the relief of the needy here and also in their old home in Russia where people are dying from hunger. These are a few glimpses of the conditions in the new settlements.

The church in Winnipeg needed more room and it was undertaken in faith and accomplished. The Elder Bro. J. P. Klaassen is troubled in the summertime with a stubborn case of eczema which is always irritated by traveling, yet he made a trip through Chicago to Ontario and spoke there several times. He reports of a meeting of his congregation when members were present that came 200 miles.

Bro. C. F. Sawatzki of Laird who serves the Great Deer congregation for many years and lives far from the field, which is very large, and feels the weight of the task and his inability to do justice to it at such a distance and because of physical weakness, still reports that during the summer 15 persons were baptized and 5 others were received by the right hand of fellowship.

In the Girls' Home in Winnipeg the work and routine remains about the same. There is always an ebb during the summer time, many girls go home and some accompany their masters to their resorts. But the Matron, Miss Helena Epp, takes great delight in the work.

In Saskatoon they have about a hundred girls and because the wages are low, some have found employment in Vancouver, B. C. Seven of the girls were married. The same routine is followed as before, but extra efforts are being made in educational lines, especially to teach the German language to the children. This school session is held on Saturday.

Bro. G. G. Buhler of the Mechanics Grove (Quarryville) congregation has handed in his resignation. The Board is looking for a suitable man for the place. During the Thanksgiving season remember the Home Mission Treasury. Thank you! W. S. Gottshall, Secretary.

REPORT OF THE FIELD SECRETARY

of the Central Mennonite Board of Home and Foreign Missions

Dear Brethren and Sisters:

When the Board was organized following the Conference of 1933, it seemed wise that for at least this year I should continue in the office of Field Secretary of the Board. It was recognized that for one who is an employee under the Board to also be one of the officers, entailed some difficulties. It is the hope of all of us that when the reorganization of the Board is effected this year, someone will be available for this office who will be able, unhindered, to carry on the extensive work that has opened up through the growth of the missionary enterprise. My own work during the year has consisted largely in promoting the foreign missionary program from the angle of the Congo Inland Mission and arranging with Rev. E. A. Sommer to do actual field work in as many of the churches as were open for the same.

The work of the Field Secretary consists in presenting the needs of the several fields and the progress of work to the constituency. In actual practice during the past several years this has consisted largely in promoting the foreign work.

Arrangements were made and carried out whereby Rev. Sommer visited the churches of Topeka, Middlebury, Kouts, Goodland, Bethel, Anchor, Congerville, for individual solicitation of members; and also spoke in a number of the other churches. Wherever the individual solicitation was made there was a splendid response in increased contributions even in these strenuous times.

Since the Congo Inland Mission has placed its entire support program on a project basis, the task of the Field Secretary has been greatly simplified. In addition to presenting general information about the needs of the mission field and the general progress of the work, he has been able to present for the consideration of the supporters, projects as follows: Medical units, evangelistic outstations, students in training and pupils in the elementary schools. At the present time Central Conference supporters have undertaken to provide the necessary support for 24 outstations, 29 students and 85 pupils. We are very appreciative of this splendid response to the solicitations of the past, yet beg to give the information that to fully assume our portion of the gigantic load resting upon the shoulders of the Central Conference as its portion of the Congo Inland Mission work, this ought to be increased to about the following figures: Outstations 100, students 75, and pupils 300, together with thirty medical shares of $35.00 each. When one considers the total membership of our conference as being over 3000, then it seems that 500 supporters ought to be found who would be willing to assume responsibility for anywhere from $15.00 to $50.00 share in a work that is producing such large results as is true of the Congo Inland Mission.

I believe that when eventually all of our pastors and the official boards of the churches fully understand the present program of support, the necessary means will be readily forthcoming. In the meantime, the work in our foreign mission is suffering for lack of support.

Relative to the home missionary work, I wish to report that in my estimate the most significant development is the prospect of ultimately combining our work in Chicago with that of the General and Defenseless Conference into a Central Mennonite self-supporting church. During this year while most of the interested parties were resting on their oars, a large opportunity slipped by. In three of the missions involved there either has been or is in prospect a change of Superintendent. With a shortage of funds so that the regular allowances cannot be paid, how unfortunate it is that this proposed program of cooperation was not initiated more aggressively at a large financial saving and a great spiritual strengthening for all the work concerned.

At the close of this year, it is my sincere hope that this Annual Conference and Board Meeting may find it possible to make arrangements for this office which will insure larger spiritual results than we have been able to obtain in the past. May the Lord grant His guidance to your efforts in the year that lies ahead.

A. M. Eash.

OKLAHOMA

Why Am I A Christian

At the recent campmeeting near Thomas, Oklahoma, an Indian woman gave as her answer to the above question the following response. This woman had been received into church membership by another denomination, but has transferred her membership to our denomination now. She gave her testimony about as follows:

It is now 28 years since the time when I became a Christian. I have stumbled in my Christian life many times, I have even fallen prostrate at times, but I have ever risen again and am striving to continue in this course. I am now aged, but at one time when I was still quite young and my children were small yet, one a mere babe, I became very sick. The doctor who was called for me said that I would die. This moved me very much. "What will become of my children, especially of the little babe"? These were the thought within me. Then in the night when I was very sick the Spirit of God came into me and I prayed to God, saying: "God, be merciful to me and to my children and give me longer life"! Thus I prayed to God even though I was not a Christian then, nor did I attend church services, on the contrary, I used to make fun of the Christians and I was opposed to the church. But when I was so very sick and the doctor said that I would die, I prayed to God and asked Him to lengthen my life. Though I was so very sick and there seemed no hope for me, nevertheless I did not only arise from my bed the next morning, but I even busied myself to prepare the breakfast. At about nine o'clock, while I was still busy with the preparation of the breakfast, the doctor came to see me again and he was very much surprised to find me not only being up and about, but even being busy with preparing breakfast.

After that I said to my husband: "Go call the Godly-speaking white man (missionary) and tell him that I want to speak to him." He did that and pretty soon the missionary came and asked me why I had called him. I told him what had happened, how God had heard my prayer and had healed me and that now I wished to be baptized. He was willing to do that, but then turned to my husband and said to him: "Do you want to remain on the other side, or do you want to be baptized at the same time when your wife is baptized and so come with her into the church"? My husband then said: "Since God has taken pity on us and has given restoration, I do not want to remain on the other side, nor do we want our children to remain on the other side."

On a Sunday following we were all baptized. As I said before, I have been going this way for 28 years, I have stumbled, I have fallen, but I have always arisen again and am still going on this way. I always come here to hear God's Word. I am not educated; the interpreter's tongue has to serve me for a tongue and the interpreter's ear has to serve me for an ear. Young men and young women strive to serve God; you men, too, who are used to boasting of the fact that you were created first, before the woman, now show that you are also first in serving God.

G. A. Linscheid.

Canton, Okla., September 24, 1934.

An Indian Camp Meeting at Thomas, Okla.

Many years ago our mission among the Cheyenne and Arapaho Indians started an evangelistic camp meeting every summer in the hope that these meetings would keep at least the Christian Indians from attending the heathen gatherings, such as the arrow worship, sun dance and others. The Indians showed great interest in these camp meetings and collected considerable sums of money each year for common feasts at these gatherings. But soon the eating became the main attraction and the services were poorly attended. Instead of doing away with their heathen gatherings, the heathen seemed to consider it as one more gathering to add to their virtues. So the large summer camp meetings were discontinued. A few small gatherings with the native helpers and Christians were held since. During the depression even these were discontinued. This summer some of the Indians of this district expressed the idea that we should have camp meetings again. When it was suggested that we should have them without any public eatings, the interest seemed to wane. A few favored the plan, regardless of the many difficulties in the

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way, such as the drouth, the hard times, the absence of many of the Indians who were at the CCC camps, etc. After further considering the matter prayerfully, it was decided to have the camp meeting in the later part of August, but on account of the shortage of grass and water the time was postponed to September 18 to 21. The brethren Linscheid and Ediger, as well as their native helpers, Harvey Whiteshield and Homer Hert, were willing to come and help in the work. All arrived promptly. The attendance the first day was small. We wondered whether the Indians by their failure to attend wanted to show their disapproval of having a camp meeting without any feasting and showed little desire for spiritual food. But in the evening some more came and we learned that they had been detained from coming during the day because the day before the government officials had killed some starving cattle and had invited the Indians to come and help themselves to the meat, and so they had to stay home and take care of the meat and no doubt did some feasting too. For an Indian this was a valid excuse. The next two days the attendance and interest increased. The fine messages and interesting discussions were very helpful to every one present, but especially to the Christians. Only a very few camped at the church and some slept in the basement of the church. Some who have cars went home for dinner but the most of them brought their lunches from home. We have reason to believe that they came to receive food for their souls and that they were richly blessed. Some of the sermons and talks were on the following subjects: "Who is a Christian"? "Christian Living," "The Reward of a Christian," "Why I am a Christian." Time did not permit to discuss the other two topics on the program: "Why I am not a Christian" and "How can we be better Christians"? The evening prayer meetings were led by the native helpers, followed by sermons of the visiting missionaries on the subjects "The Prodigal Son" and "The Sower," using the magic lantern for illustrations. It was very interesting to hear some of the older members testify of the way they were led to become Christians. Only it took them so long to say it that only a few could be heard. — Though the attendance was small, we believe that every one who came there hungry for spiritual food was richly blessed and that the prayers of those who remembered these services before the throne of God have been fulfilled and will further be heard. Will you continue to pray? H. J. Kliewer.

From the Harvest Field at Clinton and Hammon, Oklahoma

Inside of the ten days during the month of July of this year four of our Indians in the Clinton district told me they had accepted Jesus as their personal Savior and asked to be instructed and baptized.

First there is a seventy-five year old grandmother. Until a few years ago she seldom came to church. Six years ago she was married to one of our Christians. Even then she came to church only now and then, and when she came she hardly ever stayed in church during the services. But not so the last year. Usually when I visit the Indians for the first time after they ask for instruction I ask them how they came to accept Jesus as their Savior. It was interesting and encouraging to listen to this old grandmother. The Word of God is still powerful.

The second is a man 38 years old, well educated, talented, a keen thinker, with many and varied experiences back of him. He comes from an Episcopal family. He has married here. He surprised me when he said he expected me to begin with him at the bottom.

The third is a mother of four children and 29 years old. She grew up under decidedly non-Christian influence. Her mother confessed to me not long ago that she had accepted Jesus as her Savior in her youth, but when she married she accepted other religions. Nellie therefore seldom came to church in years past. And her marriage did not bring her more under the influence of the Word of God. She is shy and timid. Two years ago she had to go to the hospital for a serious operation. I visited her just before she left for the hospital, but felt the seed of the Word of God was falling by the "wayside." I was glad to hear now that the Word of God sown then sprouted and "broke through" after two years.

The fourth is an unmarried woman, twenty-one years old, with many and varied experiences. She has been motherless since she was five years old. I have every reason to believe that she is sincere. But she is one of the most uncommunicative Indians I ever instructed.

Would it be possible to instruct these four as a class? I would not know how. I am convinced anew that I did the right thing when I began years ago to instruct individually. It takes more time, but it is time well spent. When I asked a class if someone had a question or wished to say something, they with very, very few exceptions — at the most just shook their head. Now while instructing each one alone that is different. The periods of instruction belong to the encouraging hours in the work here.

The work as a whole is everything but encouraging at present.

May we ask you to pray again for the Indians as a whole and the Christians and their leaders in particular? J. B. Ediger.

ARIZONA

"One Among Many Others"

Dorothy Joan, a ten-year-old Hopi girl, is one of those many Indian children whom the ravaging disease, tuberculosis, has claimed. As often as possible she came to the Sunday School over the rocky path, carrying her little baby brother on her back. She used to sit in Sunday School, listening carefully to the story of Jesus, which Mrs. Suderman was telling the children.

For a number of months it was seen that Dorothy Joan was not well. In the early part of last June, the government nurse succeeded in persuading the parents to let her take Dorothy to the sanatorium at Winslow, which is about seventy-five miles from here. But a few months ago her mother had a chance to go in to see her. Seeing how bad she was and hearing from the white doctor that there was no hope, she took her sick child home.

One afternoon Mrs. Suderman took six of the young Christian girls to visit Dorothy Joan and to tell her the story of Jesus once more. When they came to her house and knocked, no one answered. They looked in and saw the partly deaf grandmother rolling out bread dough for baking. After asking her where Dorothy Joan was, we were told that the girls would not be permitted to go up, only Mrs. Suderman could go. Upon knocking at the door, it was opened by the mother of the sick girl. No permission was given by either father or mother. The mother then said that Dorothy was about to leave. Mrs. Suderman did not yet realize that death was setting in, so she asked, "Where to"? The mother looked at Mrs. Suderman as if to say, "Yes, where to is she going"? Mrs. Suderman then left the house to meet the other six girls who had heard the conversation. They were sorry to know that their schoolmate was dying. They decided to have a little prayer meeting for her at the church. How simply the girls prayed that the Lord should yet be merciful to little Dorothy; to bring to her mind the stories she had heard in the Sunday School; to lead her to pray to Him and to believe on Jesus even in her dying moments. The girls then also sympathetically told such things as these:

"We know nobody came to see her these last days for all are afraid of death." "The other children were sent away not to be defiled by Dorothy's death." "I know they just left her there all alone without food or drink because all are afraid of her." "She was put into that little dark room so as not to defile the home by her death." "They say that the owls come near to take the spirit away when she dies."

The next morning Dorothy Joan died.

John P. Suderman.

Oraibi, Arizona.

Moencopi, Tuba City, Arizona

At Moencopi we have no native Christians since the Hopis there have been very hostile in the past. Interest, however, is fairly good. The Sunday School attendance averages over thirty people this year. There is a division among the Hopis at Moencopi. The older people desire to hold to the old religion, whereas the younger people feel they would make more progress in every way, hence do not care to keep in the old way. This accounts partly for the increase in Sunday School attendance.

A hindrance to the mission work, however, is the present program of the government. The government has been spending a great deal of money giving the Indians work. Whereas we like to see the Indians self-supporting and progressive, it makes the Indian proud and independent. When they have plenty of everything, they have very little desire for God and Christ. As long as the depression lasted they were more humble and came to inquire more about God.

Mrs. Fred Johnson has not been very well for nearly a year. About a year ago her brother died after a lingering illness. Before he died, they talked much to him about his salvation, however, he kept on putting off the decision until one day he passed into the Beyond. This has caused her much worry, until her health began to fail. Pray for her health! She would like to have sewing classes for the Hopi women of her village, since that is always a good opportunity for preaching the Gospel to them, but as long as her health fails she will have to postpone her sewing classes.

For the past three or four years Moencopi had a Christian schoolteacher who was friendly to the mission. It is always noticeable when there is a Christian or a principal at school who is friendly to the mission. But this fall the principal and his wife have been transferred elsewhere and so the coming of a new teacher is always a concern for the missionary. Let us pray that God may guide the affairs of the government that they may give us those kind of teachers who will in no wise hinder His work among the Hopis.

F. A. Johnson, Native Missionary.

MONTANA

The Cheyenne New Testament

This fall, forty-three years ago, it was that the Cheyenne New Testament was started; for it was then, at the close of my first Gospel message to the gathered Cheyenne Indian men, near Canton, Oklahoma, that their question was impressed upon me: "Why has this Lord of God never been given us in our own language"?

Then this Word of God came to my mind: ". . . How shall they believe in him, whom they have not heard? And how shall they hear without a preacher"? I thought, how shall the Word be understood by these Indians unless given to them in their own language?

The first step toward meeting the challenge of the Indians in giving them "God's message" was the study and mastering of their mother tongue, which hitherto has remained unwritten.

This task required much time, application, patience, and strength, for it meant not to merely become acquainted with the common daily language, but also with the Cheyenne way of thought and expression concerning deeper things of mind and heart, as revealed in oral traditions, ceremonial, religious, pictorial, and sign language.

This material had then to be sifted, classified, grammatically arranged and gathered into an extensive dictionary, which was printed on the multigraph in 1915, by my son Valdo.

However, the first translations of portions of the Bible had not to wait until all this was done. As early as possible, with the outstanding aid of Harvey Whiteshield, a well educated Cheyenne, the Gospel of Luke and John, together with detached portions of Old and New Testament, was tentatively translated, the Gospels being first printed in Berne, Indiana. In 1912 my son Valdo reprinted the two Gospels and printed the then existing translated portions of the Old and New Testament. The two volumes were used continually in the Cheyenne mission field throughout the years until now.

In 1916, when we were transferred to Montana, my co-workers and the leaders among the Cheyenne Christians urged that all earlier translations be revised and to them be added the rest of the New Testament, meaning Matthew, Mark, The Acts, and all the Epistles and Revelation. The American Bible Society encouraged the undertaking, later on, by offering to photo-print the entire New Testament in a smaller volume and furnish us free one thousand bound copies, when the multigraph print should be done. The latter is excellent, but only a small edition being printed and too voluminous to be easily carried along.

The task given me was thus started eighteen years ago, but receiving only part of my attention and time for several years. Many interruptions came, and in 1927, when I became sick, very little could be done. It was mostly in the last years that I could devote most of my time to this work, i. e. especially in the fall and winter months. At last, in April of this year (1934) I reached the last verse of the last book of the New Testament. The challenge of the Indians had been met. I shall never forget that hour in my work room in Lame Deer!

Some may say, "That took him such a long time"! Yes, truly so, but no one offered himself to do it in a shorter period of time. And remember, it took the work of over 20 men during 10½ years to REVISE (not translate), the English New Testament.

In the case of the Cheyenne New Testament it meant not a translation of the English or any other modern Bible version, but a direct translation from the Greek text, comparing carefully the old Latin version, the Hebrew rendering, the English, German, French translations and main versions. Besides this the texts of important and reliable commentaries were consulted.

The Cheyenne language is very rich in expressions and forms, but of a complicated structure. In many cases there was super-abundance instead of lack of forms; the Cheyenne being specific and exact in its meanings of an object, according to quality, vitality, form, position, size, use, and connection. As it is very descriptive in character and words and syllables can be easily compounded, there is practically no limit in its vocabulary.

Nevertheless, great difficulties came in the way, especially with Bible passages of knotty meaning, where several hours were spent on a single verse, and sometimes a sentence. Then came chapters like Acts 27, Romans 9-12; 1 Cor. 15; Eph. 1, 2; Coloss. 1-3; a great part of Hebrews, and several chapters in Revelation, either because of complicated or involved sentences or because of peculiar terms in names, colors, and measures. For the exact rendering of "precious stones" in Rev. 4 and 21, I had to get an exact plate of colors from New York, as in Cheyenne a precious stone is described by its color and transluscency and the terms used by the ancient Hebrews and those of the Greek are different for various precious stones.

Whenever absolute Cheyenne words had to be used or new terms compounded to meet the exigencies, I consulted different older Indians, men or women, until I was sure that the word would be understood and the precious Word of God rendered in Cheyenne as clear, true, and exact as posible.

But the finished translation was not quite the end of the task. I read the manuscript from beginning to close, making corrections and inserting omitted words. The whole was then read to four Indians, each by himself. After that I typewrote the whole and read it to one of our Christian women, to test the understanding of the Cheyenne text. After these six different readings the text was set to type and then submitted to two proof readings by Mrs. Petter and myself, before the final multigraph print. As the latter is to be photo-printed into a small volume, only some 50 or more copies were made, to avoid needless expenses in time and paper.

The multigraph print of the four Gospels was made with the aid of Ernest King, a native helper in the mission work. The rest of the New Testament was set to type by Miss Leona Thierstein of Whitewater, Kansas, and with her valuable and unstinted help the printing was accomplished in the beginning of July of this year.

And now the Gospel of Jesus Christ and precious Word of God in the New Testament is "in the Cheyenne mouth," praise be to God for His gracious help and thanks to all our mission friends in the churches who prayed and gave this work.

From now on no Cheyenne can say, "We have not the Word of God." By His gift to them of the Cheyenne New Testament He tells them: "It is not hard for thee, neither is it far off. It is not in heaven that thou shouldest say, Who shall go up for us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, and make us hear it, that we may do it? But the word is **nigh** unto thee, **in thy mouth,** and **in thy heart,** that thou mayest **do it.**" Deut. 30:11-14.

Rodolphe Petter.

CHINA

Hua Mei Junior High School

I walked over to the school the other day and found the principal, James C. Liu, in his office. I asked him how the registrations were coming, and he said: "There are 125 students registered by now, but there are about 30 students on the grounds just now who did not bring enough money. They were told to bring the whole amount and then they would be allowed to be enrolled. Besides the above we expect quite a number of old students to come in these days. It looks as though we will pass the 200 mark." There are fifteen girls enrolled in High School this year (last year there were none).

"Who all are the teachers"? I inquired.

"Mr. Stephen H. Wang is the Dean of Men and teaches science in both the high school years (first and second). Mrs. Stephen Wang, his new bride of two months, also teaches and has charge of the girls. The other teachers are: Mr. Wang Hsien Chang, Stephen's brother; Mr. Liu Kuo Hsiang, Mr. Hu Teh Lu, Mr. Chia Ming Ching, Mr. Kuan Shan Ch'eng."

"How many pupils have you in the Primary department"?

"In the Lower and Higher Primary there are thus far fifty enrolled. We hope to have more."

"Are you having any difficulties"? I asked.

"We are hard up for room," James said. "Our furniture does not go around at all. Beds are too few, some of the students are sleeping on the floor. Wash stands, chairs and tables, and students' lockers are not enough." There has been a division of the furniture in the two schools and there is not enough for both, since there are always some things wearing out every year, and not many things have been added these years."

"What are some things for which you are glad"? I wanted to know once more.

"We are glad for the interest shown by our own people for education. The students have come from all over our field and are so anxious to go to school. Some find it hard to bring up the necessary money, and you ought to see the real grief of parents and their children in many instances! Then there are also a number of students who come from our neighbor missions and some from government schools. That is very gratifying, too. One Chinese pastor, Rev. Sung, brought his son a distance of 200 miles to attend our school. We feel our responsibility is great and hope all our friends will support us in prayers and interest. These young people need to be led in their thinking and guided in their actions and be made ready for the service which awaits them in their own country and to their own people."

This High School is entirely in charge of our Chinese leaders and it is very interesting to watch the developments. Surely a great opportunity for young men and women of our mission to give themselves in service for their people! It is also very encouraging to see that the work of the mission has not been in vain.

Elizabeth D. Goertz.

K'ai Chow, Hopei, China.

The "Treasure" In An "Earthen" Vessel

How simple and countrified he looked as he stood facing me and talked eagerly of the things in the Christian life that had come to mean so much to him! We had happened to meet just inside the gate of the compound in Ch'ang Yuan and were now talking — the conversation drawing itself out to a great length. As we talked I forgot all about the simple, almost crude appearance, for I could not but realize that within him there was something, someone, that was more than human.

Mr. Ch'en, for that is his name, lives in a village about twenty li (a little more than six miles) west of Ch'ang Yuan. While away from home in some big city working, he came under the influence of the Gospel, accepted the Savior and was tremendously in earnest about the matter. Because of the change in his life and his zeal for the Lord, he was considered insane. In his own home his brothers would have nothing to do with him because of his "mental streak," as they considered it. Soon after that his younger brother became seriously ill, and after some time in desperation he had his Christian brother called.

"San Ko" (Elder brother, the third), he said, "will you pray for me"?

"But," said his brother, "you do not believe."

"Oh, yes, I do believe now. I see there are results when you pray and so I believe there must be a true God. Please, pray for me."

His brother prayed for him earnestly, and in a few days he was well.

Mr. Ch'an is a man of great faith and prayer. Unlearned, he cannot read his Bible much, but those parts that he knows he accepts in simple faith. He is in the habit of talking out loud when he prays. On those days when he is about the compound we hear him several times a day talking to God in the church, the open windows, which open out into the residence yard. The last thing at night and the first thing in the morning that we hear is often his voice in earnest prayer. He seems to be very happy as he goes about witnessing in his simple way, which usually brings large crowds. His throat is hoarse almost constantly because of his much singing, praying, and witnessing. As we were about to wind up our long conversation at the gate of the compound, I asked him to tell me what he considered the greatest token or manifestation of God's love and grace toward him. I thought he might perhaps mention the fact that God had given him power in prayer, or in witnessing, or might speak of the man sick and demon possessed that are said to have been healed as a result of his prayers. None of these were mentioned. He answered simply: "That Jesus saved me and made me to be a child of God."

Frieda N. Sprunger.

Dear Christian Friends:

Most of my time is spent at home with the children, but I also have been doing some visitation work among the church members and inquirers with the help of a Bible woman.

One of the first places we visited was the home of Mrs. Po. She was very much interested in the Gospel, had attended instruction classes, and was ready for the final catechism class held prior to baptism. Some of the nearby neighbors also came to the home and we just sat and talked. Mrs. Po told a little of the struggles she had been having. She had not been well and finally she promised God that if He would heal her she would testify for the Lord at one of the church services. As a result, she was healed and gave her testimony to that effect. Another one of the women there was also expecting to be baptized and we all discussed spiritual problems, sang a few songs, had prayer, and then we left. The depressed feeling I had had before we came was displaced by a feeling of exultation and thankfulness to the Lord for having given us such a blessed time together.

Of course, the homes we visited were not all like this. One place near the west gate was quite different. One old lady in the yard was a Christian. Most of the others had not heard much of the Gospel, but they all crowded into one little room and there the Bible woman and I spoke to them. Some of the women sat and spun raw silk thread while they listened and all seemed interested, but not enough so to later come to the church services.

One hot day we went to the north suburb. The first place was the home of an old lady who, even though she was weak from tuberculosis and age, managed to hobble to church with the help of a cane. Her little room was too dark and small to go inside and since she had only one or two benches to sit on, we thought it better to find a place where more folks could gather together, but it was hard to find one. Many of the homes had been destroyed by the flood and some folks were busy making mud bricks and putting up new buildings. Others were living in mat huts built for temporary use which, even if we managed to crawl into, would not accommodate many listeners. We finally came to a new looking house in front of which was a woman busily digging out a tree which had been killed by the flood. She welcomed us into her home, which had been built by the government, and the crowd that had been following us followed into her house and we all arranged ourselves as comfortably as possible, some on the one bench, others on the floor, and so we had our service.

So it goes from week to week, everybody welcoming us. We only hope that some of the seed sown will spring up and bear fruit. We also ask your prayers for all the work in the Ch'ang Yuan field. Yours in His service,

Martha Ewert.

Praying for Rain

During the great drought in July both the Christians and non-Christians alike were anxiously looking for rain. The non-Christians used various means to induce their gods to give rain.

Coming from K'ai Chow back to Taming, we passed through a village in which all the different gods of the community had been gathered together into a large mat shed especially prepared for them. The band played, the village feasted, before each god was placed some food and before each god incense was burnt. It seemed as though the villagers were trying to humor the gods into giving rain. At other places we saw gods that had been taken out into the open. This happened in many places. The gods were taken from their comfortable places in the temple and put into the sun so they might realize how hot and dry it really was, and thus be moved to give rain. In many cases family gods were carried by members of the clan out in the dry fields and shown the wilting crops. Incense was burnt to appease the angry spirits and vows were made to the gods by individuals as well as whole village groups, promising that if the gods would send rain they would repair the temples, have theatrical performers come, and celebrate a few days, etc.

In the city of Taming willow branches were put into crocks of water in front of the shops. A man dragging a long chain after him walked along the street, followed by two Taoist priests who collected alms from the people along the way, saying that if they would show mercy heaven would be merciful to them too. By order of the district magistrate the south city gate, called the fire gate, was closed for about four days until rain came. He also sent a representative to worship at a temple about 1½ miles from the city and to bring back some water supposed to have magical powers from that place, to be used by the official himself in offering sacrifices at the temple in the city.

It happened that Sunday was one of the days on which the city gate was closed. At six o'clock we had our regular early Sunday morning prayer meeting in church and a larger number than usual was present because it had been announced that we would pray for rain. Mr. Chang Ch'ing, the evangelist in charge, read from II Chronicles 7:13-16, "If I shut up the heaven that there be no rain, or if I command the locust to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sins and will heal their land." Many fervent prayers were sent up to God in church that morning, as well as later during the day. The one that impressed me most was Chang Ch'ing's prayer as he prayed so earnestly for his people and their leaders, especially the Taming district magistrate who had ordered the south gate locked and in other ways encouraged idol worship. Mr. Chang Ch'ing prayed, "Lord, forgive them, for they know not what they do. My people are groping for light and they are leading them on into utter darkness. My people are lost in superstition and sin and instead of showing them the way out they are leading them deeper into the mire. Lord grant that they might soon repent and turn from their evil ways to Thee."

A few days later when the rain came, the heathen offered sacrifices to their gods as a thank offering and for days large crowds attended the open air theaters which on the one hand were to entertain the people and on the other hand were to please the gods. Our Christians also met and gave thanks to God. The 96th Psalm which was read on that occasion, never seemed more fitting.

Mrs. Sam J. Goering.

A Vital Experience

Some years ago a country boy walked fifteen miles over bad roads to enroll in our Mission Boys' School at Tamingfu. Here he learned about a "new foreign God, called Jesus Christ." He got interested and enjoyed the study about this new way of life. Not long after that the southern army marched through this district and he quit school.

This student and a friend went north to join the army in Manchuria, but when the army lost out in the Japanese struggle of 1931, they became laborers. During the following Japanese occupation they went through many harassing experiences, so that often little hope of life was left. This young man began to reflect on what he had learned about the "living God" in our school. In his distress he cried unto God. Half believing, half doubting, he questioned: "Is there really a living God"? He thought of home and wished to return. There was only one possible way open; unless he tried to go through the front lines, he had to go by Japanese steamer. Most Chinese applicants for passage were refused. While this student — Mr. Wang — was praying, the clear answer came to him, "Tell them you are a Christian." His first reaction was, what good will that do? He went to the Japanese authorities and said he wished to get a permit to board that ship. They asked him, "Who are you"? He ventured, "My friend and I are Christians, and want to go to our home at Tamingfu." He says they could hardly believe it when the Japanese told them that since they were Christians they could believe them, and then handed them their pass. Mr. Wang continued: "There we were, the last two to walk onto the ship, when hundreds of others were standing by who had been refused, and all this because **we believed in God.** Thus far God had seemed distant and unreal to me, now His love and power overwhelmed me; I felt like one coming out of a very dark room into the bright sunlight." Through this experience Mr. Wang accepted Christ fully as his personal Savior. It was such a vital experience with him that when he got home (now two years ago) he joyfully related to me, "I am telling the people in my village about the God who saved me, and now a number are interested in the Gospel. Please, come and help us, we want to learn more about this way." Mr. Wing still continues eagerly, fervently, in his testimony for Christ. W. C. Voth.

Taming, August 31, 1934.

Movements in China

There is an ever growing number of new movements on foot in China. The "New Life Movement" which has as its purpose the instilling of new life into the people: "Each member must be: 1. Neat and tidy. 2. Simple and thrifty. 3. Honest. 4. Courteous. 5. Observe discipline. 6. Attire in home-made material. 7. Exercise body and mind. 8. Hard working. 9. Do reading during spare time. 10. Sacrifice for the country. He must not: 1. Gamble. 2. Be idle. 3. Smoke narcotics. 4. Overdrink. 5. Break promises. 6. Go to races, dance halls, or gambling houses. 7. Be extravagant." When it was inaugurated here in Taming, a very large crowd attended the opening session and later paraded the streets carrying banners and shouting slogans.

In the government schools above the lower and higher primary the students are organizing themselves into volunteer corps, taking military training to help defend the country in case of another invasion like that of Japan into Manchuria. In the student camp in Taming there are at present about 150 students drilling a number of hours each day. The government supplies nothing but officers to train them. Boy and girl scouts dressed in uniform march proudly along the streets like little soldiers.

In larger centers many different welfare and cultural societies have been springing up. Also many different kinds of cooperative and protective societies, such as labor unions, farmer cooperatives, etc. The splendid work that has been done in Ting Hsien, not far from here, where all the people of an entire county are making remarkable progress because of close cooperation, is attracting the attention of whole China. Jimmy Yen who is at the head of this enterprise, has been offered large sums of money by localities who want to launch similar enterprises.

This spirit of action also manifests itself both in Christian and non-Christian religious groups. Recently the governor of Hopei Province presided at a memorial service held at the Confucious Temple in Tientsin which was attended by more than 1000 persons, representing local government organizations, military, civil bodies, and educational institutions. The temple which has been unattended for years has been renovated. In the center of the temple has been hung the portrait of Confucius. This was the 2485th birthday anniversary of Confucius and is has been decided to observe the occasion annually beginning from this year.

In Shanghai, a number of zealous Christians have established and maintained a broadcasting station, sending out all over China Christian programs every day of the week. Gospel teams composed of consecrated Christian Chinese have been organized in many places, some of them working in their home communities, others traveling all over China. Many of these have no definite salaries and trust the Lord to provide their needs.

This spirit of action is also manifesting itself more and more in our field. The Bible School students organized into gospel teams, have visited the different stations and villages near them, of our whole field, during the last two summers. Lay workers are giving much of their time during the week of evangelism each year, as well as at other times. There has never been a more active interest on the part of the Christians in the regular activities of the church, such as the regular services, Sunday School, Christian Endeavor, midweek prayer meeting, Bible study groups, etc.

A new combined venture of all the churches of our mission field is the taking over of the High School at K'ai Chow. Through its delegates the churches elect a board composed of six Chinese and one missionary. This venture on the part of our Chinese Christians is one of faith. The school was closed for a number of years and much of the equipment needed disappeared during the evacuation, especially laboratory supplies. It is not at all certain that all the funds needed for the current school year will come in. The grant made by the mission is only about one-third of the budget, and can only be paid if the money comes from the Mission Board. The teachers realize this and know that they may not get all of their salary, yet they are willing to make the sacrifice if need be. The large enrollment shows that the school fills a real need. The school is a vital factor in our mission work. From it many of our future leaders of the church will come. Please remember it faithfully in your prayers.

Sam J. Goering.

The Voice of Sinai and the Look of Calvary

The meeting in the Yen village chapel was just over. I was teaching a young woman while Mrs. Sun, the Bible woman, was talking with a young man. I recognized him as the one I talked to over a year ago. A mere boy, not over twenty, usually away from home on business, he was the son of a neighbor in whose home great disturbances had recently taken place. Upon my surprised inquiry I was told he was indeed the husband of the young woman who had taken her own life some two months ago.

"I saw her in a dream," he was saying, "and her spirit haunts me. I must believe this Gospel or I am undone. I have decided it is the only way for me."

Ten years ago this young man, then a lad of ten, with his brother attended the Lung Wang Miao Mission day school. They did well and were interested in the Gospel, but their mother, a bad tempered woman, addicted to opium smoking, forbade them to continue, fearing they might accept the new religion. As the years went by her health broke down and she finally yielded to the exhortation of the Yen family, her neighbors, who are Christians, and a year and a half ago began coming to the meetings held every Wednesday in their village. The woman at first came mostly because she hoped to be physically healed. Last fall the father, too, was won over. They asked us to come into their home and pray for them and a few weeks later took down their images. They began also going to church on Sundays at Lung Wang Miao, and the two daughters-in-law took part in the Christmas program, to the delight of the evangelist who spoke of "the first being last and the last being first."

But Satan does not let his prey be so easily taken from him. Like Asa with his best efforts being unable to reform Israel because the evil had become too deeply rooted, so the mother found it very hard to break away from her evil habits. She continued to oppress her two daughters-in-law and in her home reigned discontent and violence. Added to this, the son mentioned above came home and now openly opposed Christianity, forbidding his wife to go to meetings and often beating her for minor shortcomings.

This made her lot unbearable. It was suddenly noised abroad that the elder daughter-in-law had disappeared. Everywhere search was made for her, but to no avail. Finally after ten days her body was found in a deserted well. Her parents caused her husband and mother-in-law to be arrested and put in jail, but later they were released on bond.

It was while in detention that the young husband had the dream that caused him alarm. We tried to help him, showing him how he should ask Christ to search his heart and point out his sins to him. Then he said, "I don't know, but somehow when I get home there seems to be an evil spirit in the air and sometimes I feel like I could tear down the house. I can't explain it, but I know I must find this Way, else I cannot live. My first wife, too, and now this second one died in such a horrible way, I am afraid their spirits will revenge themselves on me."

So it is fear and the results of his evil doing taking visible form that is driving this young man to the foot of the Cross. But once he arrives and gazes up into that tender Face, may we not trust that he, too, can say, "When I survey the wondrous cross, . . . my richest gain I count but loss. . . . Love so amazing, so divine, demands my soul, my life, my all."

Mrs. W. C. Voth.

Some Results of the Work in Chang Yuas, Hopei, China

Dear Editor and Readers:

Greetings in our dear Savior's name. Since the Yellow River flooded our district part of my time has been spent doing refugee work, which included the distribution of clothes and grain, having charge of building of mud walls around the compound, road building, and other projects which would give work sometimes from seventy to a hundred people.

We have been having very good attendance at the various services. Of course, many have come hoping to get material aid, but some are interested in the Gospel. We have had about fifty people attending the instruction classes which were held five days a week for two weeks. Out of this big class a group were examined to see if they were ready for baptism. Eight were considered as candidates, but they were to attend another two weeks' class of catechism and Bible study so that we could know as much as possible whether they were ready or not. Different subjects were taken up, such as: God, Jesus, Keeping of Sunday, the Communion Service, etc. They were indeed lacking in knowledge on some of these subjects and not only did we all find help through the study. but we became better acquainted with each other and by the daily contact I learned to know something of their problems.

During the time we had this class, this city had one of its yearly celebrations, the worship of the city's emperor which is a mud plaster figure of a man painted and dressed as befitted his title. He usually resides with his plaster grandmother in a temple, but once a year he is taken in a sedan chair to the four gates of the city and, in peaceable times, outside the city, too. Not only is he escorted by the carriers, but thousands of people take part in his parade, carrying instruments of noise and making plenty of it. At such times it is hard for some of the Christians to stand true to their colors and one of the candidates for baptism also took part in the parade. A few days later he confessed to me that he was not ready for baptism and would rather wait. The seven others in the class were all baptized.

On the day of baptism service it was a joy to see all the candidates carrying Bibles. They were now all able to read, but five of them had not been able to do so a year ago. They had attended the character class and had studied and taken examinations on six books which is required of them before they get a Bible. Many of the older Christians cannot read the Bible, and this is a great hindrance to their progress is Christian life. The only spiritual food they get is at the Sunday services.

We are very much in need of funds for Chinese workers to go into the country around us. Pray that the Lord will send more laborers into the harvest field. August Ewert.

Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?
Go, labor on; 'tis not for naught;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
Thy Master praises — what are men?

—Bonar.

INDIA

Beginning and Growth of the Leper Asylum, Champa, India

"What mean those huts on the bank of the river Wasdeo"? Thus asked the many men and women coming from near and distant villages with their loads of vegetables for the Champa weekly bazaar. "Oh, not much, there are only two lepers living there and the missionary gives them their daily rations." ONLY lepers! Who cares for lepers? Are they not to be shunned? Have they not mahabyadi (the great sickness)? Are they not cursed of the gods? How that stings! How that cuts into the heart of him or her who already has a cross to bear of which thousands know nothing. Are they not human beings, who should have a double share of our sympathy? Yes, ONLY two lepers in simple huts on the bank of the river, these were the beginning of what is now the Bethesda Leper Home, with its 515 inmates. The primitive huts have given place to 37 substantial leper wards; four buildings for the healthy staff; one office and dispensary; one boarding, the Spencer Jack Memorial completed in August 1934, for tainted girls; one large church; two homes for untainted children, and one hospital ward in building. All buildings are in solid masonry. "This was from the Lord, and it is marvelous in our eyes." What a haven of rest this has been for homeless, friendless, hopeless sufferers whom Jesus loved so much that he "touched them." Can I ever forget Tiharu, who was ONLY a leper, wounded and heartsore when he came to us? That was many years ago. He was one among a thousand who for a few years lived as a non-Christian. Then he went through an experience that changed the man. His face shone, his heart burned, his tongue was loosed so that almost day and night he praised the Lord. He went to his native village on a visit and set on fire his listeners by his story of new found joy and peace. Said he to his villagers: "Do you remember the time when I lived in this village"? "Yes." "Do you remember that the gauntia (village owner) said: "Get out of here, you are cursed of the gods"? "Yes." "Do you remember how all of you said, 'Don't bathe in this tank, you are a leper' "? "Yes." "Do you remember the day when I said goodbye to my wife and children who cried as though their hearts would break"? "Yes, yes, we know all." "Well, I went. I went to Champa. There is a Home for such as I am. The gate was open. The Sahib said: 'Come.' He gave me clean clothing, food and medicine and never once did he say, 'you are cursed.' When the bell rang I went into the church for the first time in my life. The story of the Savior that loves lepers thrilled me. I attended regularly and now, praise God, I am a new man. Jesus touched the leper. He touched me. I have unspeakable joy. I am a Christian."

Since April, 1902, to August, 1934, this Home has given shelter for a shorter or longer time to 2500 patients, of whom 1125 have been admitted into the church by baptism. 65 lepers have been discharged as symptom free, who are living in their respective villages. The untainted homes have sheltered 85 children. Of these 22 are married. Children of these couples, 26. Our erstwhile boarding children that are now independent of all mission help, are found in the following vocations:

Three trained Bible women, two senior trained teachers, two passed compounders, one hospital assistant, two carpenters, one bricklayer, four gardeners, one trained tailor.

In training in higher institutions: Two Domestic Science and Bible women, one nursing, one senior trained teacher, one fitter and welder, one doctor. In the above list are two young people that WERE lepers, but are now symptom free. One enjoyed a government scholarship. What wonderful potentialities in these fine young people! With consecration to God and with a spirit of genuine service for India, which we endeavor to inculcate into the lives of such who are entrusted into our care, what may they not mean for the future! It pays!

P. A. Penner.

Champa, C. P., India.

Is There No Balm In Gilead?

These words came to my mind yesterday when a helpless father came walking sixteen miles with a little two months old baby, whose mother had died. India boasts of its religiosity. It is claimed that no country in the world is as religious as India. But when a man is "in the corner," when real help is needed, then there is "no balm in Gilead." Here came a father with his little baby. The father is a member of a very large caste. Thousands of his caste brethren live all around him. Now he was in desperate need. The wife had died and left a half-starved two-month-old baby. Now the thousands of caste brethren had no help to offer, but let the baby starve. The father had too much of a "father heart" to do that. He had heard that some sixteen miles away was a mission station where there were Christians, and where there were foreigners. Those people might help him in his plight. He came together with a neighbor of his. They fell down before us as long as their bodies were, and lay there with their foreheads in the dust. Upon inquiry what they wanted, they said that they wanted mercy for the baby. We inquired who they were and asked them why their caste brethren did not help. Certainly there are lots of women with a mother-heart. But they knew there was no hope. The caste brethren could coldly see the baby die without making an attempt to help. But if that same father would declare his intentions of becoming a Christian, the whole caste would be deeply stirred and protest would be abundant. One does not want to use harsh language in connection with the thinking of brotherman, but to us who have been in India for some years the whole caste system seems like a devilish trick, foisted by religious people upon the soul of India. Yet a Mahatma Gandhi fights and fasts for Hinduism, which is the caste system, as far as the common people are concerned.

We found it hard to take the baby because our funds allow no reaching out. Yet in the Christian church is the balm for these poor of the poor. Mrs. Thiessen and I were just about to eat supper when that father came with the starving baby. After a short conversation we asked them to wait a little and we went to eat our supper. Then that tiny baby began to cry, and our appetite left us. We thought of Matt. 25:34 ff. We saw no way of taking the baby, yet we could not turn a cold shoulder to the sick heart of the father. Mr. and Mrs. Wiens felt the same way about it. During the evening we found no way to solve the problem. So we asked the father to stay in the village guest-house for the night, and we would try our best to do something for him the next morning. We all seriously thought of the situation in prayer. The next morning a family was found who was willing to take the baby if others would help along in bearing the expenses. Willing Christians were found. The father's intuition had been right. There was balm for his fainting heart and his starving baby among the representatives of Christ.

John Thiessen.

In The Year Of Our Lord

1.—1924

Land for the opening of the Basna Mission Station was procured just ten years ago, in 1924.—In recounting the marvelous blessings of our Lord during these ten years, we are happy to take a glance over the years preceding 1924.

Brother and Sister Wiens through the strenuous labors of eight years preceding 1924, wrought valiantly and laid enduring foundations in these parts. To this day I marvel at what they accomplished. In pioneering sacrifices, in evangelism, in the many, many baptized, in gathering of children into school, in nurturing these children as their own, — they did deeds without which the present would never have been possible. These baptized became the roots from which our present churches have grown. These children are now our present Indian leaders and helpers.

Land for the new station was registered on April 17, 1924. The railway was 65 miles distant as the crow flies, but the usual route called for at least 100 miles over roads similar to those of the United States of America, say back about 1900. — Our plot of land was cut out of reserved forest, by the side of a lonely road. There was not a single footpath through this. A swath had to be cut to enable surveyors to run their sights and chains. So dense was the undergrowth that our two dogs feared to go more than 20 feet distant from the tents.

Twice we were pelted by clods and broken bricks by hostile neighbors in an effort to drive us out. In the Hindoo village nearby there was not a single Christian home, nor a well, not even a dog. Hindoo friends declared that if we wanted to keep a dog, we would have to put on him a collar equipped with long spikes, so that the panthers would not be able to grab him by the neck. When helpers cleaned up in front of our tent home, using cow dung wash for this purpose, we heard high caste spectators, standing off at a distance, commenting among themselves upon our cleanliness.

When we had our first Sunday School, Mrs. Moyer taught the women and I taught the men. The jungle folks got right up in the middle of prayer, or most any time and yawned or stretched or meandered hither and yon. They knew not how to sing or read or write. They possessed no home nor lands. Their household equipment, including the rags on their back, could have been purchased for $2.00 per home.

2.—1934

Today, after ten years, the changes that have come about are perfectly marvelous. Many have entered into these labors, among the missionaries being Rev. and Mrs. Wiens, Mrs. Burkhard, Rev. and Mrs. Thiessen, Rev. and Mrs. Wenger, Miss C. L. Kuehny, Dr. and Mrs. Dester, Mrs. Moyer, and the undersigned. But what Christ has done exceeds what we all together have done.

Today there are a total of 65 homes, locally, where ten years ago there were none. There now operate three Sunday Schools, entirely self-supporting, and largely by Indian Christian leaders. We have a hospital, whose fame has spread and whose influence has extended into at least six different native kingdoms and zemindaries. Ten years ago there were no wells. Now there are sixteen. Then no dogs; now they have so multiplied as to have become a nuisance. In 1925, when the first cow appeared, we asked Indro in dismay, "Why did you buy such a sack of bones"? He replied, "Well, she cost me only 33 cents, and she might give me a calf." Today, locally, Christians alone possess at least 110 head of cattle. Instead of thick jungle undergrowth, there are gardens yielding flowers, vegetables, oranges, bananas, and a number of other fruits in season.

A Christian Weavers' Association fosters cottage industry, and provides for collective marketing of home-spun cloth. The entire household from the oldest grandmother to the youngest toddling child share in this industry. In three years' time the turnover of the association has exceeded ten thousand rupees. A Christian Cooperative Bank gives each worthy brother the necessary capital to buy or rent land. As he pays back with nominal interest, the next brother gets his chance — if he is not in gross sin, if he has no other debts, if he has nicely repaid his first loan, and if he is alive in Christ Jesus. To date, over fifty families are slowly procuring land and cattle and are becoming self-supporting. Thus the Christians are slowly displacing the more shiftless non-Christian population in five of our neighboring villages, to say of nothing similarly in the district. These two activities are largely fostered by Bro. W. B. John, a man of good report and wisdom and Spirit; while we continue steadfastly in prayers and in the ministry of the Word. Acts 6:1-4.

A Primary School up to the fourth grade for Christian children is fast developing this community into a literate community, and is government recognized. The local church supports its own pastor, and does not draw on the Mission Board for any of its own expenses. Our neighbors who pelted us with clods are now our very good friends, and hang their heads in shame. The powerful Mohammedan village owner at Basna, who thwarted our every move in 1923, before he died wept tears of remorse that he had opposed us and thus permitted us to open this station five miles up in the jungles. But God had His hand in this.

Off the compound, in the district, the nucleus of eight village churches are recognized and are led by local unpaid leaders and by two locally paid Over-Shepherds. A scheme of weekly Bible Lessons of tithing of harvested crops of rice, of scheduled rotating Church Council Meetings, of scheduled Sunday Meetings, of scheduled Ministers' Meetings — these things undergird the district work. When these district Christians gather in yearly festival to sing their songs and tell Bible Lesons learned, we have the high tide of their calendar year.

And yet, "there remaineth much land to be possessed." The compound is not yet fully developed. The churches are just in their swaddling clothes. A higher grade of Church Pastor imperitively needs nurture. The "regions beyond" clamor loudly, — the door of opportunity is wide open. We need some new, fresh, strong, young blood from the homeland.

3. From Whence Came Our Help

Recounting these blessings, two wells of gratitude spring up and will not down. The first is to our heavenly Father Who has been our refuge and strength. Jesus Christ with Him has been valiantly leading us on. All along we have felt that He has not only been challenging us to purity of heart and action, — but that He has been stepping lively ahead of us, His sheep, and of us, His younger brothers and sisters. We have felt that it is ours to keep step, lest we lose sight of His leadings by our sloven courage or indifference.

The second well of gratitude is toward the homefolks and helpers in India. We are happy because of the way the home churches have stood by during these years. We appreciate the way many friends have projected their love by becoming supporters of these school children, enabling them to have a chance in life. The choicest of these children are now our right arm in this labor of love. Without the friends in the United States who have stood by the Mission Board, this work would never have been possible. In India, especially in the early years, the fellow-missionaries living in Champa and enroute at Mauhadihi have rendered inestimable help by clearing and forwarding necessities of life, building supplies, necessities for the routine work, and by their letters and open homes. Without these helps these things would have been impossible. Omit any one of them, things would have gone very lamely.

Yours, in the name of Him Who died for us that thereby we might live and DO LIVE,

Samuel T. Moyer.

Basna via Raipur, C. P. India, August 25, 1934.

"Son of Man Can These Bones Live"?

Ezekiel 37:3

It would be very interesting to know how the prophet Ezekiel felt as he, viewing the valley of very dry bones, was asked, "Son of man, can these bones live"?

By his answer the prophet shows himself a true prophet of God. Should he have answered, "Yes, Lord," it would have bordered on presumption, for as yet God had not revealed His will. To have said "no" would show that the prophet had succumbed to the difficulties, the impossible. It was the answer of faith that said, "O Lord, Thou knowest"!

The answer indicates that the prophet saw the utter impossibility of the bones becoming alive from the human standpoint; but he saw as well the possibility should God will that they should live. "O Lord, Thou knowest"!

Valley upon valley of dry bones are staring one in the face here in India. The same challenging question comes to us. Can these dry bones live? What is our answer?

"O Lord, I have tried, worked, pleaded, given, but they do not come to life. I am discouraged, Lord, I thought I could bring them to life, but there are so few and they seem so weak at times."

"But," says my Lord, "I have commanded you to preach my Gospel. Who is it that will give them life, you or I? What have you done to redeem them? I have commanded you to preach and they shall live. Can you count the live ones? Did I not have seven thousand in Israel that Elijah saw not? Preach! Preach"!

By the time this is read by you, dear fellow-workers and friends in America, we hope to be out in touring work, preaching the precious Good News. How we will need your prayers! Pray that we might have the spirit of utter abandonment and dependence upon God. For it is He that maketh alive; He that giveth the increase. It is His Word that is powerful and sharper than any two-edged sword. It will not return to Him void.

Can we here and you at home face this challenge, "Can These Dry Bones Live,"? by the answer of faith?

Paul A. Wenger.

Korba, India.

Korba Bible Course

What are the marks of a lost sheep; how may he be recognized as being lost? Was the shepherd not there when the sheep went astray? Did he not call? Is our Shepherd not here? Does He not call? If we should honestly and sincerely add our own excuses to the list of those given in refusal to God's gracious call into the Kingdom, how would the list appear? Are we seeking the Kingdom as if it were THE BEST,—THE TRUE MEASURE? Do we seek for God as sincerely and as earnestly as many Hindus do? Is it my pastor's responsibility to see to it that seed sown into my heart may grow and bear fruit? What is the most important question with regard to the witness of Korba church in its community,—the kind of sermons the pastor preaches, or the kind of lives the Christians live? Are we among those of whom Christ says, "I know you not," or of those of whom He says, "I know mine own"?

These and many other simple but practical questions have gripped us and bound us together as we searched the Scriptures, during our Annual Six Weeks Bible Course, which has only been completed a little over a week ago here in Korba. Men and women, literate and illiterate, aged, middle-aged, youth, and children, all in their own particular group, studying the parables of Jesus.

"Tell me the story simply, as to a little child," we sing in the grand old hymn. Here we must tell it simply, but the beauty of it is that the more simply it is told, the more truly it lives in the hearts of those round about us. "Our heart is fixed on the feet of Jesus," sang a group of men, when the closing program of the Bible course was being given. One of the group had been baptized only a few weeks before. It was a joy to see him joining heartily in the song,

"Some put on garlands,
Some put on the sign of Shiva,
Some put on the sacred thread, * * *
Some worship idols, * *
Some go on pilgrimages, * *
Some bathe in the Ganges, * *
Some sit among five fires,—"

and always repeating the refrain, "Our heart is fixed on the feet of Jesus."

We praise God, for we believe that because of this time of special study and fellowship there are some who are better prepared to say with the Psalmist, "My heart is fixed, O God, my heart is fixed, I will sing, yea I will sing praises."

Adah Wenger.

Fetters

As long as the Hindu remains a Hindu, he is not free. There are fetters great and small, binding him so tight to customs of all sorts that it is certainly not easy to break all of these as soon as he embraces Christianity. But some of these customs he does not intend to change and I am afraid as long as India is India, neither you nor I will be able to change him. Only Christ, if obeyed, is able to do it.

This morning it was washday at our house. The Ayah and I were wringing clothes out of the rinse water. It was getting late, so I called a water carrier to come and help us. He came, but hesitated. When I asked him again to help, he started to wring out clothes, but immediately the Ayah stepped back. Why? The water carrier's father's name is Dilbod and the Ayah's mother-in-law's brother happens to have the same name. They are not related otherwise. This is considered one of the relationships in which, according to Hindu custom, they cannot touch each other, nor work together, nor help each other. This is a Hindu custom to which many Christians still cling.

When a girl in America contemplates marriage she looks forward to her future home with great joy and anticipation. The thought of living alone with her lover and being mistress of her own home thrills her heart. The girl in India faces a different situation. Marriage for her means, with very few exceptions, that she enters the home of her mother-in-law. The mother-in-law acquaints the new bride within a very short time that she is not in her own home, but in the home of her mother-in-law. She is to take, not give, orders and obey the mother-in-law even more than her husband. The cooking, cleaning, leeping (covering the floor every morning with cow dung), carrying water, etc., is turned over to the bride. And if the bride objects, her husband usually takes the side of her mother-in-law. Because of the hard ruling hand of the mother-in-law the joy of many a young couple who loved each other at the time of marriage, is destroyed. Hindu customs like these are responsible for much unhappiness and suffering.

India is in fetters. It is only when the people become true disciples of Jesus that they become free as Jesus Himself says, "If the Son shall make you free, ye shall be free indeed." John 8:36.

Cholera Experiences
Psalm 91

It was Saturday night, and the first cholera patient was admitted in our hospital. The patient was in a state of collapse and we had little hopes for her recovery. Medicines by mouth, hypodermaclysis of Saline, stimulants by hypodermic injections, and external heat were administered and applied. All night we worked and watched, wondering if the patient would recover.

Sunday morning at last arrived. Our efforts were not in vain. The patient's pulse became perceptible, vomiting and purging stopped and she started to mend. But this was not the end of cholera.

The next day her husband, who had stayed with her, started with the same trouble. Another case was admitted. A fourth case broke out in the ward, whom we were unable to save. We were extremely sad when this girl took sick and died. She had contracted the disease while being an inpatient.

Her mother, who stayed with her now, lost all interest in life. She grieved, she lamented, she suffered because her daughter was gone. Should she not grieve and lament? She had no hope, she did not know the God of comfort. Her future was dark.

The next day she herself went down with the same illness. She refused medicines, she wanted to die. With great difficulty we persuaded her to take treatments. Saline was injected into the tissues, stimulants were given, but she responded poorly to treatments. Her old father and mother who were by her bedside began to despair and wondered if she would also leave them.

Here were these three without hope in God and death staring them in the face. The patient was not improving by medicines, they wanted to save her. "Will idol worship help"? the old father asked. "No," I replied, "only Christ, who is the true God, can help. If you so desire we will pray to Him." He wanted us to pray. Can you picture the scene of the dying patient on the bed, the old father sitting on the floor with a few live coals by his side, trying to warm the already cold extremities. These people were among the most ignorant of the ignorant, and since we are not master of their language, I called Mr. Asna, our deacon, to pray with them in their own village dialect. Slowly Mr. Asna prayed to God who hears, who loves, and who tenderly calls the lost. The old father with bowed head and folded hands repeated the last words of each sentence. The Amen was said, and about two or three hours later the daughter was no more with them.

We now decided to see cholera patients in their homes rather than admit them in the hospital and thus endanger any of our other inpatients. Many were the cases we saw. Day and night we were busy, but the words of Psalm 91 repeatedly were brought to our minds. The Lord protected us. He not only protected us, but He gave new strength for each new task. Inoculations against cholera were started. Some days we had large crowds in our dispensary. In all we inoculated over six hundred people in Champa and Janjgir and four hundred in Korba.

The Lord spoke to us all in a loud voice during this epidemic. In Champa alone we had nearly two hundred fifty deaths from this illness. Among these two hundred fifty there was not one Christian except a few lepers. God watched over His own and He spared them all. This made quite an impression upon some of the non-Christians. Some have given this testimony that God protected the Christians. Would that it would so impress them that they would accept Him who not only saves from cholera, but who saves from sin and eternal death.

Loreeta Lehman.

What About the Depression in Mission Work?

We read and hear much about the blessings this depression has been and is for the missions. It is good and right to see the best in all happenings and calamities, and I am not going to say anything against or for them, but only relate a few facts, although it may seem as if I am taking an opposite view. Here it is.

In former years the missionaries took in the orphans that were brought to them either as babies or children more advanced in age. How is that now? I shall mention here just three concrete cases. A few years ago Dr. Ella Bauman opened a babyfold in connection with the hospital at Champa, but the high cost of maintenance compelled them to close this necessary work, and it has been closed ever since.

First case. Twins were brought to Birra station, their mother having died a few days ago. First inquiries were made specially of those who have not their own children and then of the rest; unnecessary to say, of the Christian families. None being found to adopt the twins, they were sent with their father to Champa, perhaps some Christian family would be willing to have them, although we were not aware that the babyfold had been closed already. But the inquiry there was also without any result, and the father, who had carried his twin babies over twenty miles there, had to turn homeward. Half way between Champa and Birra the twins died, and the father went home without his babies, but they were not in any Christian home or orphanage, where the father had hoped to put them.

Case number two. It was during the hot season. One morning a serious accident happened in the village Birra, three and a half miles from the mission station, and I was sent for to take care of the case, but I took the badly injured man at once to the hospital at Champa. While I was getting the car ready and packing also my necessary articles for going to the hills, because my plan was to leave at 8 A. M. for Champa and then leave for Landour, there was also among the many people who had come to say goodbye, a man with a baby, offering it to anybody who would care for it. I had to hurry and go because the second messenger had come from Birra, urging to come quickly. I had forgotten about that baby to inquire later, and when I did ask about it nobody knew what had become of the child, but so much was certain, none of the Christians had taken it. Where it is or what has become of it, nobody here knows. Another child lost from the fold! Why are babies not wanted any more by the mission? NO FUNDS to keep and bring them up, and the Christian families are, most of them, too poor to take proper care of their own children, and so this source of ingathering and increase is closed.

Case number three. About three weeks ago a two-month-old baby boy was brought to the mission. Who wants a baby boy two months old? Nobody. We have not enough to feed our own growing families. Take the child back to your village and let your own caste people take care of it. We cannot, the child will die; you take it. After conferring and deliberating and waiting till evening, there was a young couple who are on the waiting list for baptism, who declared themselves willing to take the baby and care for it if they would be paid a certain sum for the work. An agreement was reached and one missionary family has promised to furnish the milk for six months and the other missionary family supplies the bedding, and one Indian Christian sister has promised some clothing, while the mission dispensary furnishes the feeding bottles and rubber nipples. The rest, the taking care charges, shall be agreed on and supplied by voluntary contributions. This way the baby boy may become a community protege.

Why not have the church take care of this baby? This church has now for several years already supported some people. First one young couple was supported for three years in the Janjgir Bible School; for nearly two years one boy was sent to a tailoring school and his expenses paid, after that a second boy was trained in a tailoring school and his support was given by the church, and this year a second young couple is being trained in the mission Bible School at Janjgir, and the church pays for them. The incomes are shriveling, but the demands are increasing. One fund of the mission, "Where Needed Most," could do much good, but that fund has so few contributors. The depression is still on.

Greetings to all readers from your co-workers,

P. J. and Agnes Wiens.

Birra via Janjgir, C. P., India.

A Special Request For Prayer

We have a young chap in charge of the tailoring shop who grew up in our orphanage and who learned sewing by hand many years ago while he sat on our veranda. About Christmas time, or shortly before, he was married to one of the Christian girls from Basna who had been a student in the Janjgir girls' school. The young couple seemed very happy — until a dark cloud came over them. The young woman had continued fever and upon examination it was found that she had tuberculosis. She was sent at once to Pendra Road, where there is a mission sanatorium. That was a few months ago and Dr. Lutz, who is in charge there, writes encouraging letters saying that the girl is improving right along. She is glad that the girl came while the sickness was in its beginning stages, and this gives us all great hopes that the girl can be cured. But this time of waiting is very hard on the young husband and his heart is very sad. When they had to separate he wept like a child. Please pray for him that God may give him comfort and peace even in this time of anxiety.

We often wonder what is the purpose of all the sickness and suffering in the world. This question has concerned each one of us at some time or other. It is hard to find an answer, but one thing is sure: it creates in us love and sympathy and a feeling of concern for others. It keeps us from getting hard-hearted and puts a new meaning into prayer. It helps to purify and refine our more sensitive natures. It makes us forget all barriers between us and makes us feel like one big family. In this way we not only sympathize with the members of our own families, but can feel the same deep concern for suffering humanity on the other side of the globe.

For this reason it has been possible to carry on mission work in the different fields. It is because friends in the homeland are enough concerned about "poor Lazarus who sits outside the gate." We would wish that at this time when many cannot give as much money to the General Treasury as you would like, that your sympathetic interest and concern and prayers may be doubled.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."
—Alfred Tennyson.

With Christian greetings,

Elizabeth W. Thiessen.

Try Yourself As A Missionary To The Hindus

It may be interesting to some of our mission friends to try themselves on answering questions such as are repeatedly put to us in our evangelistic work. To answer questions like the following in a Scriptural way and so that the questioner will be drawn to Jesus and be led to accept Him as Savior, is no easy task. We missionaries are repeatedly confronted with such situations. We do our best but feel wanting. If someone feels positively sure what should be answered, I am sure we will appreciate to hear of it in a letter.

1. A Hindu who has been sick for several years seems to have little chance for recovery. We ask him whether he will be glad to die. His answer is "Yes, I shall be glad if God either makes me well or takes me by death." Upon our further questions as to whether there are any sins that disturb him in his thought of death and of meeting God, he answers, "I have never sinned. There is no sin that disturbs me in my thought of death." In answering such a person one must remember that his thinking has a Hindu and not a Christian background. How would you help this man?

2. Another Hindu was asked whether his sins were forgiven by God or not. His answer was that God deals with a person according to his works. There is no such thing as forgiveness with God. As we live, so we shall reap. His thought on the question is colored by his belief in re-births. How should such a Hindu be dealt with?

3. In speaking to a "Kabir Panti" about his salvation, he came back at us Christians in a rather self-righteous spirit with this question, "Why do you take life? God is life and the source of life. All life is of God and so a part of God. By taking life you sin against God. Why do you sin against God like this? Now, Christians, how will you answer him so that your argumentation will not estrange him, but win him to Christ? This is no easy task. W. F. Unruh.

The Annual Bible Course

To perform evangelistic or any other religious work the Bible above all other literature should constitute the sole foundation. The above enterprises have their particular objectives in view to bring before the people, viz., to enhance, "The knowledge of HIM (Christ), the power of HIS resurrection,, the fellowship of HIS sufferings, and being made conformable unto HIS death." Furthermore, "That He might bring us to God, being put to death in the flesh, but quickened by the Spirit." Again along with this, "But grow in the grace and in the knowledge of our Lord and Savior Jesus Christ." Getting this done requires an outstanding practical familiarity with the contents of the Holy Book.

The Indian co-workers have very little opportunity to make use of commentaries, explanatory material to augment their knowledge because the Hindi language has so few books along that line since the public battles with extreme poverty reducing the purchasing possibility next to nil. The missionaries planned how these helpers could be assisted. As early as 1912 a course covering some portions of both Old and New Testaments with certain characters was planned. The Indian working staff, both men and women, met thereafter each year for two or three weeks at one station, either early in spring or the beginning of fall. The first year, of course, all convened in one class, thereafter, as new members came in, other changes were made, and as many as three classes were arranged.

The church gained larger proportions, the general instruction proved insufficient. The above procedure had good success, nevertheless was inadequate, because only a small portion of the Christian constituency obtain direct benefits. Another method was felt to become a pressing need. It is very true, each Lord's Day the preaching, reading and reciting of Scriptures, the Sunday School bearing on God's Word besides the weekly prayer meetings and Bible classes lent an invaluable help all around. Although a lack of intensive Bible study made itself urgently known. It became more urgent to get something out that would give each one a chance sharing the ingathering of detailed knowledge on different phases what is found in the Scripture.

This made it necessary to look about for an opportune time when most Christians could attend such course. During the monsoon when the district work must be more or less abandoned, the roads are either impassable or closed, seeding and weeding proceeds, the general public abstains from moving about far, this appeared all around an appropriate section of the year. Six weeks were agreed upon; generally July and a goodly part of August. The monsoon extends from middle of June until toward the end of September. Sometimes in our section more than 60 inches of water falls.

Another matter was the allotment of study material. One year the book of Job and Romans seemed most suitable, then again Isaiah, First and Second Corinthians; again Judges and Ruth; First and Second Timothy, Titus; another time First and Second Samuel, First Peter, the three letters according to John, Jude; Old Testament characters most outstanding among Israel, Revelation; furthermore Jeremiah, Gospel of John and the Harmony; this year the Psalms and Parables of our Lord Jesus. That the material for each year's six weeks proved too much cannot be debated, however, the instructors in their preparation made special efforts to divide and adjust everything as far as possible to suit the special classes and grades of students.

Some readers, I surmise, ask: How did this work out? Each station, knowing with what class material it has to study and instruct, therefore had to feel its way through to make the very best of the opportunity confronting. From two to nine classes were arranged as circumstances required. For the illiterates only the lightest portions could be set aside; the middle division covered about half the course; the evangelists, teachers and those having acquired a further education took everything. Careful planning, allotting, preparing have made this season of deep and systematic study of God's Word accessable to about 90% of the Christian community. Not only did the Christians avail themselves of this wonderful opportunity, but non-Christians participated eagerly, their subjects of conversation found herein occasion. The seed fell on receptive soil. A lawyer inquired when the second coming of Christ should be dealt with. He was there with his note book, some of the pages were filled. This year the Parables stirred a number of young people to make their decision regarding the stand in Christ; lay members saw the deficiency in their daily life; the workers as evangelists and teachers testified the neglect of progressive Bible study, bemoaned the set-back in living a life of true witness for Christ; furthermore admitted never having known the manifold teachings in the Parables and the invaluable Psalms which ordinarily sounded so alike that interest in their study was weak, but now the treasury has been unlocked.

The discontinuation of this annual Bible Course in the judgment of all would spell disaster, robbing God's flock of the grand opportunity that makes for Christ and His Kingdom. After each time of such gathering one notices how the impetus was reinforced to appreciate the Bible still more than aforetime. The saints find out that this Word of God is absolutely infallible, inspired by the Holy Spirit. These efforts counteract the destructive inroads that the enemies of the cross cause by their unwholsesome literature. This course will continue, arouse more interest and must lift the life of the diligent student to a higher standard in Christ.

P. W. Penner.

Janjgir, C. P., India.

CHOLERA AND TRUTH

"Haiza," that is cholera, is a term that strikes terror in the mind of the average villager of India. It causes fear, panic, and paralyzes industry. Recently one of hospital workers and I went to a cholera stricken village. Upon approaching the village, we noticed that there was no one working in the fields nor were there any carts or pedestrians to be seen anywhere. This was at a time of the year when every available man and animal is usually in the field. Groups of vultures were scattered over the meadow near the village and the fact that they were eating cholera victims, did not make the situation any less horrible. As we entered the village, we felt the same deadly atmosphere. Two, five, ten were dying daily in a village of 800 inhabitants, Cholera is no respecter of person or cast. It is not surprising that many people died since there was no isolation, there was no provision for sewage disposal, many people were drinking water from ponds, and the dead bodies were thrown in the field or barely covered with dirt on the banks of the pond.

Dusk found us located in the village school house. The vultures were flying by on their way to roost, dogs were invading our premises in the hope of stealing food, bats were darting about aimlessly in the gathering gloom, and as a climax the solemn watchman brought the news that twelve had died in the past twenty-four hours. Is it any wonder that the physical forces began to cast a spell of gloom over the two strangers in a stricken village?

We realized that other forces needed to be marshalled to the front. Never did Psalm 91 mean so much to me as that night. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. — A thousand shall fall at thy side — but it shall not come nigh thee. — His truth shall be thy shield and buckler." With such forces at our disposal the physical powers about us became nil, nay not nil, but contributory voices in the harmony of the "secret place." "His truth shall be thy shield and buckler." Truth, boiled water, cholera vaccine, chlorine disinfectants, and a knowledge of cholera were our shield and buckler. Truth, Christ's "All power is given unto me," was our fortress. "When I sent you, . . . lacked ye anything"?

Truth, what may it not imply! How wonderful the truth of medical science, imperfect as it may be! The average span of life in England is fifty-two years, in India twenty-three. Infant mortality in England is 69 per 1000, in India as high as 200 to 500 per 1000. In America the expectant mother faces the situation with the promise of every possible help, in India with lethargic resignation to fate and to the ignorant, superstitious sweeper woman who will attend her. Diphtheria, at one time almost as dreaded in America as cholera in India, caused only forty deaths in the state of Indiana during the first six months of 1934. These differences are a matter of truth, and the application of the principles of Him who said, "I am the way, the truth, and the life."

Lack of truth sets denomination against denomination, faction against faction, "Fundamentalist" against "Modernist," while the truth of "Go ye" is forgotten. Lack of truth sends thousands from one holy place to another of India in quest of life and the truth of Him who said, "I am . . . life" is not known, and it sends thousands from one pleasure resort of America to another to find and save life, and the way of Him who said. "He who would save his life shall lose it," is not followed.

What am I doing that men might know the truth and follow Him who is "the way, the truth, and the life."

H. E. Dester, M. D.

NEWS FROM NORTHERN CHEYENNE INDIAN RESERVATION, MISSION FIELD, BUSBY

By A. Habegger

The government issued orders that the cattle owned by the Indians be reduced by half their number because of shortage of grass and hay, due to the drought. The government has sent in several hundred head of lean cattle from outside the Reservation. These were branded U. S., and butchered by the Indians, and some of the meat was dried for later use. Now the cattle that the government has bought from the Indians for from $4.00 to $8.00 per head for calves and $12.00 to $20.00 per head for cows were also branded U. S., and will be butchered by the Indians for immediate consumption. For some who had cattle it means they got paid $20.00 for their cows and then got them back to eat free of all charge. This because they are wards of the government.

On Tongue River in the Birney District the Government has been rebuilding the irrigation ditch which has not been in use for a number of years. $34,000.00 were appropriated for this purpose, but the money will not reach to complete the work, and added appropriations have been requested through Senator Wheeler of Montana. The head Irrigation Watermaster, when asked whether he believed that the expenses were justified and whether the ditch would pay for the investment made. said: "The question is not whether it will pay. but will it do the Indians some good." Well, the Indians at least got to work this summer and had plenty of food, but none have improved their homes or laid up something for the coming winter, but a few have bought harness for their teams and some clothes, while quite a number have invested in second hand cars.

Another government project is the building of much needed roads on the Reservation. From Lame to Birney caterpillar tractors and a stone crusher have done much work to make a real highway between the two points. The Indians have hauled crushed stone and also helped make the grade. Other roads are to be improved until we will have a road system of which we may well be proud.

The C. C. C. Camps on the Reservation also have given employment to many Indians. They have built miles of fences, cutting the Reservation into convenient grazing units. They have also cleared and cleaned springs, to make better watering places for cattle and horses and sheep. At the Busby Camp we have had services for those who are interested and literature is being distributed which has been donated and financed by friends of the work living at Berne, Indiana.

The mission buildings, both the dwelling house and the church at Birney, have been repaired this summer. Special evening services were held at the church during the time the repair work was done. This field needs more concentrated effort. The people as a whole are friendly and live closer to the station than at any other mission station. As a whole the people are of the most conservative on the Reservation, no doubt due to ignorance and isolation.

The Interior Department of Indian affairs has ordered that the number of pupils in the Boarding Schools be reduced. Indian children within walking distance of the school may have dinner at the school, but receive no clothing or lodging. Children whose parents receive regular salaries may attend as day school pupils, but cannot have the noonday meal. Poverty is to be no excuse to put children into the Boarding Schools. This seems to be another step to close the few remaining Boarding Schools.

On August 30th, Marden C. Habegger left Busby for Newton, Kansas, after spending the summer with his parents. He was graduated from the Berne, Indiana, High School in spring and is now enrolled as a freshman in Bethel College. Jeanne finished the eighth grade by correspondence from the Calvert School, Baltimore, Maryland. At present she is taking High School work from the American School in Chicago, by correspondence, her father and mother each supervising two subjects. Helen, Esther, David, and Lois attend the Tongue River Boarding School as Day School pupils.

The enrollment of the Busby Sunday School is seventy-seven at the beginning of the schoolyear. The teachers are the same as last year. Milo B. Davis teaches the primary class, Rev. Habegger the Junior class, Miss Nina Lamberg and Henry Owl teach Intermediate classes, and Mrs. Habegger teaches the adult class. New song books for the Sunday School were furnished by different classes of the Sunday School at Berne, Indiana. The adult class has pledged to buy a new heater for the church this fall. Mrs. Owl from Tennessee is organist for the Sunday School.

Lame Deer, Montana, September 24, 1934.

Dear Mission Friends:—

"It is thirty-eight years ago today since I began my life work as a missionary at Cantonment, Oklahoma," was my remark at the breakfast table to the lady who is staying with me while Mr. Petter is away at Kettle Falls, Wash.

She replied that some kind of celebration would be appropriate. However, the celebration took the form of hanging storm window sashes, storm doors, and making further preparations for the oncoming winter. It snowed during the night and is still snowing. The atmosphere is cold and cheerless. The sky is overcast. The walks and roads are slushy.

Though a special celebration was wanting, I celebrated in my heart while busy with many things. In thought I again lived over the past. It seemed but "yesterday" when Mr. and Mrs. Jake Krehbiel with light spring wagon and pony team brought me over the 65 mile stretch of sandy Indian trails from Darlington, Oklahoma, to the new field of intensely interesting experiences at Cantonment. I again recall the text God so vividly impressed upon my mind and heart while I was still on the train that sped west, taking me from Ohio to Indian Territory, as it was still called, that "When He putteth forth His sheep, He goeth before them."

But it is not my purpose to reminisce in this article. The Secretary of the Board has asked for about 1800 words from the Montana workers for the next Mission Number of the church papers. We wish to comply with this request, and present our fields with such experiences as we have made, especially in the past year.

The immediate experience for me is my return last Friday from Kettle Falls, Wash. A lady friend from here made the two weeks' trip with me. Mr. Petter had wished that I might come if but for a short time. With fine highways and good weather, one need no longer dread Camel's Hump, McDonald Pass or even Lookout Pass, as I once did, especially when the car responds to the wheel as mine did. We stopped three nights in going the more than 850 miles, but only two in coming the longer distance via Sandpoint to avoid the bad detour over Camel's Hump. We rejoice to have arrived before the snow blocked our way.

The wonderful panorama of scenery through western Montana, northern Idaho, and eastern Washington delights the eye and refreshes the mind. I am grateful for this pleasant diversion from the continual "grind" on the mission field.

During my brief stay in Kettle Falls, it was our privilege to attend a service at the "Emigranten Haus" near Deer Park, which our dear Brother Aeschliman of Colfax conducted. Then we had the pleasure of having him spend a night with us at our ranch, or rather orchard home there in Kettle Falls.

And now for high lights in our experiences since I returned from the General Conference at Bluffton, Ohio. last fall. The burden upon our hearts then was the plea for prayerful and interested support for a completed translation of the New Testament into Cheyenne. The opposition on the field had at times been so bitter and our churches and our Board were having such a struggle to maintain their workers and their various fields that at times we felt well nigh crushed with the stupendous task so nearly accomplished and yet so far from being accomplished.

Very clearly my task for the winter was to secure for Mr. Petter the utmost of undisturbed hours for the laborious reading of the various texts, the careful search for the right word in Cheyenne, the daily consultations with Indians about this or that expression as they came and went from our home. Yet at the same time the regular mission work of our own Lame Deer station, also that of Birney, some 23 miles distant, had to go on. The regular services had to be conducted, as well as funerals, marriage ceremonies were performed, sick were visited, a native ministry was being trained.

By the grace of God, verse for verse of the last books of the Bible were thus "ground out" until on April 11, at 11:15 A. M., the last word in the Bible had been given in Cheyenne.

Words simply fail me to give an adequate conception of such a task. One needs to live in daily contact with a translator of the Word to realize its magnitude.

Some have chided: "Why aim at such a thorough rendition of the text? Why not speed up and give a paraphrastic translation on difficult verses? Why confine oneself almost wholly to this one task? Why not divide up one's time to permit social contacts and diversions? Why wear oneself out on a rather unappreciated task? The younger generation of Indians will soon all talk English, why bother with such a laborous translation to be relegated to the shelves of our museums sooner or later"? Thus various have been the suggestions of friends and enemies.

As the ammunition trains were ever the sought out targets for the enemy in the late war, so it can readily be seen that the translater of the Word is especially hard pressed. Read, "The Shrine of a People's Soul," by Edwin W. Smith, who tells the story of how men and women have gone to new fields, have mastered an unknown tongue, have reduced it to writing, have finally translated the New Testament or the whole Bible into the strange tongue to get the thrill of such a task. This writer says, "We rightly admire a scholar who single handed translates the whole Bible into English! how much more ought we to admire a man who goes out to some outlandish spot, learns the language from the lips of the people and then, perhaps after thirty or forty years of toil, gives them the Word of God in their language. He has his reward when his people read it and say, 'Yes, this is our language,' and find God there."

To further appreciate difficulties in giving the Word of God to a people who knows it not, read also the story of Jeremiah in the 36th chapter of his book and realize the magnitude of the task God required of him in the face of bitter opposition, "Take thee again another roll and write in it all the former words that were in the first roll, which Jehoiakim, the king of Judah, hath burned."

Now let our Cheyenne translator speak of his own experiences: "If my translation work taxes my brain, on the other hand it gives me great joy and satisfaction. One has to look at a verse from all angles to give its exact rendition in Cheyenne. Often a single word throws a new light on the text, never seen before, like a special ray from on high. This spiritual compensation far outweighs all the toil and all the privations, and makes the work a real delight."

Once he wrote, "I am coming to the twelfth chapter of Revelation and thus far have found no difficulties of interpretation, nor has the peculiar phraseology of John been hard to put into Cheyenne. Just the same, one cannot 'go on high' through those 'seals, trumpets, bowls' and other labyrinths . . . In going slowly and carefully, one can pick a sure path."

Again he writes: "Yesterday I came to Rev. 4 and the part from verses 2-8 kept me thinking a long time. I had to give Cheyenne names to all those precious stones according to their color and effulgence, for it is that and not the "stones" themselves that has importance. I had to ransack Hebrew meanings of those stones and their effulgence and then carefully read all information I could get about precious stones. Found out that there is little agreement among connoisseurs and that Hebrew appellations fit not the later descriptions of gems by Greeks and Romans . . . So here in verse two jasper and sardius are not two, but a compound of both . . . not diamond (white), but a most glorious combination of deep yellow (burnished gold) and dull red, very much like some of the glorious sunsets in Montana."

Another excerpt from a letter written on the day when the task was completed, reads: "Let everything that hath breath praise Jehovah." I finished translating the last book of the Book of books just five minutes ago. Words fail me to say how I felt when the last word of the Bible was put into Cheyenne. As I penned the last verse, "The grace of the Lord Jesus be with the saints," I knew instinctively that this grace had sustained me in the arduous task, and that this grace would accompany this book of God in Cheyenne."

"Barring the printing of the newly translated books, my main work is now accomplished. While it was arduous and many times Satan opposed it, nevertheless it was of deep, eternal, divine blessing to me. Never before had I experienced the depth of God's Word as I did while translating Revelation. In reading and translating verse 18 and verse 19 of the last chapter, I could truly say that I did my utmost in spirit, mind, and heart to never 'add' and never 'take from' the precious message of God.

"I say not that I did THE BEST. God only can make a perfect translation. I feel assured that our Cheyenne Indians will understand this book with little explanation. Before translating Revelation, I went over most of the prominent views on the book, beginning with the church fathers, Catholic and Protestant . . . views galore during 18 centuries. Yet none of them gave me an insight like the one I got by simply reading, re-reading, thinking and re-thinking the wonderful message."

Now other high lights of the winter's experiences were the Thanksgiving service patterned as usual after that of the Puritan fathers. Then the joyful Christmas program with the elaborate evergreen Christmas decorations, the joy of the children in the rendition of their parts, the opening of mission boxes from far-away mission friends . . . The Easter cantata meant time and effort, but delighted audiences both here and in Busby . . . The "church exhibit" I describe in a separate article, for it was a most successful and satisfying affair and attracted much favorable comment. . . . Later the concert of classical piano music and vocal solos in our church was a unique venture, which repaid me amply for all it cost in effort and time.

I mention one more high light in our experience when Miss Leona Thierstein of Whitewater, Kansas, volunteered to come again and assist in the printing of all of the newly translated books, and thus to finish up this great work. In view of the very serious accident Bro. Thierstein had had the previous summer, which still handicapped him greatly, we dared not hope that Leona would come. Praise God that she did come, and in her efficient way she set the type, folded papers, helped run the sheets through the machine, kept the printing shop (rear room at church) in order, and by her sunny disposition greatly assisted in overcoming many difficulties, so that before the extreme heat of the summer was upon us, she and Mr. Petter were able to finish this important task. It was my privilege to do the daily proof reading, and otherwise assist so the work go on without needless disturbances . . . PRAISE GOD FROM WHOM ALL BLESSINGS FLOW, PRAISE HIM ALL CREATURES HERE BELOW, PRAISE HIM ABOVE YE HEAVENLY HOST, PRAISE FATHER. SON AND HOLY GHOST.

In His glad service,

Bertha E. K. Petter.

EDUCATION WITHOUT CHRIST—DOES IT PAY

In an unusually small and dilapidated shack live a man and his wife. They have hardly anything to eat. Their clothes are real old and ragged. Furniture does not exist. The man is a human derelict. A confirmed drunkard, an adulterer, an inveterate gambler, and a bitter enemy of the church for many years. He now has lung trouble besides social diseases. Until recently, he was regularly emplowed at the Catholic Boarding School and church as interpreter. The priests spoke through him on Sundays in their services — in spite of what his character is. Finally his declining health prevented him from keeping this job. Just now he has temporary employment guarding dried meat and smoking it. (The government is shipping in 1000 head of drought cattle for the Indians to eat. About 165 head are for this district. The government pays the Indians $3.00 a day to butcher the animals and dry the meat. This meat is to be issued free of charge to the Indians next winter.)

You would expect this couple to be ignorant outcasts. But not so. They are both well educated. The man is probably the best educated and most brilliant Indian on the entire reservation. He speaks English fluently, has attended schools for the higher education of Indians in the east, has traveled extensively, etc. He could have risen to any position in the government service had he wished to do so. And had he been an earnest Christian he could have become a full fledged missionary. But in spite of all his learning, in spite of his keen ability to think, he chose the way that leadeth to destruction, and now he reaps the terrible harvest — part of it.

I have described him to you so that you may pray definitely for his conversion and also for the conversion of his wife. He is middle aged, but has the appearance of a broken old man. He has been deeply touched a time or two by the Gospel Message, but has always sunk back to greater depths of sin and hatred against Christ. Pray for him and his wife!

His is not particularly an exceptional case among such Indians who have had the privilege of higher education minus Christianity!

The other day I spoke to a fine young man just back last June from several years in an Agricultural College and also in a School of Higher Education in the west. He had confidently expected to enter a well paid government position on his return here. But the agent had none for him, except work at $1.00 a day and board. He said to me: "I have no time to waste on a $1.00 a day job." And in spite of his years of agricultural training and a special course in dairying last winter he did not know the breed of a thoroughbred heifer that happened to walk past us while we were talking. One feels like saying, "Hurrah for Uncle Sam and higher education"! (A leading National Magazine, with over 2,000,000 circulation per week, had a story about an Indian girl who spent several years in eastern schools. It showed how utterly unfit she was to return to her tribe in Arizona — after "learning to drink tea with the proper crook in her little finger," etc. And this article closed with the quotation: "Hurrah for Uncle Sam and higher education.")

Pray for this young man, too. Life is before him. It has not yet been marred by open sin. It could be used for the glory of God. He and his young wife are both Catholics. His wife is also from a higher school. If once converted, and with their education, they could become a great blessing to their people here.

Mr. and Mrs. Valdo Petter.

Ashland, Montana.

THE CONGO INLAND MISSION

By A. M. Eash

Perhaps the most outstanding feature of the work of the Congo Inland Mission during the past several years was the large ingathering of souls into the Christian church. In a short period of three years the membership has almost trebled, increasing from about 1100 to over 3000. This large increase can be laid to several contributing causes and has been responsible for a large increase in responsibility and activities. It is regarding this increase and the associated experiences that this article will briefly deal.

The program of the mission has been one of teaching the word rather than preaching. True, there have always been regular preaching services and evangelistic campaigns. However, the large program has been one of gathering groups of children and adults together and teaching them. This teaching consisted both giving the rudiments of reading and the actual messages from the word of God. At the end of 1933 nearly ten thousand people were weekly in some study group or other. The large portion of this number attended regular week day school sessions and also the Sunday services. This large number of people was scattered throughout nearly two hundred villages in area about two hundred by four hundred miles in extent, and the teaching was done by a force of about two hundred Christian men and women. One of the many things for which both the present day missionaries and Board members can be profoundly thankful is the fact that the mission founders believed literally in a teaching program. They believed that the Word as it goes forth does not return void. They gave themselves to a translation of the Bible into the native languages, the writing of very simple school primers and, then, gathering the people into small groups and engaging with them in this teaching ministry.

To be more explicit, we might state that the missionaries are located in four centers. At these centers schools have been established where about six hundred resident boys and girls are carefully supervised in their daily life, are instructed in station schools, and are given regulated experience in the simple arts of living, food raising, etc. These pupils are kept in these station schools for from five to eight years. During this time they learn the rudiments or reading, writing, numbering, etc. Practically all of them are also enrolled in catechetical classes where the fundamentals of the Christian religion are taught. One of the logical results of these years of instruction and supervision is that the large majority of them become Christians with a profession based upon an actual experience — and that experience based on definite knowledge.

Back of these station schools, scattered through the bush and on the plains are hundreds of native villages in which the darkest superstitions and ignorance prevail. It is to nearly two hundred of these scattered villages that the mission has sent native Christian families — one to a village — there to conduct simple elementary week day schools and to teach and preach the Word of God. To these scattered village schools have come the likely and unlikely boys and girls. To them have also come the village men and women. It is not an unusual sight to see a village chief sitting poring over his letters and syllables, aided by some humble village boy who has had a somewhat longer experience in trying to read. Neither is it unusual to see a mother of the village with her primer in one hand and with the other hand holding a bouncing nursing baby.

The village teacher is a patient individual. He has not yet learned the haste and irritability of the Western and so he teaches whether there are disturbances or not. Chickens, goats, and even pigs stroll through the studying group — and they study on and teach on. He works for a small salary, amounting to less than $10.00 for an entire year. He raises his own foods and out of the meager salary buys his clothing. His home is a mud building and his life is lived exceedingly simple. His faith in his God and things divine carries him through difficulties which would otherwise seem insurmountable. To his people he is a man of wisdom. He can read and write. His contact with the white missionaries has introduced him to the large outside world. He wears the white man's clothes and has adopted some of his mannerisms. With his chief he often shares the distinction of settling village disputes. His contact with Christianity, as expressed by the mission and missionary and as experienced in his heart, have lifted him from the common ranks into a distinct place of leadership.

Once or several times a year his recommendations to the missionary aid in selecting the choice village school boys and girls who then have the privilege of traveling to the mission station and becoming resident pupils there. The periodical visits to his village by the missionary on his tours of inspection and supervision, are banner days in the lives of the villagers. Everyone is in the school. the teacher does his best and every pupil studies intently and recites bravely. The missionary in his wise counsels reprimands the slothful and commends the diligent. Particularly does he seek to strengthen the hands and words of the teacher who has faithfully labored throughout the year.

And so it has happened that throughout the vast area in Central Africa the Congo Inland Mission has established a series of village centers — usually known as OUTSTATIONS — where the Gospel message is being faithfully given. Only one result from this extensive evangelistic teaching program is possible — that eventually this Word will take root and there be a large ingathering into the Christian church. That ingathering is now taking place and regularly the mails bring the joyous word of multitudes who have come to know the Lord Jesus Christ as their Savior and have come into the Christian church.

There is yet another point to consider in connection with this revival increase. In the central station schools every year a number of boys and girls — who have now become young men and women — are graduated from the regular elementary school. The missionary has discovered who of these graduates have abilities which would aid them in becoming future native leaders in still more centers of work. These are gathered into training classes where for a period of several years they are given intensive training in the subjects which they would later need to teach, should they eventually be fortunate enough to be selected for such work. Also they are given thorough instruction in the fundamental teachings of the Bible so that they may become efficient teachers of that Word. When finally they are graduated from the Teacher Training Classes they are fairly well equipped to return to their home villages or else go to some other village and there open new evangelistic educational centers of work. And so the work of the mission is rapidly growing and spreading, thousands are daily under the sound of the Gospel and hundreds are coming into the church of Jesus Christ.

The second phase of this discussion deals with the results of this large ingathering. During the past three years over two thousand members have been received into the church. Many of these are both young in years as well as in Christian experience. They came out of a raw, ignorant, superstitious, barbarious paganism. Without any home or village environment that is conducive to living and developing the Christian life, the problem of leading and nurturing these young Christians has become an enormous task for the missionaries and their native helpers. The lure of the former life, the appeals of their fellow villagers, the general unchristian environment are always working in opposition to the Christian appeal. The problem of the missionary is more than one of evangelism. It has become one of training and nurturing, disciplining and guiding. The missionary's task is never completed. He could work day and night if his physical and mental powers permitted. As it is, in his zeal he sometimes forgets his physical limitations. The result is broken bodies and spirits and the pathetic picture of missionaries being invalided to the homeland. This has happened in the experience of the Congo Inland Mission. It is happening today, and there are prospects that if the forces on the mission field are not greatly strengthened it will occur increasingly in the future.

The needs of our mission can be briefly stated as follows:

1. At least a one-half increase in the number of white missionaries. The present number on the field is sixteen.
2. An increase in the mission giving so that the full budget of $25,000.00 a year can be realized.
3. More professional missionaries — at least three more doctors, several nurses, an agricultural man, and a director for the educational work, who is thoroughly conversant with the French language.
4. Most of all, a constituency that believes in the efficacy of prayer and who consistently makes the work of the mission a subject of intercessory prayer.

RETREAT OF 1934 AT LAKE SHIPSHEWANA, INDIANA

Sunset Meetings

Led by Rev. J. N. Smucker of Smithville, Ohio

The sun had just slipped below the horizon, leaving its glow in the sky and reflected on the blue waters of the lake. A hush was over the hundred young people and their leaders as they gathered beside the lake. There were a few songs, a prayer, and then the blue of Lake Shipshewana faded, in its place we saw Galilee, and we lived again the experiences of the men of old as they met the Master of men. We were with John the Baptist, John, Nicodemus, Peter, the Rich Young Ruler, and Saul, as they came into the presence of the Lord of Life; and we saw in their responses to the meeting with Him our own experiences. We felt the possibilities of full surrender, and the tragedy of withholding ourselves from that surrender.

We came away from Retreat feeling that we, too, had met the Master, and that He was calling us, as He had called these others, to follow Him. We are sure that in many hearts there was a new vision of what life with Him might mean, a new determination to live every day in the light of His presence, and a new purpose to so live that through us others, too, might find fullness of life with Him.

Elva May Schrock.

CORRESPONDENCE

Wayland, Iowa, September 15, 1934. Dear Readers: From April 24-29, Dr. Petter from Mt. Pleasant, a retired Methodist minister, shared with this community some of the experiences he had on his several trips to the Holy Land. He had several maps which he made himself. He also showed us many slides from the above mentioned country. This was helpful to the Bible student and edifying to those who listened to him. The attendance was good throughout.

Some weeks later, Dr. Petter came to us again and at the place where the foregoing meetings were held gave us his lecture on "Canes." Dr. Potter has in his possession a large collection of canes. Most of these were acquired in a very interesting manner. Some of the stories he told in connection with the acquisition of the canes were touching.

During Lenten season the churches had a week of union services. These were held alternatively in the Methodist and our own church. Rev. Pritchard and Rev. Basinger brought some very inspiring messages.

Our pastor believes that an occasional change is good. So on Easter Sunday two laymen gave short talks. Prof. Roth, our Sunday School Superintendent, spoke on the subject of "Immortality," while the writer of this article spoke on the subject, "Jesus is Here."

The first Sunday in May we observed Holy Communion.

On April 18, Dr. Harvey Bauman from India was in our church. He brought us a very interesting message. We wish Drs. Bauman Godspeed as they return to India for further service in the Master's vineyard.

On the same date Mr. and Mrs. Amos Suter stopped in Wayland with Mrs. Suter's brother, Rev. Basinger, and family. They came through here on their way home from Texas.

The Community Daily Vacation Bible School opened on June 3. The sessions were held in the public school building. Some twenty pupils were in attendance. The school program was given in the Methodist church on June 23.

On June 14, several of our church members attended the annual "Get-Together" of the four churches in Iowa. It was held at the Emanuel Mennonite church near Noble. A program in the forenoon and in the afternoon consisted of talks and music. This was interspersed with a picnic dinner and an hour of recreation at noon.

On June 15, the children of the church gave their annual Children's Day Program.

June 14-15 the young people of the four Iowa churches held their annual retreat at Donnelson. A large number of young people were present. The writer was permitted to sit in session with the young people and enjoy the sessions throughout. Rev. Weaver from Danvers, Ill., brought us the main messages of the retreat. May God bless such gatherings!

From August 2-9, Mr. and Mrs. L. A. Amstutz and family from Pandora, Ohio, were here on a visit with Mrs. Amstutz's brother and sister and families, Otto Suter and Mrs. Selma C. Sommer.

During the early part of August Rev. Basinger was in attendance at a ministerial conference which was in session at Cedar Falls, Iowa.

Sunday evening, September 16, brought to a close our reunion meetings which were held in the park during the summer months.

From August 23-26, Rev. Basinger, his daughte Lynette, and the writer and her family were in attendance of the 46th session of the Middle District Conference, which was held at Pandora, Ohio.

Recently we had several nice rains. As a resul the meadows were nice and green. These rains ar most welcome after a summer of drouth. Yet we ar very grateful to our Heavenly Father for the abundance of things he has permitted us to gather in, even though we had a dry season. May God bless you all I remain, sincerely yours, Mrs. Selma C. Sommer.

Freeman, South Dakota, September 20, 1934. Greetings in Jesus' Name! Tuesday evening, September 4th was a wonderful evening. We realized that many mus have prayed for us. The air was pure and balmy, having been cleared by a recent lovely rain that settled all dust storms. The people came in from all directions. As the bell rang, six ministers, Stahl, Gross Prieheim, Tieszen, Duerksen, and Unruh, led the schoo faculty (followed by the student body) to their reserved seats in front. After many personal greetings and by letter from many states and Canada, followed by heartfelt testimonies and some singing, the climax came, as the six ministers laid their hands upon nine teachers (stenographer and cook included), who knelt at the altar, dedicating their free, unsalaried service unto the Lord for another schoolyear. Immediately after dismissal from chapel, music was heard in the nearby Girls' Cottage, inviting all guests to come in. It was a rare and beautiful sight to behold what a rich and useful kitchen shower had been deposited in kitchen and dining room, — from sugar to salt, from chocolate to vinegar, from flour to a kitchen linoleum, every article greatly needed. A heartfelt thanksgiving prayer, followed by the doxology, "Praise God from whom all blessings flow," closed the evening, and after warm handshakes and "God bless you" the guests turned homeward, to continue in prayer for Sunnyside Bible School. This is very necessary; as all teachers, including stenographer and cook, are all serving entirely free without any salary, — as unto the Lord. The Lord supplies all of our needs through willing hearts and hands, wherever He can find them. All the glory be to Him! Amen.

Barbara Glanzer,
Correspondent for Sunnyside Bible School

Butterfield, Minnesota, September 30, 1934. We are again coming to the fall of the year, at this hime we, indeed, have many reasons to be thankful for so much our Lord provides for us daily, even though the harvest did not yield as much as other years. We don't want to murmur, but be thankful for what we have.

During the summer months a number of visitors have been here from different states. Sidonia Kintzi. who has spent almost the last three years in Wilmington, Colo.. was here in July with her niece and nephew, Mr. and Mrs. George Chaffin. Leroy Linscheid from Reedley, Cal., spent a few weeks with us. Mr. and Mrs. Raymond Claypool and family from Pennsylvania spent one week here with their parents, Mr. and Mrs. Jacob Linscheid, and other relatives on their return trip. Emma Linscheid went along to spend the winter there. In August Rev. and Mrs. L. H. Linscheid and family spent a week in South Dakota, visiting their parents. Sunday, August 12, Rev. D. J. Dick from Mountain Lake had charge of the morning service.

Mrs. Carl Stark from Montana visited a few weeks with her sick mother, Mrs. J. J. Linscheid, and relatives. Mrs. Linscheid has been suffering for a number of years and is almost helpless, yet she never complains, but bears her cross quietly. She has great faith in our Lord and knows that some day her burdens will all be taken away.

September 9, Rev. P. J. Friesen and Rev. J. J. Balzer had charge of the morning service; at this time we also partook of the Lord's Supper. Rev. L. H. Linscheid spoke at this time in the Bethel church at Mounatin Lake.

At the September Ladies' Aid meeting, Miss Aganetha Fast was with us, she being in charge of the meeting, which was of great interest.

August 25, our brother, Erwin Miller, and wife and family from Sarona, Wis., visited with us over Sunday.

An English Bible class has been started in church every Friday evening. We hope that many will take part. Rev. L. H. Linscheid is in charge of it.

Every Tuesday evening Mrs. H. M. Fast instructs the Children's Bible class.

Mrs. R. H. Brubaker and daughter Aleda from Maryland are here visiting at the present time. They have been in Shell Lake, Wis., where they attended the golden wedding of Mrs. Brubacher's brother, Mr. and Mrs. Peter Hubin.

We had an announcement of the silver wedding of Missionary H. J. Brown and wife. We congratulate the Brother and Sister, and may our Lord who can provide for all, do so, and may souls be brought to the Lord through the work of these dear people. We want to greet them with the 23rd Psalm, "The Lord is my shepherd," etc.

The Lord has given us very nice rains during the last week. We feel very grateful, for we needed them badly. Mrs. Gust. Miller, Corr.

Goessel, Kansas, October 1, 1934. Dear Readers of the Mennonite and Christian Evangel:— It has become my duty to write to this paper of the Tabor Mennonite Church. On January 1, 1934, our membership was 348. On Pentecost we had baptismal services and seven new members were added. Last year in October it was our privilege to celebrate the twenty-eighth anniversary of our church. It was a big day of thanksgiving and blessing. Our graveyard had 95 graves on that day. The Rev. P. H. Richert is our pastor. He has served us for almost 24 years now. Henry Frey and H. J. S. Schmidt are the deacons. Our Sunday School consists of about 400 members. We elect our officers every year in September and the first Sunday in October they begin to serve. Our newly elected Superintendent is Alfador Frey; Secretary, G. R. Funk; Treasurer, H. J. Brandt. The school consists of twenty classes. We have three Endeavor Societies: Senior, Intermediate, and Junior. Clarence and Martha Schmidt are the sponsors to the Intermediate and Junior Societies. When the last two named societies meet, the older folks meet for a Bible Study Hour.

On September 18 was the funeral of Mrs. Benjamin Frey. She attained the age of 91 years.

Best wishes and God's blessing to all readers.

D. S. Thiesen, Corr.

Pleasant View Church, Aurora, Nebraska. A program was given by the ladies during the C. E. hour Sunday evening, September 16. The theme of the evening was "Jesus," all the numbers dealing directly with this subject.

A miscellaneous shower was given by the Misses Glenda and Verna Springer in honor of Mr. and Mrs. Ralph Steider, Wednesday evening, September 26. The honor guests were the recipients of many lovely gifts.

Mr. and Mrs. Xavier Zimmerman have gone to California, where they expect to make their home with Ben Erb and family.

Rev. Warren Eicker of Milford, Nebr., preached the sermon at the Sunday morning service, October 7.

"Prayer" was the subject of the program given by the men during the Christian Endeavor service, October 7.

Mr. and Mrs. B. W. Springer left for Los Angeles, California, October 9th. They will spend the winter there with their daughters, Margaret and Grace.

Rev. Geo. Gundy of Meadows, Illinois, and Mrs. Pearl Zoll of Carlock, Illinois, were visitors in this community, Wednesday and Thursday, October 10 and 11.

Grandpa Rediger is at present visiting with his daughters, Mrs. Dave Bender and Mrs. Chris Stauffer, of Milford, Nebraska.

A series of revival meetings was begun Wednesday evening, October 10, by Rev. Lantz of Chicago, Ill.

Gladys Rediger.

Grace Mennonite Church, Lansdale, Pennsylvania, September 21, 1934. Greetings to the Readers of The Mennonite and Christian Evangel. On April 1, there were twelve young people baptized upon their confession of faith in the Lord Jesus Christ and received into the membership of the church. There were also five received by letter.

The Spring Communion Service was on April 8, and the Summer Communion Service on July 8.

On May 6, in Rev. Unruh's absence Mr. Frank Dippel, Superintendent of the Brotherhood Mission, Philadelphia, spoke at the morning service.

On May 6, at the evening service new hymn books were used for the first time, and dedicated. It was an unique service, because Mr. F. J. Wiens, Manager of the Mennonite Book Concern, Berne, Indiana, was present and spoke on hymns and what they meant in his life. He had just filled the order for the books before he had left Berne to attend the sessions of the Eastern District Conference at Schwenksville.

On Mother's Day, May 13, the Sunshine Girls, a class of girls taught by Mrs. Malcolm Yost, had a short program in the Sunday School and they presented a carnation to every mother present. At the evening service the Brotherhood had charge and they presented every mother with a book mark of Mother's Day. The men's chorus sang several numbers.

Monthly Bible conferences were inaugurated on July 19. The speaker on July 19, 20, and 21 at this first conference was Dr. L. Sale Harrison, Australian Bible Lecturer. On August 7, 8, and 9 the speaker was Rev. Vance Havner, Reedsville, South Carolina. On September 11, 12, and 13 the speaker was Rev. James Mallis, Toronto, Canada, Director of the India and Ceylon Mission Board.

Our pastor, Rev. Daniel J. Unruh, filled the pulpit of the First Mennonite Church, Philadelphia, on August 12. In his absence Mr. Paul Shelly, Pennsburg, had charge of the morning service.

August 26, when Rev. Unruh was on his vacation, Dr. Harvey Bauman, returned missionary of India, spoke at the morning service. At the evening service Gerald Ford, a student of Wheaton College, had charge of the service and he was assisted by three fellow-students of Wheaton College.

The Harvest Home Service was on September 16. The vegetables and fruits, both canned and fresh, were given by members and friends and then they were taken to the Mennonite Home for the Aged at Frederick.

On June 18, the Westervelt Missionary Family of Columbia, South Carolina, presented a program in the church. The boys are all sons of missionaries who are on the foreign field. They had a band and there was also some vocal music. A few of the boys told of the countries from which they came. These boys are in this country going to high school or college to prepare themselves to go to the mission fields. This meeting was sponsored by the S. O. S. Class, the young people's class taught by Rev. Unruh.

The Young People's Society meets every other Sunday evening. There have been some special meetings. On July 1, the meeting was an all musical program. On July 29 Gerald Ford, a student at Wheaton College, had charge of the meeting. On August 26 Winfield Fretz, one of our members and a graduate of Bluffton College, had charge of the meeting. Those that took part in the program were graduates, former students, and students of Bluffton College.

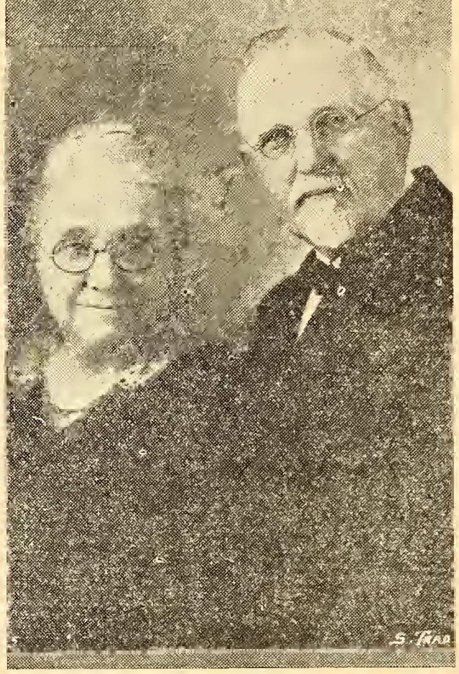
Dorothy M. Gerhart, Corr.

WILLIAM S. GOTTSHALL

Fiftieth Ordination Anniversary

A third of the Eastern District Conference Ministers have passed the fiftieth milestone of service. The fifteenth of October, marked that occasion for Rev. William S. Gottshall. The other two brethren privileged to pass ahead of him were, Rev. Nathaniel B. Grubb, sixty-two years of service, and Rev. Allen M. Fretz, fifty-one.

The Conference members of the congregations Brother Gottshall served joined in paying tribute to him and to the Lord, whose blessing gave him so rich a ministry. Three separate services were arranged for the occasion. The first, in the Eden congregation at Schwenksville, Sunday, October 14; the second, in the East Swamp Meetinghouse, Sunday, October 21; the third, A Ministerial Meeting in the Zion Meetinghouse, Souderton, Monday, October 29, at which time Brother Gottshall will read his paper, **"The Work of the Minister."**


"Nancy and Will" Gottshall

The program at Schwenksville was arranged and directed by the present pastor, Rev. Freeman H. Swartz. A twenty-page booklet, giving a brief biography of Brother Gottshall and a sketch of the background and growth of the congregation, with appropriate cuts, was distributed on that day. Brother Gottshall preached the sermon for the Fall Communion services of that congregation. The afternoon was devoted to the giving of tribute to these years of service. Those who participated in the program were, Rev. Ernest J. Bohn, president of the Eastern District Conference; Rev. Howard G. Nyce, a son of the congregation; Rev. Henry Johnson, pastor of Lower Skippack, second oldest Mennonite congregation in America; Rev. Nelson F. Schmidt, Lutheran pastor and colleague of Brother Gottshall during the early ministry at Schwenksville; Rev. Allen M. Fretz, aged pastor of the Deep Run Charge, who expressed his sentiments in a poem of his own composition; and Mrs. Peter J Boehr, daughter of Pastor Gottshall.

A letter of greeting from Rev. P. R. Schroeder, President of General Conference, was read So was a greeting from the aged Nathaniel B Grubb. A sheaf of letters and telegrams wa presented and turned over to Rev. and Mrs Gottshall as a memento of the occasion.

Pastor Swartz read a salutation to Brothe Gottshall. It shall appear later in these columns under the caption, **"The Occasion."**

A number of musical tributes were given b members of the Eden Sunday School and congregation, many of them grandchildren of the father who witnessed the ordinatio in "the Meetinghouse on th Hill" fifty years before.

A fine pen-sketch of thi meetinghouse was made b Kathryn Alderfer, eighteen year-old granddaughter of member who was present a the service in which "the lo fell on 'Will' Gottshall." Sh was able by her Mennonite life-background, to put int the sketch the emotiona appeal that the memory o forty (the meetinghouse wa torn down in 1894) year weaves into such a sacre spot. The presentation wa made just before Brothe Gottshall was given opportunity to respond to his man tokens of appreciation an greetings.

As Pastor Gottshall rose to respond, his voic trembled with emotion. He thanked all wh had a part in the service. His deepest regre was the fact that his helpmeet could not b present to share the tributes. Then in clea ringing tones he gave a vigorous testimony o the power and blessing of God on his life i these fifty years, the one purpose of whic ministry was — The Preaching of Christ as th Only Power to Save the Lives of Men!

"Love to Christ and man is the essence c Christianity. If you are unloving, you are nc following Christ in any real way."

REMARKS ACCOMPANYING THE FINANCIAL REPORT FROM COLONY FERNHEIM, DATED AUGUST 5, 1934

Office of the Central Committee
Scottdale, Pa., October 2, 1934.

I have fallen behind in my accounting since the work in the period of gathering in the cotton crop was very urgent and we obtained help one month too late. At the present time a few assistants have been secured. When these are “broken in” I count on catching up in the work. The books are in good order and all is perfectly clear to me. Only the formal entries are not yet made. This is the reason that the accounts are so very late. But you will be interested to get the pertinent figures to date. So I shall give a few items from my records.

We, as a Cooperativa, have delivered cotton, nclusive of the last shipment, in total 388,235 kilos. This represents only the colony Fernheim (Menno colony not included). Besides, private sales amount to 30-50 thousand kilos of this I cannot give an accurate account). So ur colony has harvested this year over 400,000 kilos of cotton. (1 kilo equals 2.20 pounds.)

Of the cotton delivered by us (388,235) 26,219 kilos were sold to date, leaving 62,016 ilos yet to be sold. We have sold only ginned otton. To date this ginned cotton amounted o 30-32% of the weight of the raw cotton. The rice at which it was sold is in Argent-Pesos Peso 40 Centav. per kilo of ginned cotton.

After subtracting all expenses we get a little ver 90 centavos, Argentine currency, per kilo or ginned cotton, or about 30 centavos for the aw product. In Paraguay currency we cannot et give the figures, since we use the Argentine esos as need requires. If matters continue as oday, the amount will presumably be 9-11 Parg. pesos per kilo. It is for us very much, since many of us were thinking that we would not ave our daily bread in the coming winter. But he first year regarding payments has failed. he farmer today, however, entertains the hought that, even so, the coming year may enable us to make more progress in “catching up.” nd, taken as a whole, we had a touching harest home festival this year, since all the more han abundant donations of our brethren in the orth were added, fruit, butter, raisins, fruit upplies for a long time (shipped from Califoria). The little ones told each other with happy, shining faces of the beautiful things the Christmas man of the North had brought them. Also the adults were very happy over the rich supply of underwear and clothing (shipped from Pennsylvania). Many were through these donations enabled to reduce their expenses for such things, that the old wagons could be thoroughly repaired, and even new wagons were bought (two men going in partnership), cows were bought where people had lost their cows or where more milk was needed in the family. Also the procuring of other “little things” was made possible, so that to all our brethren we would express our heartfelt thanks with the wish that God may reward you, as we in this life may not find it possible to give an adequate recompense.

Bro. David Loewen has asked to be relieved of his colony position. This request was granted and Bro. Franz Dueck of Schoenwiese, who is now serving as a director of the Cooperativa, was elected in his place.

The weather has been dry and windy for a considerable time. Health conditions are unsatisfactory. The two new citizens from Germany, Penner and Hildebrandt, we were privileged to meet and welcome in our midst. I asked Mr. Penner a fortnight after their arrival how he liked it here and what was his impression of things in general. “God be thanked,” he said, “that I finally have found a home again, and I believe that I with my family will have my daily bread here.” (These had accompanied the Harbin transport from Germany to Brazil and then on to Paraguay.) He related further that in Germany such a “hell” was made of conditions here that he decided to come only because he desired to be reunited with his family. Also on the boat those of the Harbin group talked in the same way, so that he had grave doubts concerning conditions here. A family Wiens of the Harbin group handed him some of their savings for their parents, brothers, and sisters here to alleviate to some extent their needy condition. But today he pities the Harbin group that they have been so misinformed. These are the words of Mr. Penner. The family Wiens in Paraguay has returned the money, adding some to the sum, to their children in Brazil, thanking them for their anxiety, though it was uncalled for.

With brotherly greetings,

Franz Dueck, J. J. Funk.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

NO COMPROMISE

"No compromise with evil," shall be our battlecry,
For God and right must conquer, and sin and wrong must die;
Unflinching we are standing, uncompromisingly,
Beneath the flag of holiness forever we will be.

No compromise with error, for Bible truth we stand,
Let none remove the landmarks erected by God's hand.
With loyalty our watchword and faith in Christ our stay,
We'll bravely storm the forts of sin and through Him win the day.

No compromise with worldliness, no yielding to the wrong,
No lowering the standard that's stood through ages long;
With Jesus as our Leader, His Spirit as our Guide,
We'll firmly stand for righteousness whatever may betide.
—Haldor Lillenas.

CHRISTIAN ENDEAVOR

November 18, 1934

Why Should Young People Abstain From Alcohol?

I Corinthians 6:19-20

A number of questions immediately come to our minds when we meditate upon this topic. Should young people abstain while older people indulge? Why should anybody be asked to abstain from the use of alcohol? If so, for what reasons? Is it a question of morals, or spiritual values, of physical welfare or of social importance?

In planning for this program the leader or the program committee, if such is the custom of your organization, should arrange the plan of procedure well in advance. Let us get at the facts. Consider the problem as it affects you right in your home community. Insist that your speaker seeks for facts. If possible, get some outside speaker to address your society, providing you can find one whose attitude is thoroughly Christian.

The Scripture portion assigned for this discussion bases the argument on grounds physical and spiritual. When Paul writes to the Corinthians he urges upon them the consideratic of the fact that the physical body is more tha that, it is the tabernacle for the Holy Spiri and therefore it is not common, it must be ke clean and pure from everything which tends harm. We must ever remember the price whic Jesus Christ paid for us, we have been bough for His service at a tremendous price. No ma or woman may injure his body without consi ering the cost.

Not for a long time has the cause of righ eousness tended to right itself so quickly as this problem of liquor. Wet propaganda e gulfed our nation, sweeping along with it m and women of intelligence and religious insigh and resulted in the repeal of the Eighteen Amendment. Already many of those same e thusiastic repealers are becoming avowed di ciples for a Dry America. Newspapers whic were militantly wet are now just as ardent dry.

Like in the World War we were fooled by b ing made to think THAT a righteous crusac so in the overthrow of prohibition we ha again been hoodwinked. Every argument f voring repeal is being found to be a lie, the we have never been known to be truthful and ide istic, and they never will be.

The saloon is back and its evils are far worse than they ever were before Prohibition. Drunkenness and crime have greatly increased in every city. There is as much, or more, boot-eg liquor being sold than that which is legal-zed. Instead of one billion dollars of revenue only one-tenth of that amount has entered our reasury. Youth and age is being debauched. There is no good in the whole nefarious busi-ess.

Questions

. Give a brief history of Prohibition and Repeal.
. What is Paul's argument for sobriety in I Corinthians 6:19-20?
. What is the effect of alcohol on the human body?
. How are arguments for repeal being answered by facts at the present time?
. How is Repeal affecting our community?
. How can we best protect our youth from the evils of alcoholism?
What can we do to rid our fair nation from alcoholism?

November 25, 1934 (Thanksgiving)

The Grace of Gratitude

Luke 17: 11-19

There are several services in each calendar ear, like Christmas, Easter, and Thanksgiving hich do not call so much for the discussion of pics but more for witnessing, thanksgiving, d giving an open way tc the Spirit.

The "Grace of Gratitude" is beautifully illus-ated by the story of Jesus and the ten lepers. Were there not ten cleansed, but where are e nine"? The world is dying for a bit of love, r some appreciation, and a sincere gratitude r some favor done. God has blessed all of us erwhelmingly, sacrificially, and without any int of the price. The self-giving was no less an the life of Jesus, the Son of God. Who er heard of a God giving Himself? No other ligion knows of a God "going a little farther."

Do you say you have nothing for which you n be thankful this year? Gratitude is a quali- of the Spirit. It does not depend upon the aterial wealth we possess. True thanksgiving anates from being, not having, it is an inner d not an outer value. The grace and peace the true Christian life comes as a gift, it can-t be bought by money or merit of works. atitude should have a large place in the life of every true child of God. It is a growing thing, it is contagious, it brings much joy to the agent and to all his friends and neighbors.

Questions

1. What is meant by gratitude?
2. What will gratitude do for a Christian?
3. Give a few thoughts on our Scripture portion.
4. Can we have gratitude in years of want?
5. How can we express our gratitude?
6. For what gifts are you truly grateful? (Ask many to respond to No. 6.)

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

November 18, 1934

Honoring Modern Makers of Peace

Matt. 5:9

Blessed are the Peacemakers for they shall be called the Children of God.

Pre-prayer

Pause for a moment of prayer as a group before you go into the service. Thank God for the progress that has been made for nations at peace.

Thoughts on the Topic

Dr. Robert E. Speer tells how on one occasion Mr. Arthur Balford gave a lecture on the subject, "The Moral Values which unite the Nations" in McEweeen Hall of Edinburgh. The speaker spoke eloquently of the different ties that bind together the people of the world. The speaker sat down amid a great outburst of applause. After the applause had died down, in the moment of silence when, after the Scotch fashion, the presiding officer had arisen to make his own little address of appreciation, Professor Lang said he saw this Japanese student stand up and lean over the balcony. Before the chairman could open his lips, the Japanese student had spoken. "But, Mr. Balford," said he, "what about Jesus Christ"? Professor Lang (a listener) said that one could have heard a pin drop in that large, packed hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that bind and unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation, that the reminder of his forgetfulness had come to him from a Japanese student from a far away non-Christian land. "But, Mr. Balford, what about Jesus Christ"?

School teachers may be peacemakers by teaching peace and the value of peace to the children illustrated by the horrors of past wars.

Andrew Carnegie, founder and supporter of the Church Peace Union, was a peacemaker in that his organization impresses peace upon the hearts of men of many nations.

Mrs. E. K. Bowman, Helena, Mont., mother of five children, without money or office equipment, has written and distributed a "World Peace Primer," arranged peace contests and written many articles. She is a Peacemaker.

William Penn's unarmed colony in Pennsylvania lived for 70 years or more amid savages, but unattacked, because of his principle of kindness and justice, not a white man was killed.

The more people think peace and talk peace the sooner war will cease.

Sunday Schools and C. E. Societies can instill Peace in and throughout their programs, training the minds of our youth and the lives of the youth to live it and practice it in everyday life and not wait until wars begin to make themselves known as non-resistant.

Questions for Discussion

1. What does Jesus mean when He says BLESSED are the peacemakers?
2. What do we mean by Peace?
3. Name some ways in which we can promote peace in ourselves.
4. Name some ways in which we can promote peace in our homes.
5. Name some ways in which we can promote peace in our business.
6. Name some ways in which we can promote peace in our social life.
7. Name some ways in which we can promote peace in our churches.
8. Name some ways in which we can promote peace in our neighborhoods.
9. Name some ways in which we can promote peace in our country.
10. Name some ways in which we can promote peace in our nation.
11. Name some ways in which we can promote peace in the world.
12. What is different in the peace that Jesus gives from that which we get elsewhere?
13. What are the conditions which produce a peaceful soul and life?

Can you find them?

Gen. 26:12-23; Gen. 45:24; Eph. 2:13-22 Phil. 2:1-5; 1 Kings 5:1-7.

November 25, 1934

There Is A God Who Cares

I Pet. 5:5-7 (Thanksgiving)

Even in the midst of a depression
A Christian has enough blessings
To keep him busy thanking God!

Pre-Prayer

Thank God for Jesus Christ our Savior, fo His love, for the material blessings of life. As God to receive our thanksgiving, to use us to b a blessing to others, to forgive us for our ir gratitude.

Suggestive Program

Piano prelude — "Savior Like A Shepher Lead Us."

Call to Worship—Read in Unison Ps. 111.

Hymn—"Does Jesus Care."

Poem or Reading.

Leader's introduction of the topic, based u on Matt. 10:28-31.

Question 1—Through what agency is God care manifested to us?

Quartet—"God Will Take Care of You."

Question 2—How does a mother reveal God care?

Question 3—How does Nature yield to God care? What does this mean to man?

Song—"Count Your Blessings."

Question 4—Is God's care always shown material things? How else?

Question 5—Is it possible that sorrow a sickness are blessings?

Question 6—Can the unthankful be happy

Question 7—What was wrong with nine the ten lepers that Jesus cared for and healed

Question 8—What national blessings do v enjoy today? Tell about the first thanksgivir and what it lends to us today.

Question 9—Will a thankful people forg God?

Thanksgiving offering and gifts for baske for needy families (we grow by sharing) ca be presented to the chairman at this tin (placed into a large box decorated with thank giving gaiety).

Song—"Praise Him, Praise Him."

Challenge—"I will be Christian," manifested through a thankful heart.

Benediction and reconsecration prayer.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

Things to be Thankful for

Some people think they have nothing to be thankful for, because they do not have everything they want. But they forget that the very breath in their bodies is given to them by God. The air they breathe into their bodies is a blessing from God. Their two good eyes, their two good feet, their two good ears, their two good hands, and every part of their bodies are gifts of God to them.

There are many people in the world who have all these blessings, yet they never thank God for them. They even curse God to His face, and feel that He is unkind to them.

The beautiful warm sunshine and the rain are blessings from God, which He gives to the unthankful as well as to the thankful. Yet they feel that God is unkind to them because He takes something from them which is not for their good. If God takes a little child out of their home, some people think He cannot be a God of love or He would not do such a thing. Yet the little child might have been just the thing which took their hearts away from Him. He wanted them to love Him, therefore He took from them their idol so they might love Him and so He could pour into their lives greater blessings.

We do not understand all God's ways, but we should love and appreciate Him anyway, knowing that He could not do anything which is not for the best. He is a loving God, and all He does is because of love, though we may not understand His ways.

If we have not thanked our kind God before for all our blessings, let us begin to do it now. He is worthy of more thanks and praise than we shall ever be able to give Him on this side of eternity. So let us not miss the blessing of just being thankful. May it not be only words of thanks, but may it truly come from the heart.—Junior's Pleasure.

November 18, 1934

Topic.—God's Wonder Book: What It Tells About God

John 3:16; 4:24

"Great God of wonders! all Thy ways
Are matchless, God-like, and divine;
But the fair glories of Thy grace
More God-like and unrivaled shine."

What a wonderful God we have, and how we should love and praise Him! The Bible tells us a great deal about Him and we know it is all true. The Book begins with the words, "In the beginning God." It is He who planned for us and who was before the earth was made. "It is He that hath made us" (Ps. 100:3) and not only me, but the earth and all living things. We can not understand how, but we are glad to know that He did it.

Another happy thought is that He is everywhere. Someone has written this little story. I have heard of a boy who was being questioned about God. "Tell me where God is," said the questioner, "and I will give you an orange." "Tell me," said the boy, "where God is not, and I will give you two oranges"!

Then we know that He loves us, both because of all He does for us and because His Word says so many times. The verses that we know best which tell of His love are 1 John 4:8 and John 3:16.

And because He loves us so much He is always watching us. The Moody Monthly has this to say about His watchfulness: "The biographer of Bishop Watts, Ditchfield, relates that when he was a child he was one day in the house of a very old woman who asked him to read a framed text, 'Thou God seest me.' Then she said: 'When you are older, people will tell you that God is always watching you to see when you do wrong, in order to punish you. I do not want you to think of it in that way, but I want you to take the text home and to remember all your life that God loves you so much that He cannot take His eyes off from you.' "

I am so glad that He knows our hearts, aren't you? Remember that since He knows all things, He always does what is best.

Then He is holy. That is, He is and always has been without sin. Because He is such a God, we, too, must be cleansed from sin before we can go to be with Him. This is why He sent

Jesus to die for us and wants us to accept Him as our Savior. No matter how young you are, God loves you and wants you for His very own child. The Bible tells us that God is not only holy and loving, but He is just and will certainly punish sin. If he has not cleansed your heart, let Him do it today.

Plans for the Meeting

Only a few of the Bible teachings concerning God have been mentioned in our discussion. Others are suggested by the Daily Readings and you may find more in the Book itself. Urge the Juniors to find as many Bible truths on this great subject as they can. The use of such songs as "Come, Thou Almighty King," "Holy, Holy, Holy," "How Firm A Foundation," and other hymns praising God will help the Juniors to appreciate His greatness.

Questions

1. Mention one thing the Bible tells that proves God's power.
2. What does the Bible teach about God's love?
3. How does it tell of His knowledge?
4. What do we learn of God's dealing with sin?
5. How has God planned for our future?

Daily Readings

God is spirit. I Cor. 2:10.
God is love. I John 4:16.
God is everywhere. Psa. 139:7-12.
God is good. Matt. 19:16, 17.
God is holy. Heb. 12:14.
God is gentle. Isa. 41:10.

November 25, 1934

Topic.—For What Should We Give Thanks?
I Thess. 5:18

When Thanksgiving Day comes this year, it will find the homes of some of our Junior's quite different from those of others. People in some parts of our land have an abundance of food and to spare. From other places comes word that food is very scarce. Fields have been burned and cellars and granaries are almost empty. It is of you who live in these places that I am thinking especially as I write. It may be that some of you are asking, "For what shall we give God thanks"? Thank Him for knowing, for loving, for caring. Thank Him for His promises and that He keeps His word. In Matt. 6:33 and Phil. 4:19, He promises to take care of those who truly love and trust Him. Thank Him for strong bodies and — but I must not do all of the thinking for you. Try counting your blessings and see if the list is not much longer than you had thought it could be. I am sure that things are not as dark for any of you as they were for Daniel just before he was put in the lion's den, yet he thanked God then. Perhaps God has taken some things from you to help you to love Him more.

How about you who have plenty? Are you thanking God for it or are you fretting because you don't have more? Think of all of the boys and girls who would be glad to exchange places with you. It is not because of your goodness, but of God's that you have all that you need, so don't forget to thank Him for it and to share with others. Let none of us forget to thank God that in this land we are free to worship Him and to study His Word.

Plans for the Meeting

Draw on the blackboard a cornucopia (horn of plenty). Instead of filling it with the usual fruits and vegetables, have issuing from it the names of things for which to be thankful.

Questions

1. Why are we told to be thankful?
2. Name some men and women of the Bible whc praised God.
3. How is it possible to be thankful even in harc times?
4. Tell of a Bible character who was thankfu even in trouble.
5. How does a spirit of thankfulness help us?

Daily Readings

Thankful for God's mercy. Titus 3:5.
Thankful for Christ. Rev. 5:11, 12.
Thankful for home. Matt. 8:20.
Thankful for parents. Eph. 6:1, 2.
Thankful for food. Deut. 8:10.
Thankful for everything. Phil. 4:6.

The Bible is always fresh and thoroughly up-to-date. Indeed it is far, far ahead of humai science. Progress cannot overtake it, or get beyond it. Generation succeeds generation, bu each finds the Bible waiting for it with eve fresh and never failing stores of informatio touching matters of highest concern, touchin everything that affects the welfare of humai beings.—Mauro.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

November 11, 1934

The Christian Citizen

Lesson Text.—Gal. 5:13-26

Golden Text.—For all they that take the sword shall perdish with the sword. Matt. 26:52.

This is armistice Sunday. It is a time when many people will be thinking of war and peace. Sixteen years have now passed since that epochal day of November 1918, when the contending armies laid down their arms and ended four years of carnage and bloodshed. We had hoped that would end war, but just now all about us there are misunderstandings between nations and differences which may very easily lead to war.

What is the fundamental basis for a permanent peace? Does it lie in organization and treaties and diplomatic relations? The principles of peace are stated very clearly in our lesson text. Wars and fightings come from a certain kind of life. If we shall have permanent peace we must think peace and live peace. It is the fruitage of a life led by the Spirit.

Paul, in his epistles teaches us that we are citizens of two worlds. We bear a certain relationship to our government. There are certain obligations that we accept because we are citizens. But our citizenship is also in heaven and we have obligations to the king of all kings. Christian citizenship is the highest type. There are many citizens of a country who are law abiding and obedient because they are afraid of the law, but the Christian's life is not motivated by fear. He obeys the law because he is prompted by the spirit of love. This is also the foundation for permanent peace. You can not compel nations to be peaceful nor obtain permanent peace by legislation. If a citizen is a Christian, peace is one of the fundamental virtues of his life.

This peace of a Christian is not, however, an animal contentment which has no concern for others and is primarily interested in seeing that he is fed and clothed. Neither is it the passive peace that is complacent and half hearted and does not oppose that which is wrong. The peace of the Christian is the kind Jesus had when in the face of the cross He said, "My peace I leave with you." It is a peace which comes from a life too deep to have the storms of life disturb it. This peace in the life of an individual will also manifest itself in an interest in having peace in the home, church, the community, and the nation. Organizations of peace are an effective means to an end, but only peace can come through a regenerated life.

November 18, 1934

The Christian as a Church Member

Lesson Text.—Matt. 5:13-16; Acts 2:41-47

Golden Text.— For we are members of His body, of His flesh and of His bones. Eph. 5:30.

Today we are to consider the relation of a Christian to the church. It is very important that we should clearly understand the place of the church in the life of today. There are two opposing views that have been held and are held today concerning the church. One is that it is wholly a divine institution, infallible and supreme in its authority. The other is that it is a very human institution with no power or authority over the life of its members. The church has been criticized, condemned, but has never been replaced by any other institution. It might be well to notice the origin of the church. Jesus refers to the church only twice. His theme and emphasis is the kingdom of God and yet Jesus established the church. What does the word church mean? It has a Hebrew as well as a Greek significance. From the standpoint of the Hebrews it means God's own, or God's possessions. Its more direct derivation, however, is from the Greek. The word among the Greeks was used in a political way meaning "A group of men called out from the citizenship to rule a city state."

So the church is God's people, a called out group which are the members of the kingdom of God. They are the salt of the earth and the light of the world. There are several reasons why a Christian wants to be a church member. In the first place, he wants to worship with others. The church furnishes a place where he can meet with others of common faith and purpose and be in fellowship with them and with

God. He needs this worship in church because it is here where he learns what life really is and what God's will is for life. He shares with others his experiences.

In the second place a Christian wants to be a church member because the church has a message for the world. Jesus said, "I am the truth" and it is this truth which he is to share with others as a member of the church. It is this truth about God as the Father of our Lord Jesus Christ. The truth about the stewardship of life and the truth of the world's needs.

In the third place Christians should be a church member so that he might work effectively through cooperation with others. From others he receives inspiration and encouragement. They were all together in the upper room when the Holy Ghost came upon them. It is in this spirit of unity and fellowship and peace that there is life and power.

Finally, the Christian should be a church member because the church renders unselfish service in the needy world. The church does not need to be replaced, but she does need to regain a vision of Jesus of Nazareth and the power received by the apostles on the day of Pentecost.

THE SIXTIETH ANNUAL EASTERN DISTRICT SUNDAY SCHOOL CONVENTION

was held in the Hereford Mennonite Church, Bally, Pa., Saturday afternoon and evening, September 29, 1934

The general theme of the Convention was "The Teacher" with "Preparation" and "Appreciation" as sub themes.

At the afternoon service the regular business was transacted with John Swarr of Quarryville, the president, presiding. All officers gave worth while and encouraging reports. Some of the statistics compiled by our Field Secretary, Walter Temple, were perhaps not as encouraging as they might have been, but many schools have resolved to improve within the next year. We have two 100% schools in our district. One is Allentown, who has repeated itself for the third time, and the new one to be added is Zion Sunday School at Souderton.

Our Mission Secretary, Mary Borneman, reported that we had reached our goal for $750.00 for this year. It was only by her persistent efforts that she was able to give us such an encouraging report. The Sunday School Conference raised a total of $1510.00 for mission purposes only, in the last two years. The mission project for next year will be the raising of $300.00 for Home Missions, which is to go to our mother church at Germantown and $300.00 for Foreign Missions.

Three simultaneous conferences were held during the afternoon session. One on Music and Worship in the Sunday Schools, led by Wm. H. Shelly of Philadelphia. This group discussed the type of music to have in a Sunday School service, the chorister and pianist and how they help to put us in a worshipful mood. The conference on missions was led by Dr. Ella Bauman, Champa, India. She spoke on how to present missions in your Sunday Schools in an interesting manner. The conference on the were leaders and teachers in our Sunday Schools was led by Rev. E. J. Bohn of Souderton. He spoke on problems facing our young people and how to hold their interest while at the services.

Mr. Wm. Mohr of Allentown had charge of the devotional period in the evening. He spoke on the grace of God and how often those who were leaders and teachers in our Sunday Schools had to put this grace to use in facing the problems of their pupils. Rev. Henry Kistler, associate pastor of the Pennsburg Lutheran Parish was the speaker. He spoke of the influence of a Sunday School teacher and the importance of a Sunday School in the training of youth. He said many things go into the making of a good teacher first of which is the teacher's presence on a Sunday morning. This means a great dea to the pupil. The fact that a teacher does no depend upon any false promptings for his power, but is solely dependent upon God is very important.

The attendance at our convention was not a well as was hoped for, but when you take int consideration the heavy rains we had all afternoon and evening, we need not wonder why s few were present. Traveling was treacherous with many streets flooded with water. But th inspiration received was worth while all the effort made to be present. Our different Sunda Schools rendered excellent music which greatl helped to enjoy the services.

Mae Latshaw, Secretary.

We can not serve God and mammon; but w can serve God with mammon.—Robert E. Speer

JOTTINGS

Doctors Harvey and Ella Bauman sailed for the mission field after a furlough of some months, from New York, October 13. A farewell service was arranged for them in the West Swamp, Pa., church, Dr. Bauman's home church, on October 7. A number of young people from the Eastern District went to New York to see them off on the date of their sailing.

Sixty members of a chorus are practicing for the rendition of "The Messiah" in the Upland, California, church. Rev. Lester Hostetler, pastor. The date for the annual Harvest Home Festival is October 14th. The interest of the little ones is not neglected in this congregation. A Junior Choir meets for practice every Monday evening. Cradle Roll mothers have a meeting of their own. At a recent meeting mothers brought with them their children's favorite story book or magazine for discussion.

Bethany church, Freeman, South Dakota, held its fall Missionary Festival. Rev. John Bartel of Mountain Lake, Minnesota, president of the Northern District Conference, was the speaker at the morning service and Helen Tiesen, returned missionary from Africa, spoke at the afternoon service. The evening service was conducted in the German language.

Rev. C. H. A. van der Smissen of Newton, Kansas, and former editor of the Bundesbote, the German organ of the General Conference, who, in spite of his 83 years, has been very active, submitted to a serious operation in Bethel Hospital some days ago. His condition is reported to be favorable. His many friends in his former congregations, Herford and Zionsville, Pa., and Summerfield, Ill., as well as the many readers of the paper he edited so long hope and pray for his speedy recovery and return to former activities.

Rev. G. A. Linscheid of Clinton, Okla., one of the General Conference missionaries to the Indians in Oklahoma, is at this writing making a tour in the interest of missions to churches in Kansas and Oklahoma. The tour will continue until Thanksgiving Day. On Thanksgiving Day he expects to be the guest of the Hillsboro, Kansas, church, which is planning to celebrate the fiftieth anniversary of its founding on that date.

Members and former members of the Eden church, Schwenksville, Pa., church will join in the celebration of the fiftieth anniversary of the ordination of Rev. William Gottshall on Sunday, October 14, morning and afternoon. At the morning service the fall communion will be celebrated, at which time Rev. Gottshall will bring the message. In the afternoon there will be a program for the anniversary. Incidentally it will be forty years since the present house of worship was built. A piece of ground purchased by the congregation, adjacent to it, will be dedicated during the noon hour. Rev. Gottshall was called to be assistant to his father in the ministry when quite a youth. He served the Eden congregation as pastor for many years after his father's death. Later he served as minister of the Allentown and Upper Milford churches, going from there in answer to a call from the Bluffton, Ohio, church and later to Freeman, S. D. He is at present pastor of the East Swamp church near Quakertown, Pa. For years he was secretary of the Eastern District Conference and is also a member of long standing of the Home Mission Board of the General Conference.

October 7, in the Eden church, Schwenksville, Pa., was Rally Day in the Sunday School. The congregation observed its fall communion on the same date. The Harvest Home service on August 26 brought out one of the largest attendances in the history of the church and the collection on that occasion was the largest recorded of any meeting of the membership. More than half of the collection was contributed to missions. Rev. Howard Nyce, a son of the congregation of Allentown, and Rev. Harry Hagner of Reading participated in the service. The congregation joined in an anniversary service, commemorating the Sesqui of Montgomery County with the other churches of the town.

The September report of the Foreign Mission Board of the General Conference is as follows: Total receipts

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The Mennonite Book Concern
Berne, Indiana

$2,092.45; Balance in Bank, September 1, 1934, $132.54. The income has been from the following sources: General Fund, $1926.45; Gifts for Orphans, $111.00; Gifts for Ewert, $25.00; Interest and Rents, $30.00. Total, $2,092.45. Remitted sent direct to India. $187.45; Paid on Orders $1730.04. In Bank October 1, $307.50.

The program for the meeting of the Western District Conference, the largest local organization of the General Conference, to be held in the Newton, Kansas, Auditorium, October 24 and 25, has been published.

Rev. A. S. Rosenberger , of Quakertown, was in Bluffton at the opening of the college year. He returned to Pennsylvania to remain until the middle of November, when he shall relinquish his pastorate and assume the position of assistant to President Mosiman of Bluffton College.

The West Swamp, Pa., congregation completed the renovation of its building and held a special service of dedication Sunday, September 23. There was an afternoon and evening service.

The financial report of the Executive Committee of Mission Societies follows: For Foreign Missions and General Fund, $104.10; for Home Missions, General Treasury, $75.75; Christmas Fund, $156.21; Miscellaneous, $205.00; Expenses of the Executive Committee and News and Notes, $13.20. Total $205.00.

The Home Mission Treasurer of the General Conference reports for July: Total receipts, $1084.35. Total disbursements, $1070.45. Total indebtedness, $8500.00. The workers under this Board received only 90 percent of their pay for July. — The report of this Board for August is as follows: Total receipts, $1320.62. Total disbursements, $1240.47. Workers received 90 percent of their regular pay for August. The total indebtedness was reduced from $8500.00 to $8100.00 by the gift of $400.00 from a friend in Kansas for that purpose.

The Emergency Relief Board of the General Conference received in July, $344.23 for Russia; $519.85 for the General Fund; $25.00 for Harbin. Total $889.08. Disbursements, $524.20. The August report of this Board indicates that $308.72 were received for Russia, $615.07 for the General Fund. Total, $821.75. Disbursements, $806.14.

Rev. P. H. Unruh of Goessel, Kansas, Treasurer of the Emergency Relief Committee of the General Conference, writes that according to reports reaching him conditions in the Molotschna Mennonite settlement in Russia are deplorable. This is because of the drought which was general in that section. Most of the gifts which are sent to Russia reach the parties for whom they are intended.

DEATHS

Mrs. D. C. Schmidt, Upland, California. — Barbara Beutler Schmidt was born in Polk County, Iowa, November 15, 1863. When she was three years of age her parents moved to Missouri, where she grew into young womanhood. In early life she accepted Christ as her Savior and was baptized by Rev. Valentine Krehbiel, at the Mennonite church, Christian, Kansas. On April 26, 1886, she was united in marriage to Daniel C. Schmidt, in which happy relation she continued until her death, September 16, 1934. She leaves to mourn her departure, her husband, five brothers, and a number of relatives in the East. Funeral services were held in the First Mennonite church of Upland, California, of which she was a member. Her pastor, Rev. Lester Hostetler, assisted by Rev. John K. Lichty, who spoke in German, conducted the service.

INVITATION

The First Mennonite Church of Hillsboro, Kansas, wishes to announce that it intends to commemorate its fiftieth anniversary on the 29th day of November, 1934, beginning at 9:30 A. M. Dr. J. H. Langenwalter will be the chief speaker. In the afternoon a mission festival will take place, and for the evening a C. E. program will be rendered. To all these meetings the above church extends a hearty invitation to all sister churches to partake of the blessings which the Lord may bestow upon us. — By request of the church,

G. A. Schroeder, Secretary.

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First Mennonite Church, Upland, California	12.92
First Mennonite Church, Upland, California	10.96
First Mennonite Church, Upland, California	15.42
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First Mennonite Church, Colfax, Wash.	50.20
First Mennonite Church, Aberdeen, Idaho	18.81
First Mennonite Church, Aberdeen, Idaho	3.30
Mennonite S. S. Convention, Dallas, Ore.	4.65
Ladies Aid Sewing Society, Pratum, Ore.	7.05
Mennonite S. S. and C. E. Conference, Paso Robles	30.00
Mr. and Mrs. Jno. C. Jantz, Odessa, Wash.	2.00
Mr. and Mrs. P. C. Jantz	2.00
Mennonite Church, Menno, Wash.	15.12
Mennonite Church, Menno, Wash.	15.75
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San Marcos Mennonite Church and First Mennonite Church, Paso Robles, Calif.	10.00

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L. M. Ledig, Upland, Calif.	50.00
F. J. Kliewer, Newport, Wash.	.50
San Marcos Menn., Church, Paso Robles, Calif.	7.07
San Marcos Menn., Church, Paso Robles, Calif.	8.15
First Mennonite Church, Colfax, Wash.	41.00
First Mennonite Church, Aberdeen, Idaho	52.81
Adult C. E. of Immanuel M. Ch., Los Angeles, Cal.	15.81

This report covers from May 1st to October 1st, 1934.

Gratefully acknowledged,

Pacific District Conference.

Jno. C. Jantz, Treasurer.

C. C.. Rev. Baumgartner
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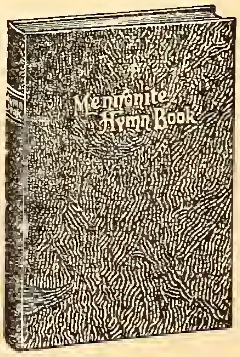

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Rev Emanuel Troyer Mar 34

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The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, NOVEMBER 20, 1934 No. 22

EDITORIAL

PATRONIZING OUR PUBLICATION WORK

Readers of The Mennonite and Christian Evangel should bear in mind that the publishing interests back of the paper are responsible for the greater portion of its support. The time for religious papers to be self-supporting seems to be past. Even in the larger denominations, with a larger constituency back of them, religious papers are becoming extinct and a comparatively few remain. Such is the effect of the depression. Our own paper, The Mennonite and Christian Evangel, represents an effort to continue the existence of the organs of the Central and General Conferences. The Publication Boards of both bodies are justified in expecting that the members of the two bodies give their substantial support in the effort to keep going the much needed interests which they represent. It is not only a matter of profits and losses that are involved, it is a matter of existence. Just because a church paper does not pay for itself is no reason why it should be discontinued. When the subscriptions do not pay all the bills another source of income must be found. Every few days there is left at the door of the writer the publication of one of the many new sects that have come into existence and endeavor to build up a membership by proselyting. Others of our neighbors also receive this paper free. It is thrust upon them whether they want it or not. This sect, and others like it, figures its growth in proportion to the amount of money it spends on its printed literature. Propagation from the point of view of those who clutter our mails with their printed matter is worth every penny it costs even though the bills that have to be paid attain large proportions.

In many denominations, including our own, the usual way to meet the cost of publishing religious papers is through the profits of a Book Business, which besides the sale of books generally, includes in its wares supplies for church, Sunday School, Young People's Societies, and such other literature and stationery that members loyal to the church see fit to buy: Bibles, books, stationery, and specialties, such as birthday and Christmas, are legitimate articles for a church publishing business and book room to handle. The Mennonite and Christian Evangel represent both the General and Central Conferences. The book business of the General Conference is cared for by The Mennonite Book Conrecn of Berne, Ind., under the management of Ferd. J. Wiens. Our associate, Rev. Wm. B. Weaver of Danvers, Ill., represents the book interests of the Central Conference. They both deserve all the patronage that can be thrown in their way by the membership of their respective conferences. If the members of all our churches were to throw all their business in their direction, the struggle for keeping the church papers going would be much easier and profits that might accrue might get things out of the red. Let those who are prepared to buy supplies keep in mind that prices on standard goods are pretty much the same everywhere, and this also applies to our own book business.

Private ventures often come into competition with our publication interests. We cannot shut out such competition altogether, but we can and must appeal to the fairness of our constituency in these matters. Let us ask: Is it FAIR for the Mennonite conferences to call into being Publication Boards and ask them to supply us with good literature and denominational papers and then let their business starve to death after it has been created and given excellent service for years? Is it fair for Mennonite churches, Sunday Schools, Young People's Societies, and church members generally to purchase the articles they need and use elswhere when the publishing house of their church is prepared to supply them at no greater cost? Is it fair for church organizations to raise money by selling novelties bought elsewhere than our own agencies could supply and incidentally strengthen a worthy institution of the church?

Christmas will soon be upon us. Many of us will be wanting to give gifts of Bibles, hymnals and other good books to our friends. We will need to buy these things somewhere if we want them to give. Why not place the order at once with Rev. Weaver of Danvers, or Bro. Wiens of Berne? All of us will want beautiful Bible pictures somewhere about the house. Why not order some of those splendid Bible calendars that may be bought so reasonably? Who does not send birthday and Christmas cards to friends? Be wise and see what the brethren Wiens and Weaver have to offer. —G.

AUTUMN BEAUTY

A poet once said of a man without romance or sentiment in his make-up: "A yellow primrose by the river's brim a yellow primrose was to him and nothing more." There are those of us who take everything for granted and thereby miss many of the beauties that a benevolent Red to some of us is red, and blue is blue. Nothing in them suggests the glory of the sunrise or Creator has made possible for our enjoyment. the deep mystery of the restless sea. It becomes just a matter of having eyes and not seeing, and ears and not hearing the beauties that may be ours for the joy of seeking them. Just now, in the fall of the year, we may, if we will, be fascinated with the wonderful riots of colors that blend into a harmony that stirs our being. The brightness of the asters, both wild and cultivated, the suburb dahlias multiplied in their grace and color by the skillful gardener, the frost-defying chrysanthemum, all of them are in a grand conspiracy to make us feel that this is a beautiful world after all. Or we may look upon the mountain side and note the riot of colors that the fading leaves of the forest give to the landscape. Who in the darkness of a winter evening has not watched the glowing embers of some fading fire as they vanish into nothingness, and was filled with a strange and fascinating feeling? Likewise, in the varied colors of the autumn leaves we may see a last great effort to brighten things before the long winter's sleep overtakes the things that covered the slopes with life and brightness. Another poet has called October days, "The melancholy days, the saddest of the year." Sure, they are as melancholy and as sad as the grave if one looks at them that way. But here comes the vision of faith, — the vision that sees beauty end in death and anticipates a new world to come — a world of flowers and a world bedecked in a carpet of green that in the horizon blends into the blue of heaven as it rises from the deep sleep of winter's rest. Let us note in the grass and leaves of fall the marvelous harmony into which blend the colored leaves, the browned stems and the ripened pods of seed merge, each having performed its part and then prepared to pass from the scene gloriously to sleep,—the sleep of rest for which the Creator has provided so that He again can "make all things new." These departing things have not only served a useful purpose—in their own way they have contributed joy and beauty as they passed on, "Like harp strings are broken asunder by music they throb to express.) —G.

"HOW CAN WE PRACTICE CHURCH DISCIPLINE TODAY AND REMAIN TRUE TO THE PRINCIPLE OF LOVE AS TAUGH BY CHRIST"?

Every institution has its problems of discipline. The state, the home, the school and the church, all have their particular problems of discipline. The methods of discipline in the process of evolution and change. Consequently they are quite different today from what they used to be. The change in each case, as a rule, has been for the better.

Our subject particularly deals with church discipline. Especially with the question of practicing it in harmony with the principle of love. That this has not always been the case in the past, no one will gainsay. The problem of church discipline is indeed not only a very important one, but a delicate and sometimes a difficult matter. And in practicing it one can very readily do more harm than good to the church and to those in whose behalf it is practiced. I think we all agree it should always be for the good of both the church and the ones upon whom it is practiced. This will be true only if it is done in accordance with the principle of love as taught by Christ.

The history of church discipline contains many sad, dark, and shameful pages. In no other respect has the church been more untrue to the spirit of her Lord and Master than in her methods of discipline. Herein lies one of, if not the greatest, of her failings. Many a soul has not only been estranged, lost, and embittered against the church, but greatly wronged and mistreated, because of unchristian discipline. One cannot help but think of how the church dealt with the heretics. How inhuman and loveless her dealings were with the great reformers, such as Martin Luther, our own Menno Simon, John Wesley, and many others. In losing these men she indeed lost much. It was all due to her unreasonable dealing with those who were unorthodox from her viewpoint. If she had kept such men as these within her ranks they would have been a source of untold blessings to her.

Our subject, however, is not interested in church discipline of the past, but of today. For it reads: "How can we practice church discipline TODAY and remain true to the principle of love as taught by Christ"? If the church has failed so tremendously in this respect in the past, the church today must not fail. For unwise church discipline will be immensely more harmful today than it was in the past. In this age of enlightenment the only kind of church discipline that will be effective is the one that remains true to the principles of love. This kind of discipline is not only the most successful and accomplishes the desired end, but it is the most easily administered.

Now, the first requisite for practicing the discipline of love is that those who administer such discipline must themselves be filled with the love of Christ. Then it will be inevitable and natural that their dealing with others will express that same love. The reason why the church in the past violated the principle of love in matters of discipline, is that those who practiced it were not filled with this love themselves. The same is true today, that wherever and whenever the church goes contrary to the principle of love in her dealing with her members, it means that those who are responsible for such discipline themselves do not truly have this love in their hearts.

It is my firm belief that methods and forms of church discipline today express more fully the spirit of love than they did in the past. But even today there are instances of church discipline that betray the absence of love. Just as the church in the past resorted to persecution as matter of discipline of those who in their thinking deviated from the accepted doctrine of the church. So we have cases today where certain individuals are persecuted because they differ in their views from those commonly accepted by the church. Now the form of this persecution is not through the use of the physical sword or any cruel and brutal treatment, but it is persecution just the same. Persecution through words may be just as great a violation of the principle of love as that of the physical sword. Does love ever persecute anyone in any form? Does love ever hold any heresy trials? As far as I know Jesus never did, nor did Paul, the greatest leader the church has ever had, although both Jesus and Paul were subjected to such trials. And we know it was not love that did it. It is to be devoutly wished that every leader in the church would read a book like the one by that great Quaker, mystic and philosopher, Rufus Jones, entitled, "The Church Debt to Heretics." In it he shows that the church indeed owes much to them. For instance, we would not have had the reformation or the Mennonite church if Luther and Menno Simon or some one else had not been willing to be heretics.

Let us now come more specifically to church discipline in the case of the individual congregation. Here let us point out another requisite for the practice of the discipline of love. The individual church or congregation should not have any rules or regulations whose enforcement would be contrary to the principle of love. The rules and regulations themselves must express the idea of love. We know, however, that some churches do not meet this requisite. Consequently for such churches it is difficult to remain true to the spirit of love in matters of discipline.

Probably the best way to show how the discipline of love can be practiced is to take a few specific cases where discipline is necessary and indicate how love would deal with such cases. Let us take the case where a member has become guilty of gross immorality. How would love deal with such a person? Some churches have the rule that such a member automatically excludes itself from church membership. Is such a rule in harmony with the principle of love? Should not exclusion follow only when such a person refuses to acknowledge his or her guilt and to show worthy signs of repentance? Should such person not first have the opportunity to confess her or his sins and resolve to do better? If such a person refuses to do this and continues in the evil ways, then exclusion should be resorted to. But how is this confession to be made? Must it necessarily be made in public before the whole congregation? It seems to be more expressive of the principle of love if such confession is made before the leaders of the church and these report to the congregation instead of having the concerned person undergo the humiliation of appearing before the whole congregation and making a public spectacle of the matter. Love never humiliates someone else. The purpose and end of church discipline is not humiliation, but correction. We should not forget how Jesus handled a case of this kind. The pharisees tried to publicly humiliate the woman guilty of immorality and make a public spectacle of her, but Jesus told them to beware and to the woman He said, "Go and sin no more." No, love does not condemn, look down upon, nor despise such a person, but rather reaches a helping hand and speaks a kind word of encouragement. That is what Jesus did, who is the embodiment of the principle of love. On the other hand, He severely censured those who despisingly looked down upon erring souls. Love is sympathetic and considerate in its dealings with fallen souls. The church in her attitude toward prodigal members should express the spirit of the father in the parable of the prodigal son, because that is the spirit of God toward them. Furthermore, should not the church in its practice of discipline also express the spirit of God as it is described by the Psalmist when he says that "The Lord is merciful and gracious, slow to anger and plenteous in mercy." "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." That is the spirit of God in His dealing with men and women who fail. Surely it must be the spirit of God's church in its dealing with such men and women. In other words, love is patient in matters of discipline. Paul says, love suffereth long and is kind. We should not be too hasty in practicing discipline. We can easily do more harm than good to a human soul. It is so easy to embitter a soul against the church through hasty and unwise procedure. Discipline should never be for the purpose of punishment. The discipline of love expresses itself especially in solicitude and admonishment toward wayward members. Jesus' attitude toward Judas was one of solicitude till the end. The same is true in his attitude toward Peter after the denial.

The teachings of the parable of the wheat and the tares, namely that we should not be too hasty to pull out the tares, also applies to the practice of church discipline. Many a time in practicing church discipline wheat has been pulled out with the tares. Against this Jesus warned very strongly. Love demands that we remember that all of us have tares among the wheat of our life. I hope that these remarks do not convey the idea that laxity in the practice of church discipline is advocated. No, even severity of discipline is necessary when the case demands it. But it must always be done in the spirit fo love. And love is always just and fair and wise and considerate of other persons' feelings and rights.

How should a church deal, in the light of the principle of love, with a person who does not in all particulars agree in his religious thinking with the teaching of the church, but who otherwise takes his life and belief serious and strives after the right and the true in matters of belief and conduct? Will love resort to excommunication in such a case? Does not the parable of the wheat and tares here again apply? Even if such a person has tares among the wheat of his religious thinking and belief who is there that dares to maintain that he has no tares in his religious thinking? Does not that parable justify the conclusion that in certain cases the pulling out of tares must be left to God?

How should a church deal, in the light of the principle, with the indifferent members? Those who neglect their common and rightful church obligations? I have known of churches that have the rule that if any one fails to partake of communion three times in succession without giving a legitimate excuse, such a person is consequently excluded from church membership. Now, it seems to me such action is too hasty, although there should be a limit as to how long such totally indifferent members can retain their membership. What this time limit should be, may be rather difficult to designate. Such members present one of the most difficult problems of church discipline. They are the ones that try one's patience. And yet we must be patient with them, because love is patient.

The three requisites then for practicing church discipline and remaining true to the principle of love are: First, those who practice this discipline must themselves be truly filled with the love of Christ; second, the rules and regulations of a church should express the principles of love; third, those who are responsible for matters of discipline must know the nature of love and ask themselves how love would deal in each particular case. Does this dealing express kindness, patience, helpfulness, wisdom, and justice? Will it win or antagonize the erring soul? The spirit of wrath and intolerance have no place in the discipline of love.

In closing, let me say that the best way to practice the discipline of love is to hold up Christ in all His holiness and love toward fallen souls. For He said, "And I, if I be lifted up will draw all men," even erring souls, "unto myself." So every true church member can and should practice the church discipline of love by lifting Christ up in his own life through actions and words.

CHRIST AND HUMAN SUFFERING

E. Stanley Jones

(Reviewed by P. K. Regier)

The problem of human suffering is perhaps as old as mankind itself. Many have wrestled with the problem, but few have solved it. The gentle Buddha, brooding long and deeply over life, came to a conclusion that fairly takes our breath away. It was this: Existence and suffering are one. As long as we are bound to the wheel of existence we are bound to suffer, for existence and suffering are one, not accidentally or incidentally, but intrinsically and inescapably. The only way to get out of suffering is to get out of existence itself.

The conclusion of the writer of the Book of Ecclesiastes is not far different when he says: "I have seen all the works that are under the sun; and behold, all is vanity and a striving after wind." In the book of Job it is said: "For affliction cometh not forth of the dust, neither doth trouble spring out of the ground; but man is born unto trouble, as the sparks fly upward."

The book of Job itself was written to deal with this question of unmerited suffering. A more modern man cries out in these lines: "My son, the world is dark with griefs and graves, so dark that men cry out against the heavens."

In a Round Table Conference in India a fine young Englishman said: "God let me down. My brother was wounded in the war. I prayed to him that my brother might live. Any decent person would have answered. But he did not and my brother died. Now I have no faith left. I do think that Christ was the greatest Personality that ever lived. But God let me down, so I have no religion. I wish I did have one."

A professor in a great university in America was struck by a truck, knocked down, and his leg broken. After he recovered, at the first appearance in the chapel service he said to the students: "I no longer believe in a personal God. If there were a personal God, would He not have whispered to me to beware of danger of the coming truck and have saved me from this calamity"? He was struck down and in the fall his faith crashed too.

An Indian once said to Rev. Jones: "Since I have become a Christian I have had no more troubles at all." This seemed a proof to him that God was pleased with him. Now in these three cases it is assumed that God should save the righteous from trouble. If he does not, it is either a sign that He does not exist, or that, if He does exist, there is something wrong in Him or in us. Isn't there something fundamentally wrong in this conclusion? Does the gospel teach that if we follow Christ we shall be saved from suffering?

Suppose it should be guaranteed that calamities would always strike the wicked one, and that the righteous would always be saved, what kind of a world would this be? Its laws would always be in a process of suspension whenever the righteous were involved. Gravity would not pull downward even though you leaned too far out over the parapet — provided, of course, you were righteous. If the person were good, the law would be suspended; if bad, it would smite him. It would indeed be a very undependable universe.

Rev. Jones now raises and answers the question: Are Christians spared from suffering?

Evil is of two kinds—one which rises from within from the choices of our wills; that evil we call sin. The other evil comes from without, from our environment of society and of the natural universe; that evil we call suffering. It is easy to understand why we should suffer as the result of our inner choices, but why should we suffer when we do not choose—why should these evils come upon us from without? That they would come upon us Jesus teaches very clearly in Luke 21:8-19.

An earthquake in India shook down a mission building and left a house of ill fame standing near by. In Burma a severe earthquake shook down everything in the locality, but left a Christian's house standing in the midst of it—and this was considered as an act of Providence. But was it? What about those cases where it does not happen in this way?

If it could be proved that the Christian is infallibly spared pain and suffering when it falls on others, the result would be a degradation of Christianity. The multitudes would flock to our churches and accept Christianity and its protections as one would take out a fire insurance policy. It would also be the degradation of the Christian, for he would miss that discipline which comes from living in a universe of impartial law. He would be exempted from that struggle with impersonal and impartial forces of nature out of which alertness and strength of character are formed and through which he is made mentally and spiritually and physically fit to survive. That exemption would be his elimination. His religion would degenerate into magic.

Rev. Jones gives a complete statement of the various ways of facing human suffering.

1. Omar Khayyam, the Persian poet, looked upon the world with its misery and in its fierce reaction against it proposed

"To grasp this sorry Scheme of Things entire,
. . . . shatter it to bits — and then
Remold it nearer to the Heart's desire"!

This poet would remake the world with the possibility of suffering left out. This may be the heart's desire of many of us at times of peculiar perplexity and pain, and yet it remains only a desire, for we know that we have no power to put into effect.

2. A second method of meeting suffering is the opposite of the above, and that is of accepting the fact of suffering by always trying to meet it by anticipating it.

3. There are those who meet the problem of suffering by the attitude of self-pity. They get pleasure out of feeling sorry for themselves.

4. The attitude of stoicism. This is the attitude of accepting the fact of suffering, and steeling oneself against it. An Indian tribe in South America begins early to instill this attitude into its young, for as soon as a child is born the father greets it with these words: "You are born into a world of trouble. Shut your mouth, be quiet and bear it."

5. The attitude of Buddha. Buddha would reduce life to that of the vegetable insensibility and call it victory. He would councel us to get rid of personality — in other words, to get rid of our headache by cutting off our head. It is a remedy, but at too big a price.

6. Hindu. All suffering has its antecedent sin somewhere. As a calf will find its mother among a thousand cows, so your deeds will find you amid a thousand births. All suffering, therefore, is just.

7. The Moslem attitude is perhaps simpler than any other one. He is impressed with the sovereignty of God. All that happens is His will. He has predetermined and predestined all that happens. The attitude of the faithful is to submit to His will. Islam literally means submission to the will of God.

8. The Jewish attitude was, that God would look "with favor upon his people," would save them of all troubles, would let no "plague" come nigh the dwelling of the righteous, would give the righteous double for all his losses, and would satisfy him with long life and prosperity.

9. Christian Science. Suffering belongs to the realm of the unreal and exists only in mortal mind; realize your identity with the Eternal Mind and all sin and suffering and death pass away as unrealties.

The Christian Way—At Work in the Gospels. When we turn to the New Testament to find Jesus' way of meeting suffering, two things strike us with surprise: First, that His way is so utterly different from others. Second, that comparatively few in Christendom are using it.

Jesus' attitude toward suffering may be stated very briefly as follows. In Luke 21 He dis-

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

cusses the various sources which may bring suffering upon His followers. In the very center of this description Jesus makes a declaration that throws a flood of light upon the whole problem and His attitude toward it: "It shall turn out for you as an opportunity for witnessing." In other words, He says, "You are to take hold of these calamities and turn them for a testimony — you are not to escape trouble, nor merely to bear it as the will of God; you are to use it." He suggests that we are to take up pain, calamity, injustice, and persecution, admit them into the purpose of our lives and make them contribute to higher ends — the ends for which we really live.

The Christian Way Is Victory. To many people the phrase, "Thy will be done," means, "Thy will be borne." After Jesus had prayed these words in the garden of Gethsemane He spoke to His sleepy disciples these other words: "Arise, let us be going" — let us be going to meet the betrayal, the rejection, the accusations, the spittle, the cross. The will of God was to be done not by acquiescence, but by activity — it was to be done by taking hold of the whole miserable business and turning it into a triumph of the love of God. We can see Jesus in Gethsemane, no longer the Victor of the will of God, but the Victor through that will.

Josiah Royce defined faith as "the soul's insight or discovery of some reality that enables a man to stand anything that can happen to him in the universe." These words echo the New Testament words: "This is the victory that overcometh the world, even your faith."

The Choice — Religion with or without a Cross. In this chapter the author gives a marvelous exposition of the incident when the Greeks came up to see Jesus. We pass up the significance of this incident by occasionally using the words: "Sirs, we would see Jesus" as a text for a sermon, and leave it at that. But Rev. Jones suggests that it is perhaps even more significant in the life of Jesus than His temptations in the wilderness.

The author says further: "It is probable that the Greeks came as an embassy to suggest that He leave the Jews and come to the Greeks. This is not far-fetched, for tradition tells that the Prince of Edessa did send an embassy to Jesus asking Him to come to Edessa. These Greeks probably saw the storm that was gathering about His head; they perceived that He would end in disaster if He went on among the Jews—they would kill Him.

It is probable that they came, therefore, to invite Him to get out of the whole thing, to come to Athens where men's stands were broad and liberal, where teaching such as His would be appreciated, and where He could live long as an honored and respected teacher. Why go to Jerusalem, where disaster awaits? Step out and come to Athens. In this connection Jesus uses the words: "And I, if I be lifted up from the earth (on a cross), will draw all men unto myself." In other words, He chose the cross rather than long life; He chose Jerusalem rather than Athens.

The Cost to God. We Christians look on Jesus as the human life of God. He is that part of God which we have been able to see—the uncovering of the Divine. He is the Divine speaking to us in a language we can understand, a human language, showing us His character where our characters are made, namely, in a human environment. We do not see how else God should show Himself except just in this way.

If that be true, then what fell on Jesus, fell on God; what He bore, God bore; His cross was God's cross. Then this outward cross that was lifted up in history is a sign of that inward cross that lies upon the heart of God. We who are bounded by our senses could not see this inward cross upon God's heart unless and until it was lifted up before our senses. The Italian painter was crudely right, then, when he pictured the nails driven into the hands of Jesus as going through the wood and into the hands of the Father at the back. This conception echoes the statement of Paul when he says: "God was in Christ reconciling the world unto himself."

We cannot separate God and Christ, making one hard and unbending and the other tender and forgiving. A little girl said, "I hate God, but I love Jesus, for God was going to destroy the world, but Jesus would not let Him." She expressed in a child's outburst what has been built up into theological systems. But the New Testament unfolds to us the Christlike God. When Jesus says, "He that hath seen me hath seen the Father," He means, among other things that "he that hath seen me on the cross hath seen the Father on the cross." The cross, then, is God's heartbreak.

100 STUDENTS FOR THE "O. B. A." MENO, OKLAHOMA

This has been our goal for some years. This year we have reached the number of 75, with more in view, especially for the second semester. Together with the special students (not visitors) for the Short Bible Course planned, to be held during the winter, the goal may be reached.

Most of our students come from near by: Meno, Ringwood, and Goltry. These mostly drive from home, some as far as twelve miles. From the whole South there are only three. Then there are ten from Perryton, Texas; two from Inola, two from Turpin (these places are 200 miles distant), and four from Medford.

The teachers are: Two of our last year's teachers are serving again, Albert Eck (from here), and Miss Minnie Schmidt (from Newton, Kansas), and Rev. J. B. Frey, missionary from Arizona, serves as Bible teacher.

Where do we get the room for so many? For 100 regular students we must have more room, absolutely. These 75 are now crowded to the utmost. One of the former school buildings, the old Meno church, was sold and moved away, for which we now are very sorry. The brick building is too far away from the dormitory to be conveniently used. Thus the "boys" have been moved into Mr. Epp's house, near the dormitory; Mr. Eck is staying with them. The "girls", with Miss Schmidt in the very midst of them, occupy the upper floor of the dormitory. On the middle floor three schoolrooms have been arranged, and one large room in the basement, where all assemblies are held, and the largest classes. One Bible class has sixty enrolled. (We wonder what the State Inspector will have to say!)

We, too, are asking, how it is possible that in this time of depression, where some schools had to close their doors, several others have a larger enrollment than ever. For ourselves we find these answers: 1. All depends on God's blessing. 2. We have strongly reminded ourselves of the seriousness of the times — and that our youth must NOW get acquainted with the Bible, before it may be too late. 3. The young people themselves (in Oklahoma at least) seem to realize more than ever the difference between our Bible High School (The "O. B. A.") and the common High Schools. 4. We have worked hard, soliciting students, and much prayer has gone up to God for the school. 5. And since we now are accredited by the State for the FULL FOUR YEAR COURSE, so students can graduate here, with a State H. S. Diploma, the same as from any High School in the state, a number of former students have returned. The three year Bible Course, to be taken separately or in connection with the High School course, still is the "crown" of our school. Rejoice with us and pray for us!

THE SOCIAL LIFE AT THE RETREAT

One of the most valuable phases of the Retreat experience is the opportunity afforded to meet other young people who have shared a similar Mennonite heritage. These contacts broaden us and help give an understanding to our common problems.

The Retreat committee in various ways provided outlets for expression of the social surge. A mixer was held on the opening night. After a few "get-acquainted" games every one felt at ease and entered into the spirit of joviality for the rest of the evening.

To further cement these newly formed friendships the various delegations entertained one another often with parties in each other's cottages. Here the Retreaters became more intimately acquainted with one another and the resounding laughter gave evidence that an enjoyable time was being had by all.

Added to this was a number of feeds which greatly contributed to the "esprit de corps" of the group. A wiener roast was held at Cotton

Lake, and on the final evening a melon feed was held on the grounds. Free time during the afternoons also provided opportunity for fellowship. Athletics, hikes, boating and swimming activities provided the focus of attention during this period.

Thus by these various means many friendships were formed, many of which extend beyond the mere time limits of the Retreat. Ample opportunity was provided for every Retreater to enlarge the scope of his acquaintances and thus broaden his vision, add to his understanding, and increase his tolerance.

—Orden Smucker, Bluffton, Ohio.

CORRESPONDENCE

Bluffton College. With work at Bluffton College well under way, early indications seem to point to an improved situation and successful year. A very inspiring faculty retreat was held just prior to the opening of college. This served to stimulate a proper spirit for the work of directing the lives and personalities of the students entrusted to the care of the institution. The sessions were under the direction of Rev. Rosenberger and Rev. Kreider. The discussions were free and informal.

Students arrived on the following week and while the number was not as large as expected, it is nevertheless gratifying to see a slight increase over the previous year. The total registration stands at 182.

Several changes in faculty and administration have taken place. Miss Martha Burkhalter is dean of women and also teaches a course in missions. Rev. C. E. Rediger, a man of wide experience in college business administration, is the new business manager. Rev. A. S. Rosenberger assumed the new function of associate president during the first of November. His series of lectures during the opening week of school enabled the students and faculty to become mutually acquainted.

Financial plans of the college are assuming more of a definiteness with a refinancing program which at this writing is well under way. In addition to the refinancing program an appeal for $10 gifts is being presented to the several conferences and is hoped to have the popular support of all the churches.

The religious organizations of the college are being felt on the campus and various programs have already been given. It is expected that meetings in the various churches will give opportunity for service. Members of the faculty also stand ready to serve the churches for special occasions.

One of the delightful occasions of the year was the annual homecoming event. A large number of graduates and former students were present to witness the football game between Defiance College and Bluffton, the Beavers coming out on top, 6-0. The climax of the day's festivities was the concert given by Prof. G. A. Lehman, formerly of this faculty, now of Rochester Theological Seminary of New York. A capacity audience enthusiastically applauded as he sang with his usual fervor and artistic quality.

A new campus beautification project is giving a new aspect to the campus as Riley creek is being dredged and widened. Under a FERA grant a number of students are assisting in the various departments in tabulation and research work.

Thus the college is combining all its resources and efforts in the great cause of Christian education with the ultimate goal of building a better world for the oncoming generation. In the spirit of the Master we go forth, convinced that the eternal verities will triumph To this end we plead for the guidance of the all-wise Providence and for the prayers of our many friends. B. D. Smucker.

Topeka Mennonite Church, Topeka, Indiana. Mr. and Mrs. Roy Yoder and Mr. and Mrs. A. R. Augsberger of Peoria, Ill., worshipped with us Sunday, October 14. Mr. and Mrs. Yoder, who are soon to leave for the mission field in Africa, spoke at the morning worship hour.

Rev. E. A. Sommer of Bloomington, Ill., was with us Sunday evening, October 14, and delivered the evening message. The following week he spent soliciting missionary pledges.

Mrs. Josie Lentz has left for Lima, Ohio, to make her home with her daughter, Mrs. Grace Stemen.

A cement walk and curb has been made in front of the church, which adds much to the outside appearance.

Saturday afternoon, October 20, Mrs. Earl Neufer entertained the ladies of the Good Fellowship and Crusaders classes at a bridal shower for Mrs. Karl Bobeck. A fine social time was enjoyed and a mock wedding added to the afternoon's entertainment.

Communion services were observed Sunday morning, October 21st, with a goodly number present to partake of the sacred emblems.

The Berean class met Thursday, October 25, with Mrs. Vernon Kauffman.

The Crusaders class enjoyed a Halloween party at the home of Mr. and Mrs. Bert Rink near Millersburg, Tuesday evening, October 30.

Ina Plank submitted to an appendicitis operation at the Kerchival hospital in Wolcottville, and we hope for her a speedy recovery.

The Ladies' Aid met Thursday, November 1, with Mrs. Erman Yoder.

A daughter, Janet Charlene, was born November 3, to Mr. and Mrs. Mendal Moseman.

Sunday evening, November 4, a special musical program was given with numbers rendered by different classes of the Sunday School.

The ladies of the Good Fellowship class spent Friday, November 9, with Mrs. Mervin Rostetler of Middlebury.

Sunday evening, November 11, Dr. L. P. Harshman, physchiatrist and nerve specialist, of Fort Wayne, Indiana, spoke on a subject relating to mental health and mental hygiene.

Bluffton, Ohio, October 6, 1934. This is the last day of September, and after having had two refreshing rains last week the sky has taken on a blue hue, announcing that October's bright weather is at hand.

Our hot and dry summer is culminating into a fruitful autumn. We had so many weeks of heat and drought that one almost dreaded to step outside some days and see plants and animals suffer. Yet we have harvested some fine crops. Through this all we can not help but recognize "God as a Wonder Worker," for many seeming impossibilities have become realities.

With last Sunday as our Rally Day, the church and its various auxiliary organizations have ambitiously launched upon a new year of religious activities. With the opening of college our church feels that this is the time to begin a new year in its activities. We have welcomed a nice group of students, but the number should be considerably larger. We would wish that the Mennonite young people would seriously consider our own church schools before making their decision.

During the year we had with us as active members, Missionary S. F. Pannabecker and family. We appreciated their burning missionary zeal, which always holds them in grip. We also were privileged to have with us Dr. Ella Bauman at a morning service, and Miss Fast for an evening service.

Rev. A. J. Neuenschwander was with us at several occasions and also conducted a week of pre-Easter services.

At present the church has undertaken two improvement projects, the one to paint the exterior of the church and the other to rebind our hymnals.

The Sunday School has organized a Teachers Training Class, under the instruction of Dr. J. S. Schultz, dean of the college.

For the winter months special music for our Sunday morning services will be furnished by the men's and ladies' choruses under the direction of Prof. Otto Holtkamp and Miss Naomi Stiner, respectively.

Every Sunday we expect a sermon rich in inspiration and spiritual blessing, and our pastor, Rev. A. E. Kreider, never disappoints us.

With sincerest greetings,

Mrs. Edwin Amstutz.

Newton, Kansas, October 18, 1934. To the readers of the Mennonite and the Christian Evangel: Since your correspondent was away from Newton for several weeks and in the hospital several weeks, this report will not be as complete, but he will give what he has.

On July 29, Dr. J. Lohrenz gave his farewell sermon, after having preached almost every other Sunday since January. He has been a blessing to many and we will miss him.

On August 5, Rev. Abr. Albrecht preached in German and English and afterwards tried to awaken an interest in the Bible School at Hillsboro. The collection was for the Bible School.

On September 2, Rev. P. H. Unruh of the Alexanderwohl church, coming from the Middle District Conference, preached in both languages.

On September 9, in the evening the County and District C. E. Secretaries gave interesting talks on the work of the C. E. Union.

September 23, Rev. H. J. Dyck preached in the evening. He is the pastor of the Elbing church.

On September 30, Rev. P. P. Wedel of Moundridge preached in both languages.

Sunday, October 7, in the evening, Dr. Winrod of Wichita spoke on the subject: "God Revealed" very interestingly and forcefully.

On Sunday, October 14, the Lord's Supper was celebrated. A young man was baptized. The whole meeting was very solemn and impressive.

On Monday evening, October 15, Hon. Clinton N. Howard spoke on "The Rise, Fall, and Recovery of Prohibition" in a very interesting and convincing way.

C. van der Smissen.

Burrton Mennonite Church, Burrton, Kans., October 15, 1934. Dear Readers of the Mennonite and Christian Evangel: We are happy to report that our Sunday School and Church attendance is increasing. Several persons joined church this spring by letter and baptism. A few new families have also moved into our community.

Our church united with the other churches of this community for union services this summer. During that time the C. E. meetings were discontinued. Our C. E. held an election at its last meeting and we now hope to work with new enthusiasm.

The Mission Society held its annual bazaar recently. A basket supper was enjoyed by all those present. We were well pleased with the financial results of the bazaar.

We were glad to be able to have our Bible Vacation School for the children this summer. Miss Amanda Pankratz was the teacher. We closed the school term with our annual Sunday School picnic. The children of the vacation school helped furnish the program.

Corr.

Eden Mennonite Church of Moundridge, Kansas, is as usual trying to further God's kingdom through its various activities. We are permitted to come together on the Lord's Day for worship services, a privilege which is not treasured highly enough by the Christian people of our day. How much would the Waldensians have given for such a privilege! They were persecuted and driven to worship in caves and hovels of the earth, while we may peacefully worship in special church houses.

The various avenues in which the religious life of our people is fostered is through the Sunday School, preaching services, church choirs, and the Christian Endeavor. But we know that the church activities alone are not enough for a wholesome Christian life. In spite of our Sunday Schools there is a great ignorance on the part of church people concerning the Word of God everywhere in the land. The Bible must be read daily and may it be truly said of our Christian people, "But his delight is in the law of the Lord; and in his law doth he meditate day and night." Again a prayer life is necessary to a wholesome Christian life. Someone has said, "We may have the powers of Heaven at our command if we pray earnestly."

In our own community we have had a number of deaths. Deaths do come. It is a law of life. Also a number of young people were united in marriage. May their course of life be one of contentment and happiness in such earnest and trying times. Trust in God can only make such things possible. For He careth for His own.

Missionary G. A. Linscheid as well as sister Linscheid were with us October 5th. They gave us a very fine review of the work and problems confronting them in the Indian missions. They plead most earnestly for intercessory prayers in behalf of their work. When Peter was bound in chains in the prison, prayer was made without ceasing of the church unto God for him . . . and behold, the angel of the Lord came upon him and a light shined in the prison . . . and his chains fell off from his hands." Here we see the answering of prayer. God is able to grant us an answer to our prayers if they are made unitedly and earnestly in the cause of missions as well as other problems that confront us. The lukewarmness prevalent among Christians shows a lack of prayer life.

Fellowship with Christ always produces a life of love and good will, and prayer is that means of fellowship and communion with God through His Son, Jesus Christ. May God's richest blessing abide on all those who have God's kingdom at heart. Sincerely,

Rev. Phil. A. Wedel.

Boynton Mennonite Church, Hopedale, Ill. Rev. Hostetler conducted revival services at the Mennonite Mission in Peoria for a period of two weeks, ending October 21. Rev. J. J. Gross of the Hopedale Methodist Episcopal church filled the pulpit both Sunday mornings during his absence.

Mrs. Barbara Naffziger and daughters Fern and Mona were visitors at Varna and Flannagan, Sunday, October 14.

(Concluded on page 23.)

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

LOVE'S TRIUMPHANT STORY

Ride on, O King anointed
By heaven's supreme decree;
Through everlasting ages,
Our great High Priest be.

Ride on, O King eternal,
Thy sword of victory wield,
Till sin's dark host defeated
Lie helpless on the field.

O speed the day of promise,
When war and strife shall cease
And Thou shalt reign exalted,
The glorious Prince of Peace.

—B. D. Ackley.

Y. P. WORK

The Young People's Committee feels that it can report definite progress on the program that was outlined at the General Conference in August. The members of the Committee are promoting the work in their various districts and the young people are responding to their efforts.

The Field Secretary, Rev. A. J. Neuenschwander has visited the churches throughout the various districts. These contacts have resulted in a new vision and a greater determination to carry forward the tasks of the Kingdom.

The sending out of a Field Secretary was and is a venture of faith, but there is reason to believe that this faith will be rewarded. The majority of the churches which have been visited have sent financial contributions which make it possible to continue our efforts. There have also been offerings from those districts to which Rev. Neuenschwander has not yet gone. If each Young People's Society in the General Conference will remember the Young People's Committee in prayer and with an offering, much will be accomplished.

Please send contributions to Mary B. Borneman, 27 East Marshall Street, Norristown, Pa.

WHO WILL WIN?

Mrs. Paul Wenger

A Hindu merchant of the Rajput caste. An attractive little wife and four fine children. A comfortable mud house in Korba village. A hearty, yes, a pressing invitation to visit wife and children. A sitting room, neatly furnished with a few chairs, a bed, and a few small tables, all with clean coverings. The entire room, though not especially beautiful to our aesthetic sense, yet a delightful surprise of orderliness, showing unusual housewifely care. A distinctly homelike atmosphere, and more than that, a home where one could read of things that are taking place. On the walls were pictures — colored, framed pictures of Sita, Ram, perhaps Vishnu, Ganesh, and other Hindu gods and goddesses. On a small table were a few books, carefully arranged, and in a favored place, the Word of the Living God, THE BIBLE! Remarkable evidences of a conflict— Christ and Ram bidding for the soul of this family!

Three visitors. A hearty welcome. A bit of friendly conversation. A few interested neighbors coming in. A few hymns, a brief message, a short passage of God's Word read from their own Bible. Outside, a man, the merchant himself, listening behind latticed doors. The visitors were departing, when one was recalled. Listen to the resume of what the man said during a somewhat lengthy conversation.

I want my wife to learn to read. Here among our people it is not the custom and is not well that a man should teach his wife to read. I have several times tried to make arrangements for my wife to be taught by Christian women, but have not been able to find one as yet. I have taught her some myself, so has also my young nephew. (Here the wife was called to show her ability in reading, and showed that wonderful progress had been made.) We of our country suffer much because of the condition of our womanhood. Much has already been done to uplift them, but more must be done. Women are nobler than men, and our women are capable. Look at your Christian woman Pandita Ramabai, and at our Surojini Naidu. You have just been reading from the Bible for these women. They have not understood what you read. (His conclusions here may not have been altogether correct.) There are two religions in the world, Hinduism and Christianity. You are a Christian, I am a Hindu. I am able to read, and to weigh and to choose. These women are not able. India's women must be educated.

Educated, yes, but something more.

A remarkable home! A wonderful possibility! A place where a battle is being fought, and the battle is not one of flesh and blood.

Oh Sita, oh Ram, all gods and goddesses, what have you to offer these who are seeking for the light?

Oh Christ, Son of the Living God, Light of Life, shine, that they may know Him, "Whom to know is Life Eternal."

Who will win?

CHRISTIAN ENDEAVOR

December 2, 1934

What Is the Purpose of Missions?

Matt. 28:16-20

The large group out of the Protestant church which uses the Christian Endeavor topics will rejoice in the privilege of discussing these next three C. E. topics. It is a series dealing with missions, in which we will discuss the purpose of missions, the problems relating to missions and the missionary opportunities right at our very door.

There are two questions facing us in this consideration of our topic for this week: "What is the Purpose of Missions"? We will first consider the purpose of missions and then try to conclude as to how far a program of work will actually be missionary.

The Purpose of Missions

In this day when so many of our missionaries are at home due either to their own choice or to the lack of money, and when so many Christians have permitted their enthusiasm in missions to grow cold it is very timely that we re-study this problem. WHY MISSIONS? In the first place because your Lord and my Lord bade us go, teach and baptize (Matt. 28:16-20.) If our dearest friend on earth would command us to do a certain deed, that would be sufficient reason for our doing it. This was our Lord and Master's last command to all Christians before He ascended back to the Father. As we diagnose this reason we find it is for the purpose of winning men and women and young people to an allegiance to Jesus Christ. A man does not truly live until he has given this loyalty to Christ, for He has bought all men at an awful price, this is the manner of life which Jesus called the abundant life. This will result in a transformed life, he will have become a "new creature," a life of true culture and Christian enlightenment should follow. At times we try to develop culture and uplift the levels of life and hope that thereby souls may be saved from a life of sin, but many of our movements of reform show that we must first transform the natures of men before we can bring about much of reform.

There is a secondary and partly selfish reason why we should be interested and active in missionary endeavors. It is based on the fundamental spiritual principle, "Whosoever is willing to lose his life for my sake and the gospel's, the same shall find it." The church or individual which would grow must live an unselfish life, they must find an active interest outside of themselves; and missions serve that purpose in an ideal way. A missionary church is usually a growing church, while the church which has no interest in the cause of missions soon becomes a cold and lifeless church.

What Is "Missions"?

A denomination other than ours has an annual Fair at which time they exhibit agricultural products to show that better methods of cultivation, better seeds for sowing, and greater care in raising stock will bring superior and increased returns. Is this fair missions? Why, or why not? The same denomination has an annual Baby Welfare Show and a display of articles which should be found in an Indian rural home. Is this missions, or is it not? Some missions through the means of doctors, nurses, and teachers seek to help create healthy bodies and promising minds with new possibilities for useful living. Is this missions? Why, or why not?

Questions

1. What do we mean by missions?
2. To what extent does Matt. 28:16-20 constitute a call to missionary endeavor?
3. What to your mind constitutes the purpose of missions?
4. In what ways may an interest in missions be beneficial to us?
5. How inclusive is the program of missions?
6. What can our society do for missions?

December 9, 1934

Problems Faced On Mission Fields

Acts 19:23-41

This is the second topic in our series of mission studies. Surely there are problems a plenty confronting the cause of missions. In planning the program for this service it will be well to consider carefully current problems as they are related to missions. Procure speakers who read widely. If possible, invite a missionary to speak on some of the outstanding problems confronting missions today.

Some Present-Day Problems

In our Scripture portion Paul experienced almost all of the problems as they are confronting our modern church. In the first place when Paul was meeting with considerable success in his long ministry in Ephesus his enemies opposed him on the ground that he was drawing too much money away from them. In a world of materialism like ours commercial greed plays a large part in making the work of our missionary endeavors difficult. When people do not have as much money as they think they ought to have, then all giving for beneficent purposes is slowed down so that Boards find it impossible to return some of their workers and many places of work on the field must be eliminated.

There was also something of the spirit of jealousy to be found in Demetrius and his fellow-workers. Success raises enemies. Paul and his companions were attracting too much attention, and were drawing some away from them. Our missionaries experience this quite often at the hands of priests and other god-worshippers. Whenever traditions and existing forms are being challenged, there trouble is liable to ensue. That is true not only in missions, but even here at home.

Another reason why the cause of missions suffers is because men are too careful of their lives. They feel it is such a waste to go and lose life in the cause of missions. When beautiful Harriet Newell became wife, devoted missionary, mother and saint all within one year, her friends thought she had thrown her life away. But because of her willing sacrifice there were fifteen or twenty willing volunteers ready to take her place on the mission field and hundreds of others increased their giving and praying for missions. Was her life wasted? When our own Noah Burkhalter gave his life for the cause he loved in India and many others increased their zeal and loyalty to the work he loved, was his life wasted? The same might be said of Sister Anna Funk who, while returning from India on the ill-fated Titanic (which men said was unsinkable) gave her place in the lifeboat to a mother whose daughter was already on the boat, these and many others are still serving their Master because they were not afraid of losing their life for the sake of their Lord whom they loved so much.

Another critical problem confronting missions is that knotty question of Nationalism. Commercial companies follow the missionaries and scatter their wares and cheat the natives in many cases. In other instances they bring products which are illegal at home and thereby ruin precious lives. When the natives see and learn all about this they question a religion which allows such immoral treatment. They are not able to distinguish between the work of a Christian American missionary and a pagan commercialized American business firm. This also in many cases involves the problem of militarism and suspicion toward other nations.

Questions

1. What do you regard as the greatest problem confronting the cause of missions today?
2. To what extent is the lack of finances a serious problem?
3. What national problems make the cause of missions more difficult?

4. Is the lack of Christian consecration a real problem?
5. How may our society make the cause of missions a greater success?

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

December 2, 1934

What Is The Bible?

Heb. 4:12, 13

(Consecration Meeting)

The Bible is a searchlight thrown upon the path of life. If we read it and seek to obey it, we shall be led aright. No one ever goes astray in life who follows the word of God.

Pre-Prayer Service

Praise God for the Open Bible and the Holy Spirit who teaches us and guides us into All Truth.

Helpful Hints

The Bible is a guide to right living. There are things in it that are hard to understand, but its precepts, and the Sermon on the Mount, are not difficult to comprehend, but they are difficult to **live**. We need Jesus **in** us to live these truths. The Bible is a book of the ages (Isa. 40:8). Science may grow away from the conception of science, but we can never outgrow the Bible. It is as eternal as **Right** and **Wrong.**

The Bible is an inspired Book. God breathed Himself into it, so that when we read the Bible the soul becomes saturated with God. No other book is like it.

The Bible is the Word of God, revealing what He is and what He wants us to do, and how to live.

The Bible is not one book, but a library of books, written by many persons over a period of centuries. It reflects the thoughts and customs of long-past days, and shows us how men came to know more and more about God.

Questions

1. Which is the most important book in the Bible to you? Why? (Give this question to several.)
2. Why is the Bible always so new and interesting to everyone?
3. What makes the Bible different from all other books?
4. Find out the authors of the books of the Old Testament, and their purpose in writing these eternal truths.
5. Who wrote the book of Acts and what is the message of the book?
6. Why are the four Gospels so named? Who wrote them and to whom were they written?
7. Name the Pauline Epistles and the messages in these letters.
8. Who wrote the book of Revelation and why is it so called?
9. How can we learn to read our Bibles every day? What method can we use? What time of the day is best?

Find Quickly and Read

Luke 24:25-27; James 1:19-27; II Tim. 3:16, 17; John 17:14; Eph. 6:17;; Isa. 55:10, 11.

December 9, 1934

How To Use Our Bibles

Acts 17:10-12

God cannot bless and reveal His word to a lazy mind.

Pre-Prayer

"Praise God for His Word and for minds sufficiently intelligent to understand, by the guidance of the Holy Spirit, those things which He has there written for us.

How To Read

For devotions: Read the Bible as part of your devotions, reading slowly, noting significant phrases, meditating on what you read. Then try to live according to your highest knowledge and yielded wills.

Historically: Read the Bible, considering the historical background. Use good commentaries, with care, in helping you to secure this background.

Read each book of the Bible so as to get a clear idea of the purpose of the book.

Study Christ's life as given by each of the four gospels. Read each Gospel through several times. Study Jesus' actions, saying, etc.

Read the Bible more than you read commentaries, although commentaries are good. Your own convictions given by the Holy Spirit, as you study are more important to you than the thoughts of others.

Do not worry over the inspiration of the

Bible. The Book is a lantern which contains the light, but it is not the light itself.

Select a topic and trace it through both Old and New Testaments.

Trace a subject using a concordance in the New Testament and find illustrations of it in the Old Testament. This will give a new value to both Testaments.

Read your Bible with an open mind, ready to listen to God as He speaks to you.

Pray before you begin to read and study that your heart might be prepared and your eyes and mind open to His messages for you.

Test your convictions by the Scriptures. Be sure they are right, then go ahead.

Questions

1. How would you go about finding "How can I be saved"?
2. Where would you find the study of the "Life of Christ"?
3. Why is it necessary to study the historical setting of each writer?
4. Why is Scripture memorizing necessary?
5. What is the difference between reading the Bible, and studying the Bible?

Read:— John 5:39; Matt. 7:24, 25; Rom. 15:4; Jer. 15:16; I Pet. 2:1, 2; Ps. 19:7.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

December 2, 1934

Topic—Being Like Christ In His Love Of God's House.—Luke 4: 16-19.

(Consecration Meeting.)

David said, "I was glad when they said unto me, Let us go into the house of the Lord," Psa. 122:1. How many of us can truly say that? I trust that we do really love to go to church where we can praise God together and learn of Him. If we would be like Christ in our church-going, we must go faithfully, for we are told that it was His custom to go to God's house each week. He went not only to listen, but to help in the service. He proved that He really loved God's house and wanted it kept as a place of worship when He drove out those who were buying and selling there. Many great men have loved to go to church and have gone regularly. It is said that George Washington never stayed away from church because of company. If any came to his home on Sunday he always invited his guests to go along to church instead of staying at home with them. So many people seem to forget that God gave us one day each week to worship Him. They think of it only as a day to have a good time. That was not Christ's way nor is it the way of those who love Him. We need that one day for Him.

Plans for the Meeting

The superintendent should carefully study Bible teachings concerning God's house in her preparation for the meeting. Mennonites in the past were very careful to keep the church strictly a house of worship. Today some of our churches give secular entertainments, at times charging admission. Sales are held in classrooms or even in the church proper. What would Christ say about this? The Juniors should be told. A careful study of His conduct in and attitude toward God's house will answer the question. Try to instill in the hearts of the Juniors such a love for God's house that they will want to go there regularly and will do their best to see it kept a place of worship.

Questions

1. How did Christ prove His love for God's house?
2. Why should we love to go to church?
3. What did Christ say about buying and selling in the church?
4. How does church-going help us?
5. How may we Juniors help in the church?

Daily Readings

Zeal for God's House. John 2:18-22.
Jesus a visitor. Luke 2:43-49.
Teaching in the temple. John 8:1, 2.
A hymn on God's house. Ps. 84:1-4.
Regular church-going. Heb. 10:24, 25.
Christ's church attendance. Mark 1:21, 22.

December 9, 1934

Topic—God's Wonder Book: What It Tells About Wrong-Doing.—Rom. 5:12

When driving through a city or along a highway, one often comes to a red light. That is not placed there to frighten one or to make one lose time, but to warn one of danger that he may drive carefully and go on his journey safely. There are many such warnings in the Bible. We find some of them today. God's Wonder Book uses a little word of three letters when speaking about wrong-doing. We do not like the word, but if we would know what the Bible teaches we must use the Bible name, S-I-N. God wants us to know how awful sin is, for He speaks of it many, many times. Look into a concordance and see the great number of verses about sin, iniquity, trespass, evil, and other words for wrong-doing. The Bible teaches that all have sinned (Rom. 3:23). Not only actions, but hearts are sinful (Jer. 17:9). We are taught very plainly that sin must be punished (Gal. 6:7), and punished with death (Rom. 6:23). Not just death as we generally think of it, but that which shuts out of heaven (Rev. 21:27) and brings punishment that never ends (Rev. 20:15). This is an awful thought and any wise person will surely want to find a way to get rid of sin. Trying to cover or hide it will not help (Prov. 28:13). There must be another way. We find that in Ps. 103:3, God forgives, puts away — sin, and He has only one way of doing it. Christ came to save sinners (1 Tim. 1:15) and He is the only One who can (Acts 4:12). I Cor. 15:3, 4 tells what He did and now we need just to accept and believe on Him (Acts 16:31; John 3:16). Even after we are saved we need Him to help us that we shall not sin. We sin when we do wrong, and Jas. 4:17 says that we sin, too, when we fail to do the good that we should.

Plans for the Meeting

Speak of warnings against sin as stoplights of the Bible. The entire study period should be devoted to finding what the Bible teaches on this important subject. Have the Juniors tell of men and women of the Bible who sinned. David is an especially good illustration of the joy of sin forgiven.

Questions

1. How many Bible words for wrong-doing can you think of?
2. Why is sin spoken of so often in the Bible?
3. Tell of some results of sin.
4. How may we have our sin forgiven?
5. Mention some of the good things that come to those whose sins are forgiven.

Daily Readings

Wrong-doing always punished. Gal. 6:6, 7.
God is just. Rom. 2:6.
Rebekah's wrong-doing. Gen. 27:6-10.
Ananias' wrong-doing. Acts 5:1-6.
Adam's wrong-doing. Gen. 3:6.
The wages of sin. Rom. 6:23.

Others

"We are His witnesses of these things."

"Ye are the light of the world . . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

How much time and thought are we giving to "Others" in our Christian Endeavor work? Do we remember that we have been saved to serve? Christian Endeavor was started especially to give folks a place to work. Are we satisfied to do just what we must in the meetings or are we trying to win those outside of Christ and the church?

There is a real work for us to do; are we doing it? We have committees to reach the sick, the lonely, the unsaved, and those in other lands. Are we doing our part? How about the folks near us? Christ said, "He that is not with me is against me: and he that gathereth not with me scattereth." Luke 11:23.

WHAT THE RETREAT MEANT TO ME

My attending the Retreat this year, which was my first time, proved to be a great blessing to me. God's big trees made His greatness very impressive. Our speaker at Vespers at one time expressed the thought that we, in one respect, are as those Giant Redwoods. These trees keep growing and growing until they reach high up into the heavens. They continue to grow thus for many years. We must grow in the same way; higher and closer to God. If we do not grow upward, we are standing still. This is one of the many lessons I learned during that week and it is my desire to learn more and serve more the One who died on the Cross for all. —Meta Schroeder.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

November 25, 1934

The Christian Steward

Lesson Text.—Matt. 25:14-30

Golden Text.—Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord. Matt. 25:21.

A parable is an earthly story with a heavenly meaning. Jesus was a master teacher in the law of apperception, using the common things of life to illustrate great truths concerning the kingdom.

The parable of talents is one of the three in Matthew twenty-five, which deals with the hope of the coming of the Lord. The parable of the Ten Virgins teaches watchfulness and the parable of the talents teaches working till Jesus comes. The parable of the sheep and goats suggests the standard by which life shall be judged.

Carlyle said that the truth of the parable of the talents was the Sinai law of life raising the question, "What talent is in you? How do you use that talent"? Vacauloy says, this story has given language a new word, "talented."

When a new emperor would come to the throne in Rome, kings and lords would go on a long journey to the emperor to see whether they could keep their kingdom. While they were gone the servants had charge of the kingdom, and faithfulness was required of them until their lord should return. It is on this fact that Jesus bases this parable of talents. One servant received five talents with which to trade, one two, and the other one, each one according to his ability. None of the three could complain because they were given all they were able to use. The two invested their talents and were very successful. The third, however, hid his talent. He was not lazy, but he wanted to save his money. In that day they had no banks, so they hid it in the ground to save it. He had kept his talent with scrupulous care. He wasn't going to take a risk. That, according to Jesus, was his failure. He did not use, invest or plan for his talent. A talent has two sides, on the one is written endowment and on the other responsibility. This man with the one talent lacked the courage of adventure. He did not see that if a talent is not used it will vanish. We keep what we share.

This lesson, of course, suggests the Christian principle of life, which is stewardship. The fundamental idea of stewardship is that all that life is and has belongs to God and is entrusted to us for use. It is our endowment which brings to us responsibility. Stewardship is not a human invention of a church board to raise money. It is the fundamental principle of Christian life. It is not as a holdup man says, "Your money or your life." Stewardship says, "Your money and your life." It is as essential to Christian living as regeneration, sanctification, or any other Christian truth.

What, to your mind, prompted Jesus to tell this story?

What view of life does Jesus present in this parable?

What is Christian stewardship?

Does it have anything to do with money?

Is this view of life reasonable or practical for our day?

What relation does this parable have to the coming of our Lord?

December 2, 1934

The Christian as a Witness

Lesson Text.—I Thess. 1:1-10

Golden Text: But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth. Acts 1:8.

Our lesson for today is taken from a very interesting letter of Paul. First Thessalonians is not only the first of Paul's letters, but it is the first Christian writing of which we have any record. It was written before the gospels.

Paul in all his letters has particular problems in mind that he is facing and attempting to solve by his letters. It is true, of course, that his messages are for today, but they were primarily written to deal with situations of his day. We all remember that second mission journey of Paul, where he came to Troas after having been forbidden by the Holy Spirit to go to Galatia. As he was at Troas he received a definite call in a vision to come to Europe. He responded and on this journey he established a church at Thessalonica. It is to this church that he is now writing this letter. He is writing to them because some in the church were spending too much time idling around waiting for Jesus to come. Paul is writing to them urging them to go on working and witnessing for Christ until He comes.

Our lesson is taken from the first chapter. Paul has a very fine way of approach when he wishes to offer advice to a church concerning some serious situation. He very tactfully gives words of commendation and encouragement before he brings necessary rebuke to the church. He commends the Thessalonian church for their faithfulness and zeal in witnessing for Christ. Through Macedonia and Achaia people had been affected by their testimony.

The truth of this lesson, of course, is our witnessing for Christ. Some one has said that more people read the fifth gospel of Christ more than the four in the New Testament. This fifth gospel is the one according TO YOU. We by our words, our attitudes, and our lives bear testimony either for or against Christ. The most effective revival will come to America when Christians once effectively witness for Christ in their occupations and professions by their lives.

What was Paul's experience in the founding of the Thessalonian church?

What problems in the church prompted this letter?

In what ways did those early Christians witness for Christ?

What to your mind is the greatest need of the Christian church today?

CENTRAL CONFERENCE MISSION BOARD AND MINISTERS' MEETING

The Central Conference Mission Board held its quarterly session November 13 at the Mennonite Hospital, Bloomington, Illinois. All the members of the Board were present. Regular business was transacted, then the Board met each one of the three mission superintendents to discuss with them problems concerning their work. The great problem of the Board is a matter of finances. We would urge our churches to put forth every effort to systematically and regularly send their contributions to our treasurer for the support of our mission work. Most of the communities in which our churches are located have been abundantly blessed materially in comparison with other sections of our country.

The Ministerial Association held a meeting on November 14th at the hospital. Practically all of the ministers were present, except those at a great distance. A program had been arranged for the day, but was very much condensed in order to allow time for the discussion of pressing problems that had to be met. A special conference delegates' meeting will be held at the Normal Mennonite Church, Thursday, November 22, to further consider the same problems. We are sorry these meetings are necessary, but on the other hand, we cannot allow disruptive forces to destroy the unity and fellowship of our conference. The minister's meeting revealed that there is a spirit of unity, fellowship, and seriousness on the part of the ministers present. We expect to continue to be workers together with God. —Weaver.

SERMONOGRAMS

Today is a better day than yesterday. Do not let deceptions destroy confidence in real honest goodness.

The man who does not learn by his mistakes turns his best schoolmaster out of doors.

Life is full of endings, but every ending is a new beginning; we can start a better chapter.

When you get to the end of your rope, tie a knot in it and hang on.

Forget yourself for others, and you will never be forgotten by others.

Sin remains the same in essence and results no matter what label you place upon it.

When it is finally settled that a thing is impossible watch some fellow do it.

Be on the level and you are not likely to go down hill.

Never hear more than one kind of trouble at a time. Some people bear three—all they have and, all they have now, and all they expect to have.

You cannot push people up to a higher plane of living, you must lift them up, and to lift them up you must first climb up yourself.

Christianity is not just a theory, to be discussed and believed, but a way of life.

JOTTINGS

The churches of the community joined with the Inman, Kansas, church in the celebration of its twenty-fifth anniversary on October 10th. A tent had been erected on the church grounds for the accommodation of the visitors and friends who gathered. Rev. P. H. Unruh gave a Home Missionary Address and Rev. G. A. Linscheid gave a Foreign Mission Address. The Anniversary Address was given by Rev. A. J. Dyck. Pastors who had served this congregation during the period of its existence gave brief addresses.

Rev. M. M. Lehman, formerly of the Chicago Mission, and later working under the Home Mission Board at Drake, Saskatchewan, has severed his connection with the Home Mission Board to take charge of the pastorate of the Marion, S. D., church.

Dr. and Mrs. C. L. Pannebecker, who have just returned from China, where they have served in the General Conference missions, spent a portion of a week in Bluffton, Ohio. Both have been students in Bluffton College while preparing for their work. Dr. Pannebecker spoke in the First Church, Bluffton, and St. John's and Ebenezer churches, Pandora.

Rev. and Mrs. H. J. Brown, pioneer missionaries of the General Conference in China, celebrated their twenty-fifth wedding anniversary on October 30th. The message in the little greeting which they sent to their friends reads: "This is a day of rejoicing for us. Do rejoice with us, for you have had a share in us as well as in the work. Pray also very definitely that the grace and power of the Lord shall be with us and our Chinese co-workers for even greater things to come. May the name of the Lord be praised among His people."

On October 14, the Pretty Prairie church, Kansas, celebrated the fiftieth year of its founding. Former ministers of the congregation were present to take part in the exercises. These were J. J. Flickner, J. B. Epp, N. W. Banman, and J. W. Lorenz. At the afternoon exercises several of the members of the congregation spoke. A special program was arranged for the evening service. Rev. Banman, who is now a resident of British Columbia, was present at the expense of the congregation. The occasion gave him opportunity to meet many of his friends in Kansas. Rev. S. M. Nusselman is pastor of the Pretty Prairie church.

Two new congregations were admitted into membership of the Pacific District Conference at its late meeting, namely Grace church of Dallas, Oregon, and Grace church of Albany, Oregon. Rev. G. W. Baergen is pastor of the former and until his recent retirement on account of poor health, Rev. Harley Kins was pastor of the latter.

The Needlework Guild, in which the ladies of the First and Second churches of Philadelphia, Pa., are interested, had a display meeting in the Second Church. Many garments of various kinds as well as a collection of quilts which the ladies had made, were on display and represented the kindly sympathy on the part of the ladies for the unfortunate ones who stand in need of them and will receive them as a protection against the coming winter's cold. Addresses were made by representatives of the Moyamensing Soup Society and the Visiting Nurse Society.

Many of our readers will remember the appearance of John H. Friesen at the General Conference held in Hutchinson, Kansas, as the leader of the first party of refugees from Harbin, Manchuria. He recently died at his home near Patterson, California, at the age of 59. Patterson is about 100 miles northwest of Reedley. Rev. George Hubert of the local M. B. church was assisted by other ministers in conducting the funeral service.

The Men's choir of the Berne, Indiana, church rendered a musical program in Goshen, Ind., which was given under the Ministerial Association of that city. The program was given in the local High School Auditorium as a part of the union services under the auspices of this association.

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The Mennonite Book Concern
Berne, Indiana

ev. A. J. Neuenschwander of Berne, Indiana, who recently been called to be the pastor of West amp, Pa., church, was in his new charge October Rev. A. S. Rosenberger, the outgoing pastor of charge, who has been called Assistant President Bluffton College, was also present, in charge of the service as pastor of the charge.

ev. C. H. A. van der Smissen of Newton, Kansas, former editor of the "Bundesbote," writes that he ecovering from an operation to which he submit- several weeks ago. Since returning from the ration he celebrated the sixtieth anniversary of his ination to the ministry of the Gospel. Since leav- Berne, Indiana, and making his home in Kansas has been unusually active in the work of the min- y, responding to many calls from many sections Kansas.

he Annual Harvest Home-Coming of the Upland, ifornia, church was an elaborate one and occupied whole Sunday. The Communion service was held he morning at which time the pastor, Rev. Lester tetler, preached. This was followed by a basket ner, held on the church grounds. The feature of afternoon's service was an address by Rev. J. C. l who spoke on the subject: "Time Brings Chang- while others spoke on the subject: "Looking ead." At the Sunday School meeting a letter was d from a former pastor, Rev. M. M. Horsch, and a ner superintendent, now nearing fourscore years e the Children's Talk. At the evening service there e a number of special musical features and Dr. I. T. Hoover, Dean of LaVerne College, gave an ress on "Crises in the Life of Jesus and Qurs."

ev. Paul Whitmer, pastor of the Grace church, dora, Ohio, and formerly one of the professors of marsum Theological Seminary, conducted a series vangelistic meetings in the Wayland, Iowa, Men- ite church, October 7 to 14.

he Mennonite church in Germantown conducts an ual musical festival. This year the festival is to held on October 25. The choir of the Eden Men- ite church, Schwenksville, Pa., will render the pro- m. There will also be group and solo singing as as special instrumental music. Rev. Howard T. des is pastor of the Germantown church.

rs. Harvey and Ella Bauman sailed from New k Saturday, October 13th, on the Italian Liner , returning to their work in India. More than 125 ple from the Eastern District Conference were sent to say farewell and wish them the Lord's sing in their work. The farewell service, sponsored the Young People's Societies of the Eastern Dis- t Conference, was in charge of Rev. D. J. Unruh, tor of the Grace Mennonite Church, Lansdale, Pa. us remember the Baumans and all missionaries our daily devotions.

Vith the passing of Robert G. Ross from our midst, Eastern District Conference has lost an energetic and loyal worker in the cause of Christ. While still a young man he had served as president and vice president of the C. E. Union and the Sunday School Union as well as on various committees of these conference organizations. He was active in the First Mennonite Church, Philadelphia, and was serving there as General Superintendent of the Sunday School as well as in other positions at the time he was taken sick. He is mourned by his wife and two children as well as a host of friends. Those who had the privilege of knowing and working with Bob thank God sincerely for having had the privilege and for the inspiration that his life was to them.

DEATHS

Mrs. Marie Ummel passed away at the home of her daughter, Mrs. C. L. Kaufman, at 9:45 P. M., Thursday, October 11, after an illness of several weeks.

Marie Aeschliman was born in Switzerland, September 10, 1885, and died at the age of 79 years and 1 month. She was married to Christian Ummel in 1879. They came to this country in 1889 and settled near Bloomington, Ill. Mr. Ummel and a daughter, Lena, preceded her in death. The following children survive: Mrs. Dwight Ensley, Colfax, Wash.; Mrs. Allen Yoder, Goshen, Ind.; Mrs. C. L. Kaufman, Hudson, Ill.; David S. and Mrs. W. L. Linneman, Danvers, Ill., Ernest, Bloomington, Ill.; Paul, Chenoa, Ill.; Rev. Samuel Ummel, Morton, Ill.; Mrs. Joe Stutzman and Mrs. Earl Stutzman, Carlock, Ill.

She leaves 29 grandchildren and 2 greatgrandchildren. A sister, Mrs. Rosa Rubin, and three brothers, Rev. P. R. Aeschliman, Fred and Ernest Aeschliman, with 38 nieces and nephews reside at Colfax, Wash.

She accepted Christ as her personal Savior early in youth and united with the Mennonite Church.

Funeral services were held at 1:30 P. M., Sunday, October 14, from the home of C. L. Kaufman, with the Rev. Allen Yoder of Goshen, Ind., officiating, and at the East White Oak Mennonite Church, with the Rev. E. Troyer in charge, assisted by the Rev. Geo. Gundy of Meadows, Ill. Burial was in the Park Lawn Cemetery at Danvers, Ill.

Verena Roth, daughter of Benjamin and Catherine Lauber Roth, was born in Switzerland, April 1, 1852, and departed this life October 11, 1934, at the age of 82 years, 6 months and 10 days, being the last of seven children.

In 1869, she with her widowed mother and brothers and sisters came to the United States. They settled near Morton, Illinois, with the oldest brother who had preceded them, later moving to Gridley, Illinois.

On March 17, 1870, she was united in marriage to John K. Oswald of Morton, Illinois. To this union were born seven sons and seven daughters, one daughter dying in infancy.

On February 19, 1888, she with her husband and family moved to Aurora, Nebraska, on a farm four miles west, where she lived the remainder of her life.

In her early teens she gave her heart to God and united with the Mennonite Church. Her devotion first to God and then to her family is outstanding in the memories of her children. Her faith in God remained firm till the end. She said that her Jesus was waiting to receive her and exhorted those whom she left behind, to follow her to her new abode. Her life was a benediction to many. She had the spirit of a true pioneer, never complaining and always a cheerful word for those surrounding her, regardless of circumstances.

She leaves to mourn her departure, a sorrowing husband with whom she lived 64 years, and her children, all of whom were present at the funeral service: William R., Daniel H., Joseph E., John C., Theodore R., Aaron B., Carl E., Lina, Mrs. Clara Krabiel, and Mrs. Catherine Slagle of Aurora, Mrs. Mary Freyenberger, Wayland, Iowa; Mrs. Emma Freyenberger, Noble, Iowa; Mrs. Ada Repp of Pioneer, Ohio; besides 31 grandchildren and 12 greatgrandchildren.

> "Oh! think to step ashore
> And find it Heaven;
> To clasp hand outstretched
> And find it God's hand;
> To breathe new air
> And find it celestial air;
> To feel refreshed
> And find it immortality!
> Ah, think to step from storm and stress
> To one unbroken calm;
> To awake and find it Home."

Funeral services were held October 13, 1934, at the United Brethren Church at Aurora, Nebraska. Interment in Aurora cemetery.

John George Wilkins, son of Matthew and Agnes Wilkins, was born March 3, 1886, at Denison, Iowa. He died October 2, 1934, at the age of 48 years, 6 months, and 29 days. Early in life he moved to Nebraska, and later to South Dakota, where he met and married Lola Mayfield on April 30, 1918, who with six children, also one brother, Henry, remain to mourn his loss. He moved to the vicinity of Remington a few years ago and for the last year and a half has been with his family attending services at the Zion Mennonite church, and all arrangements had been made for the family to be taken into full fellowship of the church on Sunday, October 14. Brother Wilkins always had a wonderful testimony for his Christ and will be greatly missed in the church and community.

Funeral services were held from the church Friday, October 5, at two o'clock in charge of Rev. A. D. Egli from Kouts, Ind. Burial in Remington cemetery.

Barbara Preheim, the youngest daughter of Frederick Strausz, and wife, Magdelina Schrag, was born in Horodishtch, Russian Poland, March 26, 1849, and died October 2, 1934, having attained the age of 85 years, 7 months, and 6 days.

On November 7, 1869, she was married to Peter Preheim, which marriage lasted 65 years, less one month.

When the great Swiss Mennonite immigration, in 1874, from Russian Poland to America took place, our parents also came along and settled down in Yankton, S. Dak. While living in America, she was always separated from her parents, brother, and sister of whom lived at Moundridge, Kansas, a fact she often keenly felt. In addition to this she fered much in the last fifty years from a bodil fliction. The day before her death, she unfortun fell upon her left arm and broke it. This in add to a weak heart and old age caused her death the morning, at five o'clock.

She was the mother of ten children, of whom died in infancy. Besides these she mourned the of one daughter-in-law and a few small grandchil She was the last survivor of her father's family.

Her living family consists of her 86 year old band, eight children, with their wives and husb There are 52 grandchildren and 16 greatgrandchil In all 86 souls.

The funeral took place on the afternoon of Oc 4, at the home of Jacob G. Graber, and the S Mennonite church. Rev. P. R. Schroeder led the cession and the services. He spoke practical w based on Hebrews 9:27. Rev. John C. Kaufma sisted and gave a comforting message in conne with II Peter 1:14. A few of the grandchildren a number of quartets, and she was laid to rest i Salem Mennonite cemetery to await her Lord' turn. We wish rest to her ashes, and eternal li her soul.

Samuel P. Prehe

Mrs. Magdalena Miller, daughter of Peter and erine Miller, was born at Belfort, France, on De ber 18, 1845. She peacefully passed away from infirmities of old age at the home of her daug Mrs. P. P. Wyse, in Wayland, Iowa, on Octob 1934. She attained the ripe old age of 88 yea months, and 18 days.

In 1849, her parents emigrated to America settled on a farm near Archbold, Fulton County, where they resided for about 15 years. In the s of 1865, they moved to Iowa. Soon after their a in Iowa, the family united with the Eicher Menn church, of which she remained a faithful membe til her death.

In January, 1871, she was joined in the bon holy matrimony with John G. Miller. This union blessed with three sons and one daughter. Sinc death of her husband she has been staying wit children, making her home with her daughter, Ella Wyse, of Wayland. She leaves to mourn he parture, three sons, one daughter, 11 grandchil 7 greatgrandchildren, 1 brother, and many other tives and friends.

Funeral services were held Monday, October the Eicher church, of which she was the oldest ber, conducted by Rev. Elmer Basinger and Rev. Miller, pastor of the Eicher church.

Mrs. Sarah Plank, 71 years of age, died at the of Mrs. C. W. Kinsinger at Danvers, Ill., at 6:25 Thursday. She had been ill only thirty minutes lowing a paralytic stroke.

Sarah Kauffman was born October 13, 1863, Congerville, Ill., a daughter of Jonathan and Ta Yoder Kauffman. Her marriage was to Jona Plank, who preceded her in death. Surviving ee children: Mrs. Mae Cook, Mrs. Lee Plank, and Alfred Plank, all of Muscatine, Iowa; ten grand- dren, two greatgrandchildren, also one sister, Mrs. litha Gingerich, Loda, Ill., and two half brothers two half sisters, David A. Kauffman, Mrs. Anna k, and Mrs. Irene Reaba, all of Congerville, Ill., Frank Kauffman of Cooper, Iowa. She was a nber of the Congerville Mennonite church.

'uneral services were conducted by Rev. J. H. King, lock, Ill., assisted by Rev. Smith, Eureka, Ill., and . Wm. B. Weaver, Danvers, Ill.

MARRIAGE

raham-Steider.—The marriage of Miss Margaret ham, daughter of C. D. Graham, to Ralph C. Steider son of Mr. and Mrs. Chris Steider, took place urday, September 22, at 11 A. M. at Belleville, sas. The single ring ceremony was performed by . P. O. Davis at the Christian parsonage. The ple will be at home to their many friends at the e of Mr. and Mrs. Chris Steider of Aurora.

ERGENCY RELIEF BOARD TREASURER REPORT FOR SEPTEMBER 1934

Receipts for Russia

ev. F. F. Jantzen, Paso Robles, Calif., $5.00; P. W. ssen, Newton, Kans., $20.00; A. W. Froese, Buh- Kansas, $10.00; Sister Ida Epp, Bethel Hospital, ton, Kansas, $5.00; St. John Mennonite Church, dora, Ohio, by Milferd Haas, $10.00; Edward Esau, tewater, Kansas, $20.00; D. W. Friesen, Altona, ., Can., $1.00; Tabor Mennonite Church, Goessel, sas, by Henry Frey, $17.65; John J. Schmidt, Can- Kansas, $6.00.

Receipts for General Fund

mmaus Church, Whitewater, Kansas, by J. A. Busz, Elbing, Kansas, $95.00; Christian Church, ndridge, Kansas, $33.00; John J. Pauls, Perryton, as, $10.00; West Zion Church, Moundridge, Kans., Fred D. Meyer, $17.00; First Mennonite Church, and, Calif., by H. H. Reimer, $13.20; Brudertal nonite Church, by F. N. Funk, Marion, Kansas, 00; Bergthal Mennonite Church, Pawnee Rock, sas, by H. C. Schultz, $12.43; Grace Mennonite rch, Pandora, Ohio, by Ray S. Hilty, $10.76; Louise ier, Newton, Kansas, $60.00; First Mennonite rch, by Howard S. Weiss, Jerrettown, Pa., $1.66; ler Mennonite Church, by J. B. Regier, Buhler, sas, $44.44; A Friend, Lucien, Oklahoma, by Rev. S. Bechtel, Deer Creek, Okla., $5.00; Bethel Men- te Church, Fortuna, Mo., by S. J. Moyer, $7.19.

otal Receipts: For Russia, $94.65; General Fund, .93. Total receipts for September, $467.58. Total ursements, $449.74.

ratefully acknowledged,

Peter H. Unruh, Treasurer.

ssel, Kansas.

CORRESPONDENCE

(Continued from page 11.)

Mr. and Mrs. Dan Egli and family have moved to Hopedale from Normal. Mr. Egli has been in business in Hopedale the past year.

Mr. and Mrs. Ben Kauffmann and daughters of Kouts, Ind., have been visiting relatives in this vicinity.

Mr. and Mrs. Fred Donelson and sons spent the week-end of November 3 at Chillicothe, Mo., with their son, Fred Jr., who is in school at that place.

The Ladies' Aid met at the home of Mrs. Julius Helwig, Thursday, November 1. Sewing was done for the Mennonite Hospital at Bloomington and a box of used clothing was sent to the mission on Sixty Second Street, Chicago. Gertrude Brenneman.

Twenty-Sixth Street Mennonite Church, 720 West 26th St., Chicago, Ill. The fall of 1934 will be remembered in our church as one of the most heartening in recent years. A splendid spirit prevails among the membership and there is harmony in all our activities.

The Midweek Church Night, after being discontinued for several of the summer months, was resumed with the beginning of October. An average attendance of 68 has participated in the several activities. We have a full two-hour program each evening and among the activities are a Bible class for young people and adults, a story hour for children, a meeting of the Boy Scouts, choir practice, a missionary study class and manual and club work by two groups of boys and two groups of girls.

Sunday, October 4, was the Annual Rally Day in the Sunday School and the 28th the Annual Home Coming Day. On the latter day there was a fine attendance in both the morning and evening services. A count showed that eighty families were represented in some service of the day. 97 partook of the evening lunch and about 160 attended the evening program. This was the Fifth Annual Home Coming Day and was the best gathering we have yet had. It is estimated that about two thousand families have in some manner or other been connected with this institution since it was started in September, 1906.

The November program calls for the following special features: Christian Family Recognition Day, November 4th; Peace Sunday (Armistice Day), November 11th; Missionary Sunday, November 18th; Thanksgiving Sunday, November 25th; Union Thanksgiving Service, November 29th.

Century of Progress visitors have favored us with numerous short visits and a number were able to be in one or more of our services.

It is only when we do our best for God that we give Him a chance to do His best for us.—R. H.

The simple desire and purpose to please and honor and serve the Master will save your most ordinary work from being contemptible, and will give your greatest service a beauty and acceptableness which bulk and bigness can never give.—S. E. Herrick.

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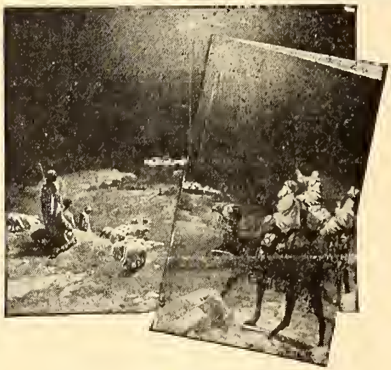

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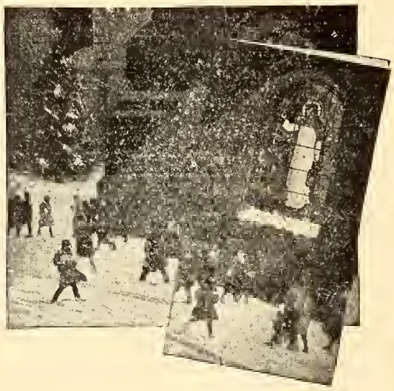

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THE MENNONITE
AND THE
CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 34

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.
The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, DECEMBER 4, 1934 No. 23

EDITORIAL

NOTICES OF DEATHS AND WEDDINGS

The Mennonite and Christian Evangel aims to be a household paper and seeks to serve in a way that will foster an intimate connection with the home and the denomination. In most denominational papers room is provided for notices such as we are discussing. These notices are valuable as church records, family records, and community records. They help keep the scattered members of the denomination in personal touch with one another. Our aim is to have, if possible, a notice of such events as they occur in our congregations. We hope, too, that those responsible for sending them in to the paper, the pastors or near relatives, will keep in mind the fitness of things and send the notices in within a reasonable time. To take note of a death or a wedding months after they have occurred is not good form not a proper respect for the ones who are the subject of the notices. In preparing such notices for publication it will be our plan in the future to omit such things as we deem matters of more local than general information. We want to print the facts, but we must, in the interest of space, omit much of the details that come to us. An inch of space, if there are numerous notices, will serve the purpose for which this section of the paper is set apart and will give room also for many more such notices we hope to receive. We do not think it unreasonable to expect our pastors to send in notices of marriages and deaths as they occur in their congregations, and members of the church should call their attention to omissions and neglects as they are made.—G.

THE A. B. C.'s

It is a bewildering array of letters that confronts the reader of almost any news item regarding our Government and its efforts to speed up the much wished for recovery. Before us is a list of thirty-six groups of letters, beginning with A. A. A. and ending with T. V. A. C. They sound very much like the signal code that the school boys on our back lot are using in practicing for the football game in which they hope to make themselves famous on the coming Saturday. Only this list is neither amusing nor mysterious. It represents a great variety of ways by which the load of taxation will be laid on our backs for the rest of our lives and for the rest of the lives of our children's children. Perhaps they mean that centuries will pass before what is charged against the future will be wiped off the slate. We are neither politicians nor economists and we have had too little experience in high finance to fully grasp the significance of all this "Alphabetic Soup," but we do know that where they destroyed crops and killed off stock to raise prices there will be hungry and cold people who have no money to buy things they need at low prices, let alone high prices. We know when the country has to place a high proportion of its population on its pay roll that they all have to be paid and that somebody must raise the money to pay them. It may be that the "mess" in which we find ourselves is something more than just poor judgment in the use of the means that God has entrusted into the hands of this nation as His stewards. We have wasted our means in a terrible and useless war which did not insure an end of war as was pretended, but a beginning of "Bigger and Better Wars," as a certain comic paper put it. We have spent our means in extravagances and excesses, we have worshipped the dollar and gauged everything by its standard. We have thought money and happiness were synonyms. We have too often thought that to pay our church dues regularly and, with a show of liberality, was all we needed to do to qualify as a good Christian. We need most of all to find our way to God and that with confession on our lips and a humble and contrite heart. A column of alphebetic symbols may do all right in a laboratory, but it is not the remedy for a God-forgetting past, a reliance upon the dollar and an inordinate appetite for pleasure. The surgeon knows that the knife will hurt, but he has the cure of the patient in mind. We have been feeling hurts in many directions, but that seems to be the way of bringing us back to healthy seriousness and right living with our God and our neighbors. G.—

SOME OF THE HEATHENDOM THAT NEEDS EXPOSING

We have read of white people who have grown up in Christian lands and under Christian environments becoming Hindus and so members of the Brahminist religion, submitting to whatever rites are required of the proselyte who wants to enter that cult. Of course such rites include the process of purification which calls for the eating of a substance made from the products of the living, sacred cow, including in its make-up the excrement of that creature. Some female converts to Brahminism have appeared in this country, either to visit their old home or to spread propagation concerning things that relate to the people of India. We wonder whether a white woman who has eaten cow dung, for in plain language that is what this Hindu purification involves, has not altogether surrendered that nicety which we like to associate with normal living

PUBLICATION FUND CAMPAIGN

When the General Conference was organized in Lee Co., Iowa, seventy-four years ago, they placed before themselves four lines of Christian work in which they proposed to engage—

1st—Home Mission
2nd—Foreign Mission
3rd—Publication
4th—Education

and later on added to these four Deaconess Work.

For each one of these Christian activities the churches have given large sums running into the hundreds of thousands of dollars, except for Publication. Very little if anything was given for this branch of Conference work beyond the $1600.00 which was loaned the Conference in 1884 by four brethren for three years without interest for the purpose of establishing a Publication Work.

But Publication is as essential as any of the other undertakings of the conference. Indeed, it is more essential, for without it the others would not exist. It is the chain that binds the churches together into one body, makes a united effort possible and reports to the members the progress in each field of effort. The time has now come when we must realize this and come to the rescue of our Publication Work, because it is laboring under a debt that is threatening its very existence.

Not only ought we to contribute enough by Christmas to liquidate the debt of $12,000.00, but we ought to give enough more to have the beginning of a fund to purchase our own Printing Press.

I am confident that you will realize this crisis and come to the rescue. I know you will, and I thank you in advance.

Send your contributions to H. J. Krehbiel, Chairman of Board of Publication, Reedley, California.

and normal habits and normal women; or that regard for cleanliness which we have a reasonable right to expect from those with whom we associate. Those many teachers of the religion of India who sometimes appear before American audiences like to tell us what a superior religion they profess, but we hear only from those who have lived in India, and know the habits of the people, of the repulsive practices that are done in the name of their religion.

Not so long ago there appeared in the city in which we live a troup of Indians alleged to belong to the tribe that practices snake dancing. They were exhibited in a large department store that specializes at the time in Indian made goods. A white lecturer accompanied the troup, which consisted of young people who had the benefit of an education and could speak English easily and correctly. In giving an imitation of the "snake dance" we noted that the performer had a harmless reptile in his hands and did not place it in his mouth as they do in the real ceremony, but held it several inches from his face and seemed not to be liking the job at that. Fortunately for the delicate ears of the women and children, who crowded around, the white lecturer did not tell, and possibly did not know, what follows as a part of the real ceremony the night after its dance. If the story were to be told it would be one of gross immorality. No wonder that even the Hopi women are ashamed to show their faces for days afterward.

Before another group, alleged to have come from the head hunters of the Islands of the Pacific, we heard a lecturer advise his hearers to save their money instead of giving it for the conversion of these people from their beautiful religion with which they are very well satisfied. Well, a people who make idols of the heads of their fellows whom they have murdered, and often in the most cowardly way, surely need converting and the marvel of it all is that with such creatures there is a possibility of their becoming brethren beloved through the message of the Gospel and the grace of God.

One hears considerable of the culture of "Nature people," meaning people whose culture is not of our civilization or the civilization of great nations. Those who propose a scheme of letting them alone in the practices of their so-called religion and superstitions completely ignore the innatural passions, the filth and the cruelty that enters into their rites. —G.

THE PENNERS CELEBRATE THEIR SILVER WEDDING IN INDIA

"Our cup" — of joy, — "runneth over," and this surplus joy Mrs. Penner and I desire to share with our many friends in the United States, and particularly with those friends who by their messages of cheer and their congratulations remembered us on THE important day in our life, August 24th, our twenty-fifth wedding anniversary. Twenty-five years! This seems to be a long time as a person looks into the future. It is generally otherwise when looking backwards, unless it has been marred by tragic events of some kind in the home.

How vividly we recall our wedding day in the Alexanderwohl church twenty-five years ago! How wonderfully heartening was the message of brother-in-law, Prof. C. H. Wedel, based on the text: "They that wait for Jehovah shall renew their strength." Knowing that we were soon to sail for India, he made it very plain to us that Jehovah, —Jehoval-el-Shaddai, the God of all strength, would be Our strength if HE would occupy the first place in heart and home. But I am meditating, I want to share.

We purposely avoided broadcasting our silver wedding, but it was nevertheless remembered by many and in consequence something in the neighborhood of 100 letters found their way into our home. For all these Mrs. Penner and I desire to thank you most heartily and sincerely. Because it may not be possible to reply to all of these letters, or at least not during the next few weeks, we wish to make use of the Mennonite, not only to thank you, but also to give you a brief account of how the day was spent.

Unfortunately our wedding day is in August, perhaps the wettest month in the C. P. Rains may be so copious during this month that all traffic on our mud paved roads comes to a stand still, and rivers and ravines become unfordable. A few days before the 24th, we had smiling weather, and although some rice fields needed water badly, we nevertheless prayed to God that for our sakes He might drop the rain elsewhere rather than here in order that our missionaries in Basna, 65 miles, and those in Birra and Korba, 25 miles from Champa, might be able to come to our important day. But God thought more of the rice fields than of our silver wedding, — and we agree that HE was right, and so on the 22nd, rain came and it came in real earnest with the result that Brother and Sister Moyer and Sister Kuehney from Basna and Brother and Sister Duerksen and Brother and Sister Wenger from Korba could not be here. Roads were absolutely impassable and rivers and ravines were torrents. Although Birra and Korba are the same distance from Champa, yet Brother and Sister Wiens and Brother and Sister Thiessen could be present, thanks to Bro. Wiens' indomitable courage when it comes to run his Chevrolet through mud and slush. They came in on the evening of the 23rd. But our Korba workers, Brother and Sister Duerksen and Brother and Sister Wenger, could not possibly cross the ravines which were torrents during these days. For Mrs. Penner and me, and I believe for all the others that were present, the absence of these dear workers cast a shadow over the happy event in our home. All other missionaries were present. There were others whom we missed. The happy group of school children on the hills many miles away. Next our loved ones across the seas, and above all our own children and granddaughter. But these disappointments, these separations all belong to the "cup" which one is called upon to drink.

"What is a silver wedding? Are you and Mrs. Penner going to be remarried now"? Such and similar questions were asked by some non-Christians. Our reply was: "Come and see." And they were there, many of them, so that even standing room was at a premium. Long before the day dawned some of our Indian brethren were up and began preparing the curry and rice meal which we had asked all our Christians to share with us. At 11 A. M. long rows of Christians, men, women, and children, filled the veranda. This could not hold all that had come and so small groups were sitting here and there under the welcome shade of nearby trees, waiting to be served. What a wonderful sight! Thirty-four years ago not a single Christian, and now well nigh on to 300! What cheered our hearts among some other incidents during this meal was that a recent convert for whom we had prayed for nearly 34 years was among those that served. He WAS an outcast —a Harijan. Untouchables and unapproachables are called Harijans. Hari means God; Jans means people. Thus, people of God. Certainly a wonderfully applicable name. "Ye that once were far off," according to Hindoo thought and religion, "are made nigh in the blood of Christ," according to Paul, the Christian. This brother, Bahoran, who for so many years fought God, is now a happy child of God. Let no one be discouraged. To sit and have an hour's chat with Bahoran is a joy.

At 3 P. M. the meeting in the church began. The services were in charge of Bro. P. W. Penner. He read as an introduction Joshua 14:10-14 and made a few introductory remarks very appropriate to the occasion. Then Bro. Isaac spoke in English, basing his remarks on and giving in brief a history of the twenty-five years of our married life, as he knew it. Bro. Wiens spoke in Hindi, using as his text Phil. 4:4 and Psalm 100. Joy in the Lord was the thought brought out. Between the addresses songs in Hindi were rendered. The missionaries of Champa, together with a number of Indian brethren, sang a Hindi song in four parts, something very unusual in our community. The last song was, at our request, sung in German by all the missionaries present: "Lobe den Herren, den maechtigen Koenig der Ehren." So we praised God in three languages. Taken altogether, the service was one never to be forgotten. We were so happy that our family of little, untainted girls entered into the joys of the day. In the early morning they were here and with song and a cheery salaam showed us their love. Garlands of flowers were not wanting.

After dinner — supper we say in America, — all of our missionary workers gathered in our bungalow and under the supervision of Sister Lehman and our Sister Isaac, an informal program was carried out. A number of letters written by them and by friends from home were read. The day closed with a hearty "Thank you"! to our heavenly Father, who even in India can cause the cup to run over.

How does it feel to have passed the twenty-fifth anniversary mark? Do you feel older? Here is our answer as expressed by John E. Roberts:

> "They say that I am growing old,
> I've heard them tell it times untold,
> In language plain and bold—
> But I'm NOT growing old.
>
> "This frail old shell in which I dwell
> Is growing old, I know full well—
> But I am not the shell."

P. A. and Martha Penner.
Champa, C. P., India.

MAKING WORSHIP "WORSHIPFUL"

Carl Landes

A church worship service is more than a "sermon." So often we come to church, and leave — if the sermon was to our liking — with, "This was a good service"; if the sermon was not to our liking, "I didn't enjoy the service at all." That attitude toward worship in the Protestant church lets "the man in the pew" off too easy. The sermon is only a part of the service; an important part, surely — but not more important than other features. The pastor is responsible for that sermon; and God pity the pastor who "listens to men rather than God."

But let us look at the worship service as a whole:

1. Organ prelude. Here the pastor is not responsible, but the congregation. We can make that prelude a gossip hour, visiting with our friends; or a "worship hour"—acknowledging our sins before God; asking His blessing upon the service, the pastor, the hearers. Let's make it a "worshipful period."

2. Hymns. If your pastor fails to preach a good sermon, in your judgment, surely you can worship as the organ and our hearts unite in the great hymns of the ages. With all the duties pastors have (and I am not complaining), at best he can give 15 or 16 hours to a sermon. Some of our hymns, a single hymn, may summarize the experience of a lifetime of a great personality. But if our hymns are to inspire us, lift us, make us "worship the Father," we must put our heart and soul in them, singing them from the heart.

3. Responsive reading. Usually selected with some bearing upon the message. Sometimes lays a good foundation upon which Scripture and sermon are built. Sometimes our confession of sin, etc.

4. Offertory. A time which judges our faith in a material way. An opportunity to lay all on the "altar of God," or to only "partially surrender." "God loveth a cheerful giver." "Giving is worship," if we give in the "spirit of Jesus."

5. Scripture Lesson: A message concerning a problem of life, from the pen of God-inspired men of the past. Sometimes this Scripture admonishes us, severely searches us, gently moves us, challenges us to leave all and follow Him.

6. The Choir. Not a "concert organization," but a group of consecrated voices, "Lifting the congregation and themselves" to the throne of God, in adoration music, songs, hymns, anthems. A consecrated choir means as much to a worship service as a consecrated pastor and minister.

7. Now comes the sermon. A fifteen or twenty minute part of an hour's worship. Perhaps it may be "what you want," perhaps it is "what you don't want"; but if the minister be consecrated to God's kingdom, it will always be "what the minister thinks God wants," which is about all any minister can do.

8. Silent Prayer by Congregation. To ask God that hymns, scripture message, may sink into our hearts and bear fruit unto life eternal.

9. Benediction and Doxology. God's blessing as we go into tomorrow and face temptation, misery, suffering, life. Friends for our own Spirit's welfare, let us "make our worship worshipful." "Coming to God in the unity of the Spirit, to receive a vision of 'His Way of Life.' "

THE MINISTER'S DUTY TOWARD THE INDIFFERENT AND DISSATISFIED

P. P. Wedel

We are thinking of the indifferent church member and of the dissatisfied church member. We do not have in mind the great throng of people who are altogether indifferent towards religion and the multitudes who are so dissatisfied with the religion of the Lord Jesus Christ that they will not accept Him as their Savior. These would come in the class of the unsaved which we have already discussed. Thus we are concerned with those who profess to be Christians, and who perhaps would take it as an insult if you would question whether they are children of God. Sad to say, there are those in our churches who profess Christianity, but who are indifferent or dissatisfied. As pastors we must face this fact. We must deal with these people. We have a duty towards them.

Perhaps before we speak directly of this duty we should define these people somewhat. Who are these indifferent? The best definition I know of is found in Revelations 3:15, "I know thy works that thou art neither cold nor hot." The indifferent are neither cold nor hot, they are lukewarm. At least they would deny that they are cold, although we often speak of them as having grown cold towards the church and its activities. By the indifferent we have in mind those who have become negligent towards the church and the services it is rendering. They do not give it their moral or financial support. In some cases they may still support it financially, but through their absence from the house of God and the activities of the church they at least seem to be disinterested in Christ's cause. They may still be good fellows, but as far as the church is concerned they are good for nothing, because the church cannot rely on their support.

And who are the dissatisfied? To define them is rather difficult. There are different kinds and different stages of dissatisfaction. We are not thinking now of those who are dissatisfied with themselves or who are dissatisfied to leave the church as it is, for there is room for this kind of dissatisfaction. God give us more of it, if it will become an incentive for improvement. But there is a dissatisfaction that works harm. The dissatisfied may be those who nurse a grievance of some kind. Perhaps they have a strife with some other member in the church; perhaps the pastor has done something to aggravate them; perhaps they are not made as prominent as they feel that they should be; perhaps the church has taken some action of which they do not approve; as a result they are dissatisfied. Or they may find things different than they like them; they are of a critical state of mind and feel as though they cannot be satisfied unless things measure to their standard. As a result they begin to criticize and soon they become disgruntled. In their own minds their intentions and motives are good, but as a result of their impatience they get to the point where they make themselves almost impossible. These dissatisfied people may follow the example of the indifferent, and cease their attendance at the services of the church and withdraw their support from the church. On the other hand they may continue supporting the church and their activities; but again and again perhaps they will voice their dissatisfaction in a spirit of quarrelsomeness. As pastors we must deal with these people also. We have a duty toward them.

It may be that after all there is not such a great difference between the indifferent and the dissatisfied. Dissatisfaction is very apt to lead to indifference, and indifference may also lead to dissatisfaction. Anyway, the duty of the pastor towards both of these classes is very much the same, and his method of dealing with them will also be similar. In our further discussion of our topic we will, therefore, not take each one of these two classes separately, but point to things that apply more or less to both of them.

Having people in his parish who are indifferent and people who are dissatisfied, the pastor must ask himself: "What is my duty towards them"? Today as a group of pastors who wish to serve the Lord Jesus Christ efficiently, we want to ask ourselves: What is our duty? It is our duty to convince them of the error of their ways. It may not be possible to do so; but we can at least try. It might be a thankless piece of work, but we can do no worse than fail, and perhaps by the grace of God we will succeed. Surely the indifferent and the dissatisfied person is mistaken; his attitude is not right. He is harming himself and others. Would that we could make him see this! The least we can do is to try.

We should let them feel that we miss them. We miss them in our services, we miss their support, their cooperation, their love, and their help. Perhaps they feel that they are not wanted. We should let them know that they are wanted.

Then we should let them feel that we love them. It may be difficult to love one who is so indifferent to a cause so near to our heart, or one who through his quarrelsomeness causes us much grief; but unless we can love them and convince them of our love, we will hardly be able to win them.

It is our duty to try to get at the root of the trouble. As a rule there is a cause or at least an imagined cause on the part of the indifferent and dissatisfied person for his attitude. Why is this person indifferent? Why is that one dissatisfied or disgruntled? We may think that the reason is but an excuse, nevertheless it will be helpful if we can get at the root of the problem, especially if we can determine the real cause, even though it may be different than the reason given. Let the pastor conscientiously ask himself, "Am I the cause? Have I given offense? Have I been too careless? Have I failed to be as faithful as I should have been"? Whatever the cause, it is the duty of the pastor to remove it if possible.

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THE CHRISTIAN EVANGEL

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

In a word we might say it is our duty to win them, win them back for Christ and His cause. What a day of rejoicing it would be for us pastors if we could win every indifferent and dissatisfied church member in such a way for Christ and His great cause, so that they would throw their whole influence and service into the efforts the church is making. That means in other words that we must win them back to an intimate personal relationship with Jesus Christ. For these people need to be saved; they are not living in the fullness of the salvation strength of Jesus Christ. It is our duty to bring Christ to them, to bring them to Christ who can save to the uttermost so that they will live in the strength of His salvation. Then indifference will vanish; the disgruntled attitude will cease.

As we speak of the duty of the pastor we are concerned also with the method by which he can fulfill his duty. Let us point to a few things that we need to observe in our effort to do our duty, for to some extent at least each method also reminds us of a duty.

In this connection we first mention the fact that we must be impartial. The Lord is no respecter of persons. Let His servant be like the Master in this respect. Right is right and wrong is wrong. The pastor must condemn wrong no matter whom it strikes; he must stand up for the right, no matter whom he favors by doing so. It is not so easy to be partial, still less easy to evade the impression and accusation of partiality. No two cases are just alike, even though they look very much so; naturally to those who do not know all the details, some things will seem partial. Very often in dealing with dissatisfied members the pastor will have to make decisions between persons who are at outs with each other. Let him be careful never to judge a case until he has heard both sides, and then let him be impartial in his judgment.

Further, he is to be kind and sympathetic. Of course, he must be truthful and there are times when he will find it necessary to tell a person the truth, even though that truth will have a sting. Jesus was kind and sympathetic, yet the day came that He pronounced His woes over the Scribes and Pharisees. But generally speaking, you cannot scold people into line, and if you can, they will very likely not stay in line. Let the person know that you will not waver from the truth; give him to understand that you will not compromise with wrong; let him know that you will stand for justice and righteousness even though it pain the transgressor; but in it all let the spirit of kindliness and sympathy be a drawing power to convict and convince and draw to Christ the Savior.

Then the pastor must be prayerful. He needs the guidance of the Holy Spirit. Let him pray for a rich measure of the Spirit. He should pray also with or at least for his indifferent and dissatisfied members. Intercessory prayer is a power unto salvation. It is possible to do this work in the study, in the pulpit, on the street, but especially in the prayer chamber. Without intercession pastoral work will lack spirit and power.

Furthermore, let the pastor do this work as unto the Lord. It is not his work that he is doing, it is the Lord's. It is not his cause in which he is engaged, it is Christ's cause. It is not his honor he is to seek, he is to bring honor and glory unto His Master. In dealing with people, especially with the type of people our paper is concerned with, it will be helpful to keep these things in mind. Let those with whom you work and whom you try to win feel that you are jealous for the Lord, that you are absorbed in His cause, zealous for His honor and glory. If they are conscious of that, they will be easier to win.

But to do his work as unto the Lord will include another thing. It means that he will seek the best interest of the indifferent or the dissatisfied church member. He must be interested in their eternal welfare. We will deal differently with a man if we deal with him in the light of eternity than if we deal with him on a temporal plane only. Christ dealt with people in the light of eternity. He had their best interests. Unceasingly He labored to show them that there are higher values in life than the mere gratification of one's physical and temporal desires. To make soul values of pardon and peace and righteousness and holiness he permitted His blood to be shed on the cross. All the time He was seeking man's best interests, man's eternal salvation. This is why men felt drawn towards Him. That is why men listened to Him. They saw that He was not seeking Himself, but that He was concerned about their welfare. If our church members who are so far from being what they should be will notice that we are concerned about their eternal welfare they will be much more responsive. They may not agree with us, but they will by the grace of God be set to thinking and, grant God, to mend their indifferent or disgruntled ways.

God help us as pastors to see our duty towards those who it would be easier to ignore than to shepherd. God make us wise and efficient in ministering unto them. God give us abounding grace to be patient, sympathetic, kind and loving as we deal with those who are indifferent and with those who are dissatisfied. God help us to touch their lives that by grace they will surrender fully unto the Lord Jesus Christ.

THE LIGHT OF THE WORLD

Rev. Roy Scot
Pastor Danvers Mennonite Church, Danvers, Ill.

Text: Matt. 5:16

One of the oldest ideas in Christian thinking is an idea that has been most frequently repeated in every era of the Christian teaching. It has been simply put, "The Light of the World is Jesus." When we have heard that idea taught and sung all our lives it requires but little imagination to picture Christ as a great and ever burning Light and every Christian as a reflector which throws that light into the environment about him to "brighten the corner" where he is. This picture reveals a truth that is as important as it is true. It is certainly true that every Christian must reflect the light of Christ's love and righteousness into every condition and circumstance of life. But it is just as true that such an idea does not discharge the instruction that we find in the Master's words, "Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven."

In our physical world the sun is the source of light. The moon and stars are greater or lesser reflectors which catch that light and throw it into situations where the direct light is shut out. Such is the work of the reflector and it shows us a part of our duty as Christians.

When one stands on a bridge, such as the new bridge at Peoria, during the night, and looks over the city he sees many lights. Here is a brilliant beacon throwing a single ray of light in huge circles. There is a floodlight making bright the yards where men rub shoulders and jostle one another in the work of the world. Below us is a row of red and green switch lights showing the danger or safety to be found at the parting of the ways. On the busy street corner is a flashing light controlling the rights of drivers on the city streets. In a warehouse near by is a man searching in a darkened room. In his hand he holds a trouble lamp to light him in his search. But more than any other type of lights one sees hundreds, yes, thousands of little squares of light shining out from the homes of the city. Here are many forms of light in many different situations, but each light is burning in itself with power from one great source which cannot be seen except as it reveals itself in these many and varied lights.

Let us never forget that we are lights, not satellites. Stars reflect, but Jesus said, "Let your light shine." Not the unattached star which casts back what it receives, but rather a light burning within ourselves, using us, firing us with power from the one unseen force.

One of our first Christian duties, then, is to let our light shine. Reflected light is helpful in dark places, but never as good as the original light. As we turn through the pages of the history of the church we find periods of darkness and periods of light. In every case when the church was in a period of darkness the church was dealing in reflections, not in consuming light. Discussions and reflections on the ideas and philosophy of other peoples and other days. In every period of progress and light the church was living afresh its message. Vital personal religion had forced the logical discussion into the background and the light was a burning of souls afire with God and for God.

There would not have been church dissension and denominations if every Christian would have clung to the fire God started in his soul and neglected to emphasize the cold reflections of theology and impractical philosophy. Christ certainly wants us to be concerned about every truth in our world of truth, but He has not called us to agree on ideas and philosophy. We need to shine together each with the light of God burning in his soul. Something like that must be what Jesus meant by, "Let your light shine."

Christ must have suspected that men would try to rob His message of its vitality, for He adds some conditions showing the manner in which we are to let our lights shine. The first condition or manner is "That men may see your good works." On the surface this sounds like an exhortation, to show off and keep our good works on the bandwagon of publicity. However, even a very meager acquaintance with the Author of those words shows us that whatever else He meant He was not advising us to display our wares in the Neon signs of publicity. In almost the same breath He had cautioned men to exercise their religion in secret that the God who seeth in secret might reward openly. He it was who told His healed followers to go their way and tell no man. This humble Nazarene could not have meant for Christians to show off before men. His very presence and whole nature rebelled against such a suggestion. What, then, did He mean?

Let your light shine that MEN MAY SEE your GOOD works. No, that does not mean display, but it does mean that our good is not to be shrouded or counteracted by anything else in life. That is like Jesus. How many Christians there are who really are shining lights for Christ, but because there are elements in their lives that are opaque to God's will their life is seen by men only in the form of shadows cast by these parts of life that have not been penetrated by God's will. Here is a Christian whose eye is single, but whose knife is dull. Some little careless act or tendency that men easily see causes them to cast aside any good that might otherwise be done. Here is a hard working, self-sacrificing Christian who would give his life, or her life, for Christ who forgets to save his secrets for God. He talks about things that he should pray about. Men call him "loose tongued" because he talks too much. This shadow often darkens the bright light which would otherwise have shone for Christ. Another man has had an experience with God that should have given him a saving relation, but which has been held within and never given a chance to bear fruit and cast its light. He speaks in vague pictures and priestly songs about his "salvation," but forgets that Jesus said, "Let your light so shine that men may see your good."

One would never exhaust the possibilities of this idea, but we could follow it into almost endless implications where the light has been clouded by darkness. Shall we consider one other case. There is a surprisingly large group of persons who are good and who try to live as near perfection as they can, but who are uneasy about being classed as "Christian" with all that should be expected of one who bears that name. These men are covering up their light with both hands for fear some one will see the source of their light.

Jesus was certainly taking a clear stand on His point when He said, "Let your light shine," not so men will be reminded of what you accomplish, not so you give your deeds publicity, but so you do not cover up your light with anything, however trivial, for any cause, however great. Men used to have lanterns in the pre-electric days before flashlights. For cases needing darkness until the right moment someone invented dark lanterns. These lanterns had a bright light, but a sliding door across their one exposed side made the light completely shut in. Jesus said, "Let not your light be a dark lantern, with your light shut in or shaded, but shine so men may see your good, unclouded, unhampered by trivial, unimportant, or careless inconsistancies.

There is one other phrase that describes the manner in which our lights are to shine. "That men may see your good works and glorify your Father which is in heaven." Our lights must shine in such a manner that men, having seen the good in us, will glorify God. Let us not be confused. Jesus did not say, "that men might glory in your goodness." He is not commending the person who acts in such a way that men glory in him, the type who says, "See what I have done"! On the other hand, He did not say, "and mystify the Father who is in heaven." Jesus did not try to wrap the Father in mystery and He never asked or intended that we should. He said simply, "and glorify your Father." Let your shining be to the glory of God.

Do you remember hearing the statement, "Now is the Father glorified in me." Those are the words of Jesus, spoken in regard to the cross. God was glorified in Jesus when Jesus fulfilled the mission for which He was sent. Having seen your good work, men are to glorify God. Is not that pretty close to the situation described by Jesus' words, "The Father is glorified in me"?

Our lights are to shine, then, in such a manner that we may fill our particular mission in the world. Few, if any, of our lights will be identical. Most of them will vary, for our circumstances will vary. Some of us, probably very few, will be beacon lights who lead travelers along the right way through the darkness. There will be floodlights who show men what they are doing and enable them to move in the light. Some will be used for switch lights to show men the safety or danger at the parting of the ways. We shall need traffic lights to regulate the respective rights of men. For seeking and recovering the lost we shall need search lights. Most of us will be hearth lights glowing out in situations where men and women and children live, and love, and grow. Each person must shine in his own light, in his own circumstances, with his own possibilities, filling his own mission, and the Father will be glorified in him.

To carry out the figure then for a day in which we are all familiar with incandescent electric lights, let us paraphrase the words of the Master. Just as the tungsten filament in all of the many types of lamps becomes charged and warmed until it throws a light from its own incandescence, we must be filled with the Holy Spirit of God until our lives give off light. Let the light of your life and experience in which the fibres of your soul become incandescent with the Spirit of God, shine before men, unhampered by trivial or inconsistant tendencies, so that, by your fulfilling of God's mission for you, God may be glorified in you.

Dear Father, let Thy love in me
Renew my heart in purity.
And let my life be spotless white
Aglow with incandescent light,
The fibres of my soul aflame
With Jesus' power, in Jesus' name.
Amen.

C. I. M. NEWS JUST RECEIVED FROM THE MISSIONARIES

1.—Rev. Grader on October 12th.—"We have had some very anxious hours and days since my last letter. 10:30 P. M., September 22nd, we rushed two bicycles to Luebo to call Dr. Stixrud. He arrived the following night. My wife had a very hard night and was very weak when he came. After examination he said she needed an operation as soon as possible. This could only be done where there was a hospital. We went to Luebo with him. On Monday preparation was made for the operation, and on Tuesday morning the operation was performed. It took a little over an hour. We praise the Lord that we were able to return home two weeks after the operation. — — My wife sits up a little in the morning and then again in the evening when it gets a little cool. She is still very weak and according to doctor's orders should not do any work for the first six weeks or so."

2.—Dr. Unruh on October 6th.—"If this were not winter time at home we would send her home as soon as she is able to stand the trip, but as it is winter now we will probably wait until the warmer time in the States and then send them. Perhaps she may make a rapid recovery so that they can stay on a while longer, but I have grave doubts. This land is no place to regain strength after one has been through what she has. — — — One thing is sure, if I had had a more reliable hemoglobinometer I would not have allowed her to go down as far as she did. — — — — Perhaps you could see if you could get someone to give me $45.00 so I could buy a really good hemoglobinometer. Needed badly."

3.—Miss Helen Stoesz on October 3rd.—"I am frightfully tired. Have had my hands full and overfull with the sick at Kalamba. This last month we gave close to 5000 treatments."

4.—Mrs. Enns on September 13th.—"The schools have started again and work is plentiful. There are a number of things that need to be done before the coming conference in December, so we are trying to hurry up the work. Sometimes we become quite impatient with the natives as they seem to have only one speed—a slow one. — — The last Sunday in July we were privileged to baptize 89 converts. It was a joy to hear the testimonies of these young Christians."

5.—Rev. Becker on October 3.—Statistical report shows for April to July, 1934—School enrollment in Kalamba District, 2334; average attendance 1543. In catechism 2157, Sunday morning service 4055, Sunday School attendance 3528, baptized Christians 508, converts 1459.

6.—Rev. Enns on September 27th. — "The roof was on the house when your letter mentioning it reached us. We are now also working on this house (A mie house) to get it in shape so that all of us will have good places that we may call home. We will have some rooms ready for moving in about a month. All the stone work on it is finished." (This is a memorial house built with money furnished by the Enns relatives on the death of their mother.—A. M. Eash.)

7.—Irma Birky on September 23rd.—"I can't say that I am too anxious to go home. I would not be sorry if you could not get the money for my passage. I am feeling so well now that it seems a furlough is unnecessary. I so thoroughly enjoy the work that I would really rather stay here a while longer." (Miss Birky is now in her sixth year for this term and the doctor says it is imperative that she come home.—Eash.)

8.—The Board urges that there be special prayer that all of the needs of mission and workers may be met. May He grant your people the mind and ability to give liberally to missions during the next few months.

Rev. A. M. Eash.

CORRESPONDENCE

Pleasant View Church, Aurora, Nebraska. A miscellaneous shower was given by Mrs. Frank Vetter for Mr. and Mrs. Donald Chaney, Thursday evening, October 25th. The honor guests received many lovely, useful gifts.

Mrs. DeRoy Wilson and son are at present in Los Angeles, California, visiting with her sister, Mrs. Enis Newcomer.

Communion services were held Sunday, October 28th.

The Ladies' Aid Society met Wednesday, October 31st, at the home of Mrs. Harold Oswald.

Meadows Church Notes, Meadows, Illinois. Rev. G. I. Gundy and E. S. Augspurger went to Indiana to get a truckload of donations from the Indiana churches for the Old People's Home.

The young people of the church enjoyed a Halloween party at the home of E. S. Augspurger, on October 29th.

Mrs. Urban from the Lutheran church of Washington presented two lectures on November 4.

The following young people presented a program on Sunday evening, November 11: Faith and J. D. Shertz, Earl Kaufman, Alvin Mohr, Claude Miller, Earl Mishler, and the Pathon brothers.

Plans are in progress for an all-day meeting on Thanksgiving.

The following committee was chosen to plan the Christmas program: Ruth Streich, Emanuel Raben, Tillie Getlinger, Clarence Mosiman, Mrs. Elmer Vercler, S. E. Baughman, and Mrs. J. E. Rocke.

The Anti-Can't class held its November meeting at the home of Mrs. Willis Sommer. The class members are working on dresser scarfs for the hospital.

The Willing Workers class held its meeting at the home of their teacher, Mrs. G. I. Gundy. All their mothers were invited to attend. The afternoon was spent knotting a comforter.

Joe Rediger and family of Nebraska are visiting relatives here.

Deep Run, Pa., Charge. The fall communions in the charge were observed as follows: Deep Run, October 21st, in the forenoon; Perkasie, in the afternoon; Springfield, October 28, in the forenoon. Pastor A. M. Fretz in the preparatory services on the days preceding took as a text for a preparatory meditation the closing rapturous exclamation of the doctrinal part of the epistle to the Romans, 11:33, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." As a communion text were used Paul's opening words of the practical part of this epistle, 12:1-5. The attendance and participation in these services was good. A number of aged and infirm members were served with the memorial emblems in their homes.

The Endeavorers of Deep Run had a special rally service on October 28, in the afternoon. Mr. Booz of Perkasie led the song service, speakers from a distance gave talks, Alvin F. Moyer read the Scripture lesson, Mr. and Mrs. Lloyd Weiss of Bally with their instruments gave good music with several hymns, Mrs. Ely R. Fretz of Springfield gave two impressive readings.

In the evening the C. E. Society of the Perkasie church had a Junior rally. Wilmer Myers, a junior, read the Scripture lesson, different members of the Junior Society had part in excellent singing, speaking, and praying service. Several young people of both the West Swamp and Flatland societies participated with selected songs, which were much appreciated. Raymond Weiss of West Swamp gave an address principally on the C. E. topic for the day, stressing mission work. The pastor had for the occasion yielded the preaching services, he was present and led in the opening prayer, enjoyed the program, and made closing remarks. He much appreciates the Christian enthusiasm of his young people after a pastorage of fifty-one years.

Thankgiving Day, November 29, will be observed in the charge with services at Deep Run at 8:30 a. m. These services will be followed by the annual congregational business meeting.

Henderson, Nebraska, October 18, 1934. The celebration of the sixtieth anniversary of the coming of the first Mennonites, in 1874, was a great success. The weather was fine and the attendance in the afternoon and evening was large. The church was filled to capacity. The four different churches took part. The interest was keen and the enthusiasm was high. The addresses were interesting and instructive. The far reaching importance of the undertaking was greatly stressed by all the speakers, as well as the undying principles and the good name that our fathers have acquired among those that were not Mennonites.

Also attention was called to the fact that we already, to some extent, have lost this good name among those who once spoke so highly of the dealings they had with our fathers. They are now wavering to speak likewise of us. Their word was as good as the best that could be secured. Must we not honestly confess that in general this is too true? And in a good many instances can only say, "that Abraham was our father."

However, in spite of this fact, urgent pleas were made to the present generation, very emphatically, throughout the entire program, where we have drifted away from this good name, to return and as much as lies within us, stick to the undying principles of our fathers, such as simplicity, frugality, honesty, nonresistance, yea be yea and nay be nay, deity and the trinity of Godhead, incarnation, atonement, faith, baptism, etc.

The song, "Faith of our Fathers," as a response to the "challenges" by more than 100 voices of the different church choirs, gave an expression of willingness, that with the help of God and as far as lay within themselves, they will continue to cherish these principles for which our fathers have done so much for us.

Then years ago, at the fiftieth anniversary, 46 of that first group were present. More than one-half of these have passed into the Great Beyond the past ten years. Nineteen were present and answered to roll call with an appropriate Bible verse, followed by the song that was sung when they departed for America sixty years ago ("Die Heimat faeilt mir immer ein"), under the leadership of Rev. John Abrahams, which made a deep impression upon the large audience.

A picture of Castle Garden of former days, where we were quartered on the arrival at New York, was shown. Also a picture of the Immigrant House as it remained in the minds of those of us, was present and a map with an exact location of the site where each family then settled.

Two collections for the needy in Russia were taken.

A picture of the remaining of that first group was taken after the close. J. J. Friesen.

CHRISTIAN FAITH WILL HELP YOU, TOO

When you are far away,
And you are alone, heartsick, and blue,
The world's all wrong, true friends are few,
Christian Faith can help you, too.

When you feel lost and need someone to guide
you,
Get down on your knees and pray,
Pray to God to direct your steps
For He, alone, can guide your way.

When you are about to give up trying—ready
to quit,
You just can't see your way through,
Try a little Christian Faith,
It is sure to help you, too.

Delia Anne Ragland.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. ROY YODER
1300 Bond Ave.
Peoria, Ill.

THE ONWARD PATH OF TRUTH

"New occasions teach new duties,
Time makes ancient good uncouth.
They must upward still and onward
Who would keep abreast of Truth.
Lo, before us gleam her campfires;
We ourselves must Pilgrims be,
Launch our Mayflower and steer boldly,
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

—James Russell Lowell.

THANKFUL FOR GOD'S BENEFITS

Too often we remember what we ought to forget and forget what we ought to remember. A week's illness is far fresher in our memory than fifty-one weeks of unbroken health. We write our mercies on the sand, where tomorrow's tide obliterates the record, whilst too often we carve our misfortunes on the rock. We lose all recollection of the mercies of God, almost as soon as they have been enjoyed, and our gratitude is as short lived as our memory. We do not "bless the Lord" simply because we "forget His benefits."

When we confer a kindness upon a friend of equal social rank, we expect some recognition of our kindness, and resent ingratitude. Still more keenly do we resent ingratitude when the favor is conferred on an inferior. But if we show kindness to an enemy in return for his evil, and he receives it with cold indifference, then our disgust and indignation knows no bounds. Why, even the dogs lick the hand that fondles them; and we conclude that neither heart nor conscience is left in such a man.

True, perhaps — but how seldom do we pause to think that in thus condemning another, we may really be condemning ourselves.

The mercies God has shown us have been mercies bestowed not on an equal, not simply on a creature infinitely inferior to Him; but upon those who once at least were "enemies by reason of wicked works." (Who forgiveth all thine iniquities.) When we not only remember "all of God's benefits," but also how sadly unworthy we are of them, we shall begin to "bless" Him as we have never yet done. That gratitude will express itself not only in praise and thanksgiving, but also in thanks-living. We will make proper use of the possessions, means and divine gifts He has entrusted to us and for which we are responsible, and our lives will express themselves in Christian service. Try it! It will broaden your very face to say "thank you" and mean it.

Homer Leisy.

THANKSGIVING AMID HARDSHIP

Following a period of famine and great hardship, in early colonial times, Captain Miles Standish returned to Plymouth from a voyage northward, bringing a goodly supply of provisions and the news that certain colonists had escaped a terrific storm. Governor Winslow writes of these blessings as follows: "Having these many signs of God's favor and acceptation, we thought it would be great ingratitude if secretly we should smother up the same, or content ourselves with private thanksgiving for that which by private prayer could not be obtained, and therefore another solemn day was set apart and appointed for that end, wherein we returned glory, honor and praise, with all thankfulness to our good God, which dealt so graciously with us; whose name for these and all other mercies toward His church and chosen ones, by them be blessed and praised now and evermore."—Selected.

There are two classes of offenders in this matter of worship of song: those who, having a good voice, do not sing with the heart, and those having a good heart do not sing with the voice; and the latter is not the least culpable. For one who loves God, and adores Jesus Christ, to sit silent when His praises are sung, keeping time to the melody only with the muffled beating of the heart, ought to be considered almost an affront to the most High . . . . God would not have been pleased if the Israelite had gone to his neighbor's flock for a lamb because, forsooth, he might find one there that was whiter and more comely. And neither will Christ be pleased now if we borrow another's voice to utter our praises for His redeeming love, however exquisite and beautiful that voice may be. The offering must be taken out of the flock which He purchased with His own blood. —A. J. Gordon.

"COME UNTO ME"

By Verna Smith, Ocean City, N. J.

Once a leper by the roadside
Writhed in painful agony.
Someone gave him hope and cleansed him,
Someone said, "Come unto me."
Who would speak to him, a leper,
Low and cursed, though he be?
It was Jesus, the Messiah,
Sweetly saying, "Come to me."

Once my soul was lost and sinful,
Doomed to black eternity;
In His arms I was enfolded,
As He said, "Come unto me."
Jesus Christ took each sin with Him,
Bare them all on Calvary,
Now He brings the peace I long for,
Bidding softly, "Come to me."

Are you deep in sin and sorrow,
Do you wish you might be free?
Have you ever heard Him whisper
To your heart, "Come unto me"?
Do you want Him for your Savior?
Won't you to His comfort flee?
Life is yours if you will answer
When He calls you, "Come to me."

"Why is it that there is so little heart in some people's religion? Because they have so little religion in their heart."

CHRISTIAN ENDEAVOR

December 16, 1934

What Missionary Opportunities Exist Within Ten Miles Of Our Church?

Matthew 9:35-38

This is the third and last of our series of three missionary topics. We can conclude that missions or missionary pertains to making life more abundant for any individual whose life we may touch, be they far or near. In God's work there are in reality no home or foreign missions, all human beings are His children, irrespective of their race or clime.

Coming just before Christmas, this topic which we will be discussing is quite appropriate, for it leads us into the Glad Season with the spirit of service and helpfulness. As we plan for this service, let each group well in advance select a committee to note the areas where your society might well do some real labor of love and service.

In The Scripture Text

Quite strikingly we hear again and again the characteristic word concerning Jesus, "And he went about all the cities and villages." He was always going about doing good. How much he packed into a few short years! Always He was teaching, preaching the Kingdom and doing all manner of service to all those who needed help. He appealed to the intellect and emotions of men, He healed their broken bodies, fed those who were hungry, gave a compassionate interest to the multitudes dissatisfied, and held out a challenge for service to those who needed to lose themselves in order that they might find life which is life indeed.

The majority of our Mennonite churches are classed as rural. Sometimes we think we have no mission problems confronting us in our immediate communities. We think the greater part of our church neighborhood goes to church with some regularity. We become somewhat smug and self-satisfied. A topic like this should drive us out of our secure self-content. Merely to mention some avenues of possible service will suggest to us some ways in which we may profitably serve Jesus Christ, our Master, even within a ten-mile radius from our home church.

1. Mennonites are supposed to be a peace-loving people. Are all the churches in your

community working together in a harmonious spirit, do they have the same common interest and do they labor toward that end? In case they do not, as is liable to be the case, are we doing our part? Mennonites are quite individualistic and if everybody does not exactly agree with us we are quick to call ourselves martyrs, contenders for the faith, and feel confident that we are right and they are wrong.

Are we young people doing what we can to build up a better Christian community consciousness? We may be real missionaries by being heralds for a more Christian relationship between the churches.

2. Are there any children in your church community who do not go to Sunday School? Are there any older folks in your neighborhood who are not affiliated with any church? Have you ever invited them? Has there been evident a real sympathetic longing to help them and befriend them? Are there some others who are nominal Christians, but lack that radiant faith which should be the possession of every Christian. The members of your society may live such a victorious life that others may long for it. In various ways we may tell the self-giving Gospel story of God our Father and Jesus Christ our Lord.

3. Are there any communities in your ten-mile radius which are unchurched or without a Sunday School? That may serve as a real opportunity for service. Your society may be able to begin a mission church or Sunday School. That will be a real deed of service to furnish officers and teachers to help such an organization.

4. We send missionaries to foreign lands, but often forget those of other nationalities who live in our midst. Are there any such in your community? Did you ever exchange an evening program with a colored church in your community? Do you welcome other races to your services and to your homes?

5. Is there any need which is unfilled in the way of helping hungry, unclad families and wayfarers within your reach? No, it is not sufficient to refer them to an organized relief or charity agency. Christ helped the poor, in the early Christian church that was her privilege and she grasped the opportunity, and it is ours still. The church has lost more than she knows in handing this function of the church into the hands of organized charity outside of the church.

6. You may think of a number of other ways in which your church and society can take the place of the Master in going about doing good. What can your society do to make life more abundant as interpreted by our Master when He said, "I came that ye might have life and have it more abundantly." Is there any such opportunity in your ten-mile radius?

December 23, 1934

Why Did Jesus Come?

John 10:7-18

This will be the Christmas topic, for day after tomorrow will be Christmas. What thoughts that word brings to us! That is the one day of the year above all others when families delight in being together. The spirit of it percolates into all of life. Those who know nothing of Christ and His church nevertheless feel the spirit of the season. In many churches and communities there will be a special Christmas program on this evening and the regular Christian Endeavor topic must drop out. Perhaps you will have the high privilege of participating in the rendition of a community Messiah musical service.

If you happen to plan on a regular Christian Endeavor service make it meaningful and worthwhile. Christmas is always a time for worship. Sing a large number of those beautiful Christmas songs and carols. The topic assigned is very fine to bring into our lives better understanding of the real meaning of Christmas.

A good plan would be for as many as possible to give reasons for Jesus having come into this world. Study the gospels and find all the reasons you can find therein. Then try to think of any other reasons for His coming and see how long a list you can make. Tabulate them on a blackboard. You will be blessed in such a service. Another thing which may prove very interesting and helpful is to relate fully several of our very fine Christmas stories, like: The story of the Wise Men, the story of the Shepherds, The Other Wise Men by Henry Van Dyke, Dicken's Christmas Carols, and others. Above all do not forget to make it a joyful service of worship and happy thanksgiving for Jesus the Christ. Is He your Christ? Are you following Him? Will you consecrate yourself to Him anew and love Him more?

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Ill.

December 16, 1934

The Influence of the Bible

II Timothy 3:15-17

This can best be seen by comparing it with the countries where the influence of the Bible is not known.

Pre-Prayer

Pray your way through!

Lights of the Scriptures

The Bible has a lasting influence upon the child as he is taught from it while very small.

The Bible reading in the home at family altar carries a great significance forever in the minds and hearts of those who dwell in that home.

The Bible is the "Tie that Binds our hearts in Christian Love."

The influence of the Bible changes our social life.

The Bible has greatly influenced literature. Its style has become the model for writers, and its sayings are scattered in the best writings of the ages and centuries.

The Bible influences men as they memorize it in youth. Later in life, those verses are fortresses.

Questions

1. What makes the difference between nations? Christian and non-Christian?
2. How could the Bible become universal literature, giving to all nations the same ideals of good will?
3. How is the Bible a mirror to men's hearts?
4. How is the Bible like conscience?
5. How did the translation of the Bible change civilization?
6. What influence has the Bible upon you today? (Ask several to answer this question.)

Search the Word

Ps. 37:30, 31; Heb. 4:12, 13; Ezek. 37:7; Rom. 1:16; Eph. 6:17; Ps. 119:9.

December 23, 1934

"Love Came Down At Christmas"

(Poem by Christina Rosetti)

Luke 2:8-14

True Worship can only be expressed in one way — Love.

Pre-Prayer

Praise God for His Love Gift to all mankind who will accept Him.

Suggestive Meeting

1. Prelude—"Love Found A Way."
2. Group song—"When Love Shines In," "Love Lifted Me."
3. Silent prayer, closing with several sentence prayers.
4. Let some capable person read Christina Rossetti's Poem, "Love Came Down At Christmas," slowly and carefully, but distinctly. (It may be found in the Christian Endeavor Worlds or in Miss Rossetti' works.)
5. Now let us compare this with the Scripture in Luke 2:8-14. (Comment upon this Scripture.)
6. Leaders' introduction of the topic.
7. Topic for discussion. (1) All heaven was interested in Jesus when He came to earth. Never before had a being so divine taken upon Himself the form of frail humanity. What did this mean? Phil. 2:5-11.
   (2) Explain Jno. 3:16 in the light of our topic tonight.
8. Special numbers of music.
9. Question 1: How has God manifested His love from the very beginning of time?
   Question 2: How did the people of Moses' Day believe God?
   Question 3: How can love change anyone's life?
   Question 4: Is love, sacrifice?
   Question 5: What has God's Love-Gift meant to me?
10. Receive the Love Offering.
11. Pastor's five-minute talk.
12. Closing song and prayer.

Questions

1. What do we mean here by "dreams"?
2. How are dreams incentive to teen-aged young people for later years and life?
3. How much are dreams imagination?
4. Is it good to dream?
5. How can I work out my ambitions and dreams?
6. How can dreams be measured?
7. What place does "will" hold in dreams coming true?

8. At the close of another year is your dream of life any nearer realized than before? Why? Why not?
9. What will you do with your life? Will it be a dream come true, in Christ?

Search and Read

Acts 2:16-18; Dan. 4:28-33; Jer. 23:15-17; Isa. 6:1-8; James 4:13, 14; II Cor. 4:16-18.

My Testimony and Prayer

This work of the Intermediate Department of our joint publication has truly been a privilege which has afforded me great joy and blessing and has helped me to acquire knowledge through research work in various books and magazines and has made the Scripture more precious to me and the Holy Spirit more affective in teaching me His will. My life's dream and ambition has come true. God has opened the door of Africa to us and my prayer is that you may give God your young lives and ambitions that just such doors and other doors may open to you, who are our next leaders.

Will you do it?

Lovingly,

Mrs. Roy Yoder.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

The Junior Pledge

"I will be present at every meeting of the society when I can."

As a Junior, I feel it a vital duty of mine to be present at every meeting of my society. Just as my hands and feet are a necessity to the correct functioning of my body, so am I to the functioning of the society. No society can function very well with only a part of its members present. Unity is an asset to any society.

There are endless reasons why I should not be absent from any meeting. First of all, I lose all the important and helpful things that are being taught, that would indeed be valuable to my spiritual life if I were absent. Then I lose that feeling of friendliness, of Christian fellowship that I find in associating with my fellow members.

If I am absent, it is not fair to the one who is leader if I am not there to help discuss the topic. And in turn I would want as many members present to help me when I led. For I feel the success of any meeting is due to the active part all members take. The more thoughts that are spoken by members, the wider the discussion and, of course, the more interesting and helpful the topics can be made.

To the individual that is apart from the society I certainly can't be a very good example of a loyal member if I don't attend every meeting. I couldn't be very forceful in bringing them to our society if I, myself, did not attend regularly. Jesus certainly was loyal to His mission here on earth — He went about doing good, healing the sick, and changing the hearts of many people. He surely gave us the most perfect example of loyalty that would be well for everyone to follow. Especially if we expect to be an example to "outsiders," we must be loyal to our society as a member by being present when we can.

Being present at all meetings, I learn to do so many things that will help me in later life. For instance, I learn to speak publicly, offer original public prayers, learn how to lead in a way that makes any meeting interesting, no matter what the topic, and I also learn memory passages from the Bible that are liable to stay with me and be remembered even when I am old.

If I am an active member, perhaps I will be in the position to hold some office in our Junior society. This will perchance be only small since a Junior society isn't always so large, but it trains me for later life if I am called to hold an office in the older societies.

There are ever so many advantages derived from attending every meeting that it completely overrules all reasons for not being present. So, like loyal Juniors, let's all make it our aim to be present at every meeting of the society when we can and then notice the results and we need not be ashamed of our society before God.

Mrs. Herb Roszhart.

Meadows, Ill.

December 16, 1934

Topic—How Can We Share Christmas With Others?

I John 3:17, 18

Isn't Christmas a happy day? I wonder if you boys and girls love it as I do. Hearing Christmas songs always gives me such a happy feeling. I don't think we love Jesus more on Christmas Day, but having the special day and hearing again the songs about His coming, remind us of Him so much. I wonder if giving to others doesn't help, too. For many years I was in city mission work. Giving was a big part of our Christmas work, and how we did love it! There were baskets of groceries to pack, toys and clothing to be taken to poor children, sick folks, old people, poor and sad to visit. And always the gifts and visits brought joy. When barrels and boxes came bringing these gifts to pass along, I think we enjoyed them just as much as did the folks to whom we gave them. I have seen some of the people who filled the barrels and boxes and I am sure they enjoyed it, too. Have you ever tried sharing Christmas in that way? If not, you have missed a big Christmas joy. Perhaps you don't have money, but you may have a toy that is still good enough to pass along. Or perhaps you could make a scrap-book. Children in hospitals love them. Then, too, Christmas is a good time to tell others of Jesus. When we do that we share with them the very heart of Christmas.

Plans for the Meeting

If you have not made plans for helping any one at Christmas, try to plan something definite today. Gifts may be sent to Missions or Homes or perhaps the Juniors could visit someone aged or ill in your community. Many old people love to have children visit them and sing for them.

Questions

1. Why is Christmas a happy day?
2. Explain the Scripture reading (I John 3: 17, 18).
3. Why do we love to make gifts at Christmas time?
4. What have I that I may share with others this Christmas?
5. How may we share Christ with others?

Daily Readings

Sharing our knowledge. Mark 16:15, 16.
Sharing our joys. Luke 15:22-24.
Sharing our goods. Acts 4:34, 35.
Sharing our talents. Rom. 12:6-18.
Sharing our friendliness. Prov. 18:24.
Sharing our Lord. Eph. 3:14-21.

December 23, 1934

Topic—Songs and Poems About Christmas

Luke 2:8-14 (A worship service)

Hark! the herald angels sing,
"Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled"!
Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angel host proclaim,
"Christ is born in Bethlehem"!

As Christmas day is a happy day, so Christmas songs are happy songs. They are not only happy, but they are full of praise to God and to Christ Himself. It is said that many years ago, Christmas carols were not sung by the people as they are now. Then in 1224, Francis of Assisi, longing to have everybody know of Christ, had songs written about Him and a church decorated to represent the manger scene in Bethlehem. On Christmas eve he had the people come to the church where they might see for themselves how Christ had come and might hear the songs of His coming. As the people listened, they began to sing. They were so happy that they stayed there singing all night long. We are told that this was the beginning of the singing of Christmas carols by the multitude of people.

Plans for the Meeting

Sing many Christmas carols, use Christmas poems telling of Jesus' birth, and have the Juniors tell the Christmas story as found in the Bible.

Questions

1. Why do we enjoy the Christmas carols?
2. Why is Christmas a time of singing?
3. Tell of Jesus' birth.
4. Tell the story of the shepherds.
5. Tell the story of the Wise Men.

Daily Readings

Subject of poem. John 1:14.
Poems of worship. John 4:24.
The Bethlehem theme. Micah 5:2.
Songs of the Child-King. Matt. 2:2.
Songs of the wise men. Matt. 2:11.
Poems of good will. 1 Cor. 13:1-3.

Live as if Christ died yesterday, rose this morning, and is coming back tomorrow.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

December 9, 1934

The Christian As Teacher

Lesson Text.—Matt. 7:24-29; Acts 18:24-28

Golden Text: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.

This is one of the most important leesons in this quarter. The Christian church has woefully neglected the ministry of teaching. The fruitage of that neglect is seen in the lives of church members.

Christianity is a religion that can be taught. Jesus went preaching and teaching the Gospel of the Kingdom of God. The parables and the Sermon on the Mount are illustrations of His teaching. Although He did not come into the world primarily as a teacher, He used the method of teaching to correct the errors of His day in relation to the Kingdom and to bring His interpretation to the people.

The Scribes and Pharisees who were the official teachers of Israel, did not accept Jesus as a teacher because He did not get His training at the feet of one of their scribes. But yet Jesus was the greatest teacher the world has ever known. He was greatest from the standpoint of personality, methods, and material taught, which are the three greatest tests of a good teacher.

The parable in our lesson of building on the rock and the sand is an evidence of the masterful teaching of our Lord as well as a lesson on the attitude of a learner to the things he is taught.

The verses taken from the Book of Acts show the place teaching held in the early church. Apollos was a teacher. There are two qualifications of Apollos that can well be accepted by every Sunday School teacher. First he was right in the Scriptures. We can not teach what we don't know. A person may be ever so consecrated and yet be woefully ignorant as far as the Bible is concerned. This may even be true of preachers. In the second place Apollos was willing to learn from other teachers. The greatest reason why we do not have better trained Sunday School teachers or preachers is because they do not feel the need of it. They are not willing to learn from others. Sometimes there is even manifested a spiritual pride or a closed mind which makes the teacher ineffective as far as teaching the Word is concerned.

We are all teachers of the Gospel as Christians. The most effective teaching is life. Some teachers say they can not teach the pupils so they get it. This may be true as far as material is concerned, but never true of life. We teach more effectively than we know. Our lives and attitudes either witness for Christ or against Him. May the day speedily come when the church gives to the ministry of teaching its proper place. The most permanent and effective evangelism is a teaching evangelism.

Sunday School teacher, what is in this lesson for you personally?

What is the place of teaching in the church?

What is meant by educational evangelism?

Would you say Jesus was primarily a teacher or a preacher?

Devember 16, 1934

The Christian and the Lord's Supper

Lesson Text.—I Cor. 11:23-34

Golden Text: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death until he come." I Cor. 11:26.

The Lord's Supper as instituted by our Savior has a very interesting history when traced from Jesus' day until now. Today we find the entire ritual of the Catholic church centered around the bread and cup. The mass or high mass are a celebration of the Lord's Supper. We go from the elaborate ceremony of the Catholics to the simple services of the Mennonite church where about twice a year we break bread and take the cup. It being the week of the Passover, Jesus wanted to have a fellowship meal with his disciples. They gathered in an upper room and Jesus broke bread and gave the cup symbolical of the spirit of friendship, hospitality, and fellowship.

Today this bread to the Catholic actually becomes the flesh of Christ after the priest blesses it, and the wine becomes the actual blood of Christ. This is called transsubstantiation. To the Lutheran it is bread and wine and also the flesh and blood of Christ. This is called consubstantiation.

To Menno Simon both of these interpretations were wrong. To him bread and wine remained bread and wine, but they were symbols of Christ's broken body and Jesus' shed blood. This is our view as a church today.

The Lord's Supper has no magic about it. It is not salvation to an individual. It is one of the means by which a Christian maintains and nurtures his fellowship with God through Christ. There is a danger in the church of making it an end in itself.

First of all it is a memorial service. We remember as we partake of the emblems of bread and cup the death of Jesus and what it means to us.

Second it is a fellowship meal. We express our spirit of friendship and fellowship with each other in this service.

Third it is communion — that is a common union. It should be a very effective service in maintaining the unity of the believers. The words of Jesus are vital, "This do in remembrance of ME."

Why did Jesus institute the Lord's Supper?

Did He mean that we should continue it after His death?

How can a person eat and drink unworthily?

How is the Lord's Supper a witness for Christ?

SOME RECENT C. I. M. INFORMATION

I. The Board is struggling with some tremendous financial problems.

1. There are sixteen missionaries on the field who need regular support. This calls for $800.00 a month.

2. There are a large number of missionaries at home on furlough who require their support. This calls for $150.00 more each month.

3. There is a large and growing work on the field which calls for another $500.00 a month.

4. There are buildings to erect, there is literature to be produced, there are missionaries to travel, there is cloth to be purchased and clothing to be made, there is promotional homeend promotional work to be done, there are nearly two hundred native Christian workers who receive their one dollar a month salary.

II. The Board has an immediate emergency task.

1. The Becker family of parents and two children are long overdue on their furlough.

2. Miss Irma Birky is now well in her seventh year of service and must return home.

3. The Grabers are ordered home by the doctor, due to the health of Mrs. Graber. They need to come at once.

4. The Suttons need to be returned to the field to replace the Beckers at Kalamba.

5. Mr. and Mrs. Roy Yoder have been appointed to go to the field to make up some of the work laid down by the Grabers.

6. The combined cost of moving these missionaries to and from the mission field totals nearly $4,000.00. This is an emergency expense calling for immediate action.

III. Two other missionaries are in preparation to go to the field, but in both instances the expense of their going is met either by themselves or interested personal friends. These are Miss Agnes Sprunger, who begins a fourth term of service and Miss Fanny Schmallenberger, a new worker.

IV. The work in the mission is growing. Present estimates of the baptized church membership are that it is nearing the four thousand mark. "The Lord added to the church daily such as should be saved."

V. There are oppositions to the work.

1. Some of these oppositions are in Africa. They come from the witch doctors, the Catholic priests and unsympathetic Government officials.

2. Some of the oppositions are in the homeland. They come from misguided or jealous Christians. The one of these oppositions tends to destroy the work of the missionaries while the other tends to undermine the work of the Board in its effort to support what the missionaries are doing.

VI. The Lord has been marvelously gracious. In spite of all the imperfections of both board and workers. He has showered his blessings upon the efforts put forth and— multitudes are being saved.

—(Zion's Tidings.)—J. P. Barkman.

"One of our greatest dangers in these times of stress and strain, is to become anxious, disheartened, discouraged, and dismayed by looking about instead of looking to HIM who said, 'All power is given unto me . . . and, lo, I am with you alway . . .' "—D. D. M.

JOTTINGS

Sister Frieda Kaufmann, superintendent of the Bethel Mennonite Hospital, Newton, Kansas, who has been enjoying a well earned holiday in Europe during the summer, stopped off at Philadelphia to visit friends on her way back to Newton.

Rev. A. J. Neuenschwander, who has accepted a call to succeed Rev. A. S. Rosenberger as pastor of the Swamp, Pa., charge, has arrived on the field. He left his former home, Berne, Indiana, by auto and experienced some difficulty with snow while crossing the mountains. He has been invited to give the Thanksgiving Address before the Quakertown Chamber of Commerce. Rev. Neuenschwander is no stranger to the East, having served as pastor of the First Mennonite church of Philadelphia for eight years before going to California.

Mr. and Mrs. Peter Burkhalter of Berne, Indiana, recently celebrated their diamond wedding. Their ages respectively are 84 and 83 years. They were married in 1874 by the late Rev. S. S. Sprunger. At the celebration Mr. Burkhalter wore the same suit of clothes in which he was married. Among their children are Mrs. Caroline Zook, who served on the Hopi mission field; Lovina, who is a city missionary in Los Angeles, Calif.; and Martha, missionary to India, now on furlough, serving as dean of women in Bluffton College. One son, Noah, died on the mission field in India.

The Church Messenger, the monthly issued by Eden Church, Schwenksville, Pa., Rev. Freeman Swartz, pastor, appeared in enlarged form as an anniversary number. It contained a history of the congregation with sketches of its ministers and portraits of the pastors, Moses Gottshall, Wililam Gottshall, and Freeman Swartz. It was the fiftieth anniversary of the ordination of Rev. W. S. Gottshall.

At a meeting of the Orphanage Society of the Eastern District Conference held in Zion church, Souderton, Pa., a group of young people from Bethany church, Quakertown, presented a pageant representing missionaries from different countries. A Girls' Chorus from West Swamp also participated. Officers elected were: Mrs. Jacob Fretz, president; Mrs. J. B. Bechtel, vice president; Miss Ada Landis, secretary; and Miss Emma Ehret, treasurer.

Dr. and Mrs. C. L. Pannebecker, of our China mission, home on furlough, spent some days with the churches of South Dakota. They also spoke in Freeman College, Freeman.

Miss Aganetha Fast, another of the General Conference missionaries on furlough from China, who has been living in Mountain Lake, Minnesota, has changed her address to Hartford, Conn., where she plans to attend the Kennedy School of Missions during the winter months.

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The Mennonite Book Concern
Berne, Indiana

Wild game is scarce in many of our states where once it was abundant. Pennsylvania, one of the oldest states, has more deer than any other state, even in thickly settled districts they are more or less common. Bro. Eli Fretz of Springfield, near Quakertown, while at work on his place saw a pair near by so tame that they walked leisurely and fearlessly within a hundred yards of the roadside. This is one of the most thickly populated rural sections in the state.

Rev. Freeman H. Swartz, pastor of the Eden Mennonite Church of Schwenksville, addressed the Brotherhood of St. Paul of Ursinus College on Tuesday evening, October 30th. This organization is composed entirely of ministerial student. Rev. Swartz spoke on the very timely subject, "Permanence in a World of Change." He urged the group in a very forceful manner to search diligently after those things which are permanent in their college life. Paul R. Shelly, of Pennsburg, member of the Hereford Mennonite church, Bally, is the vice-president of the organization.

Rev. P. P. Wedel held a series of meetings at the Oraibi, Arizona, Indian Mission, Novemer 1 to 8. This was followed by another series of meetings conducted by him, November 11-18, in the Immanuel Mennonite church, Los Angeles, Calif. The Woman's Mission Society of Immanuel church celebrated its tenth anniversary. The speaker on that occasion was Dr. Hurlburt, founder of the African Inland Mission. The Ladies' Chorus of this congregation furnished the music at one of the services of the Sailor's Rest Misison at San Pedro.

Brother J. B. Bechtel, deacon in the First church, Philadelphia, who is engaged in an extensive jeweler's supply business which developed from a small beginning, recently celebrated the fortieth anniversary of his business.

Bluffton College campus has been made a State Bird and Game Refuge. This means that provision will be made for the protection and care of wild life and that means will be taken to encourage birds and small game to live there. The Refuge will be under state supervision.

Word has just come from Africa that Rev. and Mrs. A. D. Graber are ordered by the doctor to at once return to the homeland due to the health of Mrs. Graber. Arrangements are being made for their return. The Grabers went to Africa in the summer of 1930 and were due to return home on furlough in June, 1935. Rev. Graber has for several years served as mission treasurer in addition to having the oversight of the large evangelistic work in the Charlesville District.

The largest congregation connected with American Mennonitism is the congregation connected with the Charlesville station of the Congo Inland Mission. On June 30, 1934, there were 2448 members in this district, about 2000 of whom had been baptized in the past three or four years.

The annual Home Coming of the Twenty-sixth Street Mennonite Church in Chicago has grown into large proportions. The mission church has served in the heart of Chicago for over twenty-eight years. It was recently estimated that approximately two thousand families have been connected with the place in some form or other during these years. At the recent homecoming held on October 21st, about 80 families were represented in one or more of the day's services. Rev. E. Troyer of Normal, Illinois, was the chief speaker in the evening service.

The present program of the Congo Inland Mission calls for six misisonaries to go to the field, sailing from New York on January 25th; and for five to return home on furlough, together with two children. Those outgoing will be Rev. and Mrs. Omar Sutton (beginning their fourth term of service), Mr. and Mrs. Roy Yoder (new missionaries), Miss Agnes Sprunger (beginning a fourth term), and Miss Fanny Schmallenberger (a new missionary). Returning home are Rev. and Mrs. A. D. Graber, Miss Irma Birkey, and Rev. and Mrs. A. G. Becker and their two children. The outgoing missionaries are sailing by cargo steamer and on arrival at Matadi, Belgian Congo, will drive by automobiles to the mission. The homecoming workers will travel from Matadi home on the same steamer used by outgoing ones. Since Mrs. Sutton and Rev. Becker are brother and sister, the few days together at Matadi will be greatly appreciated by them. Of those coming home, it is possible that the Grabers will return at an earlier date than the remainder of the party.

The Foreign Mission Board of the General Conference acknowledges the following for the month of October: Total receipts $5,519.52. Balance in Bank, October 1, $307.50, representing Gifts to General Fund, $3,996.13. Gifts for Orphans $371.10. Gifts for Ewert $10.00. Interest and rent $866.54. Special Accounts $275.75. Remitted to India $222.82. Paid on Orders $5,321.12. Balance in Bank, November 1, $283.09.

Report of the Executive Committee of Mission Societies for October. To the Foreign Mission General Treasury $185.78. Home Missions $94.37. Christmas Funds $163.00. Expenses for News and Notes $25.85. Miscellaneous Expenditures $333.58.

The Emergency Relief Board of the General Conference has the following to report: Receipts for Russia $181.60. For U. S. A. $75.00. For Canada $9.00. Total $894.79. Total Disbursements $804.98.

DEATHS

Jacob E. Claassen was born November 19, 1840, in East Prussia. June 13, 1859, he was baptized on his confession of faith and received into the Mennonite church of his community. In 1867 he married Mary Warkentin, whom the Lord called "home" June 7, 1882, leaving him with five children.

On September 13, 1883, he married Anna Nickel. He and his family came to the United States in 1888 and settled at Beatrice, Nebraska. In 1896 they came to California and settled at Paso Robles; thereby he became the pioneer and founder of this settlement and the San Marcos Mennonite Church.

November 6, 1934, he was called home. He was 93 years, 11 months, and 18 days old.

He is survived by his wife, 12 children, and their families. "Blessed are the dead which die in the Lord." Rev. 14:13.

Wismer.—Near Plumsteadville, Pa., on July 4, 1934. Amande nee Meyers and wife of Harvey M. Wismer, aged 56 years, 8 months, and 16 days. Services on the 8th by her pastor, A. M. Fretz, assisted by D. J. Unruh, at Deep Run.

Ehresman.—Emilie C., daughter of John and Emilie Kennel Augspurger, born near Overpeck, Ohio, April 17, 1876. She united with the Mennonite Church in her youth, and remained a faithful member all her life. She was united in marriage with Theodore Ehresman, January 3, 1899. To this union was born four sons and one daughter, all of whom are living. She passed away on Sunday, September 16, 1934. Funeral held from the Mennonite Church, Tuesday, September 18th. Services held by Rev. J. E. Amstutz, basing his remarks on Revelation 2:10.

Shaddinger.—In Blooming Glen, Pa., on July 30, 1934, Griffith Shaddinger, aged 61 years, 3 months, and 21 days. Services and interment on August 3rd, at Blooming Glen Mennonite Church. Melvin Bishop officiated, assisted by A. M. Fretz.

Myers.—Near Bedminsterville, Pa., on September 3, 1934, Granvil Isaiah Myers, son of Isaiah M. and Sadie Myers, aged 2 years, 5 months, and 16 days. Funeral services on the 6th at Deep Run. Services by Pastor A. M. Fretz.

Moyer.—In Dublin, Pa., on September 24, 1934, Pearson K. Moyer, aged 60 years, 1 month, and 11 days. Interment and services on the 30th at Blooming Glen. The brethren Moyer and Bishop officiated, A. M. Fretz assisting.

Delp.—At the home for Aged at Frederick, Pa., on October 8, 1934, Elizabeth nee Lewis, Peterman, Myers, wife of Jonas Delp, aged 67 years. Interment at Doylestown cemetery, on the 11th. Services were conducted by her pastor, assisted by Bro. Unruh, in the chapel of the cemetery.

Clara M. Rue, daughter of William and Mary Rue, was born at the Rue homestead, July 18, 1882. She was united in marriage to B. E. Reeser, January 31, 1899. They resided on a farm near Danvers, while residing in this vicinity. She united with the North Danvers Mennonite Church, later transferring her membership to the Congerville Mennonite Church, and was a faithful member until death. She was known throughout the entire community for her pleasant and loving personality. She was found in her home Thursday morning, November 15, by members of her family, her death being due to coronary embolism. Two children preceded her in death.

The surviving are, the husband and the following children: Mrs. Guelford Zoodk, Congerville; Mrs. Fred Knapp, Goodfield; Mrs. Carl Thrailkill, Eureka; Clarence, Dorothy, Vernon, at home; Ruth and Flossie, Peoria; also 14 grandchildren.

Brothers and sisters surviving are: John E., Leslie, and William Rue of Congerville; Mrs. Daniel Rinkenberger, Congerville; Mrs. Samuel Reeser, Goodfield; Mrs. J. A. Nohl, Deer Creek; and a host of relatives and friends.

Brighter than the sunlight in the glowing skies,
Is the tender love I see in my dear mother's eyes,
And from my heart I'm grateful for all you've done for me,
And I'll pray that Heaven will bless you and guard you tenderly.

A precious one from us is gone,
A voice we loved is still;
A place is vacant in our home,
Which never can be filled.

The funeral was in charge of Rev. Geo. I. Gundy, Rev. John F. Smith and Rev. J. H. King, assisting.

AT THE END OF LIFE'S JOURNEY

By Arthur F. Ortmann

When the evening sun is setting
And your trials on earth are done,
When you leave this world behind you
In going to a better one.

When you see the Sun of Righteous
In the home beyond the skies,
In the place of no departing
He Himself our tears will dry.

That is where we all are going
In His Righteousness above;
He's our Lord, our Friend, and Savior
In the place—our heavenly home.

These alone that have been faithful
Shall a crown of stars receive,
Those who've guided many a pilgrim,
Many a sailor on the sea.

And the ones, on Him believing
He will gather in the fold,
Showing them the joys of HEAVEN
And of riches never told.

He Himself has built the city
That His children now behold,
He, the Builder and the Maker
Of that city for His own.

Where no Sin or Death will enter,
But in Righteousness alone
We, as Kings and Priests shall gather
In that place, our HEAVENLY HOME.

MARRIAGE

Ummel-Hatler.—In the First Mennonite Church of Ransom, Kansas, November 8, 1934. Miss Gertrude Ummel, daughter of Mrs. Della Ummel, to Halbert Hatler. The ceremony was performed by Rev. Albert Jantzen, assisted by Rev. Alvin van der Smissen. The bride and groom will be at home to their many friends in their newly established residence in Ransom.

Waltner-Gering.—In the home of their pastor at Odessa, Wash., Rev. M. J. Galle, and in the presence of their immediate family relatives, Ralph Gering with Hilda Waltner. Rev. M. J. Galle officiating.

Landes-Renolds.—On October 2, 1934, by Pastor A. M. Fretz at Perkasie, Pa., Mr. Lamont Renolds of North Wales, Pa., and Miss Mary Elizabeth Landes of Pipersville, Pa.

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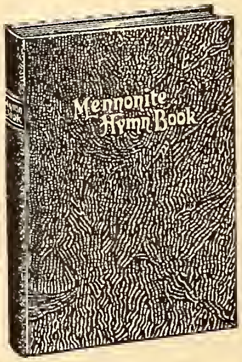

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Rev Emanuel Troyer Mar '84

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The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. I HILLSBORO, KANSAS, DECEMBER 18, 1934 No. 24

EDITORIAL

We are grateful to all our subscribers for the oyal support they have been giving The Mennonite and Christian Evangel. There is nothing so heartening as the knowledge that behind an effort stand those who have its interest in mind continually. Without such supporting interest no venture can succeed. From time to time we have been appealing for a larger support along the line of new subscriptions and we have always had a feeling that those who are already subscribing for the paper and reading it do not need to be appealed to except for continued interest. It is those who do not take the paper and do not read it that we want to reach. Just printing articles with this in mind will not accomplish much unless the appeal reaches beyond our circle of readers. It is our hope that those who have always given the paper their support will become boosters for it. What we really need to help us are ministers who will frequently speak in the interest of the paper from their pulpits. We also want teachers of adult classes to be our boosters. It has been encouraging to observe that in some quarters young people's and other organizations have taken upon themselves the responsibility to institute a drive in the interest of our church papers. We know times are hard. Our business has been hard struck and people are hard pressed for the means they need to keep going, but necessities are generally secured though the task is trying. Surely every church member must realize that a church paper is a necessity in every Christian home. It must be taken even though other things may be omitted, because a family that is out of touch with its church is not in a position to benefit by all that the church might mean to it. All the readers of this paper know how serious the situation with our publications is and we look to them to prove their loyalty by throwing all the influence and energy they can command in the direction of a larger subscription for the coming year. —G.

December 6, was celebrated in the Christian world as the 400th anniversary of the publication of Luther's translation of the Bible into the German language. This was one of the most important literary events of all time. It unified the German people. It fixed their language and it made possible a familiar and first handed knowledge of the revealed Word of God. There had been other similar undertakings, but those who made them were not equipped with the technique at Luther's command, nor were the resources to which he had access available. However, they were pioneers and prepared the way for the better translation made by Luther.

Other nations followed Luther in receiving the Word of God in their own tongue. Wycliff, the pioneer English translator, lived too early to have his work printed, but it had a wide circulation in manuscript. So much so, indeed, that years after his death his bones were taken from the grave and burned by those who stood in the way of a Bible in the language of the

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people. Tyndale, to whom we owe more than any other man for giving us the English Bible in its present form, paid with his life for having translated and given it to the people. His last word, as he was led to the stake, was: "God, open the King of England's eyes!" Two years later Henry VII ordered a Bible chained to the pulpit of every parish church so that it would be accessible to any who cared to read it. Bible translations since that time have increased so that it has appeared in practically every written tongue, and many languages have been reduced to writing so that the Bible might be printed in it. Among those who have reduced unwritten languages to writing with the view of printing the Bible, we call attention to the work of Dr. R. Petter, of the General Conference Mission to the Cheyenne Indians. His gift to the people among whom he works is a written language and the Bible in Cheyenne. This has been a labor of a life time among a people whose tongue, it was believed, could not be mastered by a white man. —G.

The press reports considerable feeling over the demand of the Japanese Government for equality in the maintainance of its navy which would make it equal with the United States and Great Britain. There is considerable speculation concerning what is to happen when the Japs undertake to build a navy of greater strength. Will it lead to war? Will it mean that there must be a struggle for supremacy in the Pacific? Well, discussions such as this lead to war, if the war parties have their way, there will be no end of wars for the generations to follow. We tremble at the thought of what such conflicts will mean. We wonder what has become of the good sense of the world when, after an experience such as we went through in the last war, it is going on getting ready for a "bigger and better" war.

However, let us note some things that indicate a possible improvement in the war mindedness that threatens us. For one thing, we recall the words of one of the most prominent Japanese who is not a military man; he says: "Japan is too poor for any kind of a war." What this Jap confesses is true of the most of the world in spite of the bigchestedness of military men everywhere. They are too poor for war. Germany is troubling the world somewhat because of the attitude of its dictator. The same thing is true of Italy's Dictator.

HELP OUR PUBLICATION WORK WITH GIFTS AND PRAYER

Pastors! Brethren and Sisters! Our Publication Business is in a condition **where your immediate help is absolutely necessary.** It is still in operation. Our church papers and other printed helps are coming to your homes regularly, bringing you spiritual nurture, telling you of the activities in our missions and relief, and of our various experiences in a common endeavor to carry on the Master's work in our churches and conferences.

But, unless you all, singly and collectively, help roll the burden of debt off its back, it may be forced to give up. Our creditors have been longsuffering. But some of them are getting to the point of despair. **Only cash will now satisfy them.**

This debt, which now amounts to $12,000.00 has, like thousands of others, resulted largely from the catastrophal economic depression which has been general the country over. And because of it many of our subscribers fell into arrears on our church papers, until there is a sum in excess of $4000.00 due on this score. Collection of much of this is difficult or impossible, or, if forced, would often defeat the very aim that our conference has set for itself, the extension of Christ's kingdom among us.

The Board of Publication is trying to balance the budget, but that is manifestly impossible as long as this large debt is overhanging. It has lowered salaries, managed to reduce costs of printing, and tried to economize in other ways. And once the debt with its heavy draft for interest has been removed, it can give reasonable insurance that it will do all it can to keep out of debt.

Kindly pray God's direction and guidance upon the Board and the Management of the Mennonite Book Concern. But do not forget, work and prayer go together, **give and pray. Give before Christmas.**

Send all gifts to the chairman of the Publication Board, Rev. H. J. Krehbiel, Reedley, Calif. J. R. Thierstein,
Member, the Board of Publication.

These men are largely playing to the galleries and making utterances for home consumption. Russia is an Ishmael among nations and has been so for some time, but it has problems on hand that must be settled before it can walk over other nations rough shod. The economic situation is such that none of these nations could trust themselves into rashly plunging into conflicts with other countries. With three dictators in Europe watching one another, we may depend upon it that they serve as a checkmate to one another. They remind us of the boy who was too much afraid to openly challenge the other boys to a fight and so he went back of the barn and made fists in his pockets at them. The inferiority complex with which he was possessed was sort of eased by the gesture and a real fight was avoided.

Just now Paraguay and Bolivia are engaged in a senseless, but bloody war. The whole world is seeing how senseless it is and various kinds of pressure are being brought to bear on these nations to bring them to make peace. To date this pressure has not succeeded, but it has demonstrated that the rest of the world is beginning to realize the wickedness of war and to depreciate the worth of the glory that comes from war. There was a time, not so long ago, that any one whose conscience opposed war or participation in it, was looked upon as being abnormal mentally. Today, in many nations, men in every walk of life are declaring that they will not participate in war of any kind. Churches, schools, and colleges are asserting themselves in this direction.

We are too close to the confusion of our age to properly estimate the way things will go, but this we know, that war, if it comes, will be the most insane thing to which men have committed themselves and when it does come there are sure to be multitudes of intelligent people who will have nothing to do with it.

—G.

RELIGIOUS EDUCATION IN OUR MISSION SCHOOLS

(By Miss Helen E. Nickel, Janjgir, India)

Within recent years missionaries have come to recognize that unless mission schools produce more truly Christian young people, there really is not sufficient reason for their existence in their present form. Liberal contributions of missionary personnel, time and money go for education and so the responsibility is a very great one. It is my purpose to set forth very briefly, as I have learned to see them, certain great hindrances in making our schools contribute definitely and largely in developing Christian character and also to point out some very encouraging efforts now being made to remedy very radically the situation.

First of all, perhaps, we should mention government standards of curriculum, examinations, financial aid and inspection as a distinct hindrance. Because most missions, ours included, receive some financial help from a friendly government, they have adopted the standards set forth which are almost entirely secular. Too many missionaries have readily yielded to the pressure of secular standards and not resisted courageously enough the trend of teachers to prepare the children for examinations rather than for life.

It is not that Bible instruction has been eliminated or ignored, but rather that it has not been made vitally alive and important. Then, too, the age-old and worn out method of rote teaching has been employed by the teachers. Even though the Bible study period is conducted daily the year around, we often have to admit with surprise that the pupils have related so little of their teaching to life situations. In a test on factual knowledge and memory work I would be willing to place any Indian girl of average ability, who is enrolled in the Funk Memorial School at Janjgir, alongside an American girl in the same class and venture to say that the Indian girl would win out in any oral or written test in Scripture. And our mission school is still young. This is worth something, but we surely cannot be content until we see better results in consistent Christian ideals, attitudes and sympathies resulting from the rare privilege of having attended the mission school. We cannot lay the blame entirely to faulty methods, but we must recognize as contributory, if not fundamental, reasons, also lack of proper supervision, little or no opportunity for teachers training and diversity of curricula.

Pressed for time, burdened with many duties, lack of a true understanding of aims, whatever the cause may be, many missionaries in charge of educational work have failed to instruct personally or supervise carefully with much suggestive criticism the teaching of Scripture, and the sense of responsibility for the results which have appeared has not been as keen as is desirable. Very few teachers, perhaps none in our mission, have had the opportunity to train in any other school for this most important of all tasks in a mission school. At times they have not even been helped or encouraged to train while on the job. Then, too, there is a variety of curricula in use, ranging from poorly organized outlines to very good graded courses with the aims definitely stated. No doubt it has been somewhat difficult to secure sufficient "helps" in the vernacular for primary teachers, but in the Middle Schools teachers can use English well enough so that this is no great hindrance.

In spite of, or it may perhaps be that because of, these great problems, a very encouraging agitation for improvement can be noticed in our own and other missions. Briefly stated, it is manifesting itself in all of these ways, (1) a deep concern that the "output" of mission schools is not better when measured by Christian standards. This concern is frequently expressed by missionaries doing other than educational work. (2) Trained and consecrated missionaries are devoting time and effort to changes which promise results. (3) More and better materials are being made available and efforts are in progress for unifying curricula. (4) This year teachers of our own Chattisgarsh district can avail themselves of an opportunity to attend a Refresher course (Retreat) where they will receive help and inspiration at reasonable expense. (5) Some teachers are of their own accord showing interest in improving their work; some have shown that in their own lives they have caught the challenge of Jesus Christ when He said: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, **it beareth much fruit."**

Is this task not great enough to engage the effort and time of a missionary? Is it not a challenge to young people at home to help us here? The Lord Jesus, Himself, will remind us how we can best do this. More is accomplished through prayer than we realize, much help can come from encouraging letters and advice. Many teachers, perhaps a few who do not have positions at present, could share their experiences for our benefit. We trust some can specialize and offer their services to our mission board. And lest I forget, the usual and important plea—we still need money badly and welcome gifts for this urgent work of vitalizing and improving the Bible teaching in the scho of the mission.

THE RECENT CHINA FLOOD

Kai Chow, Hopei, China,
October 15, 1934.

The Emergency Relief Commission,
Freeman, South Dakota.
Dear Brother J. C. Mueller:—

It pains us to report that, although the w ters from the 1933 Yellow River flood had ne er entirely dried up, now a new break in t dike has flooded the country for the seco time. The heavy waters came about a mon later than last year, and thus on somewh higher grounds the fall crop could be part harvested, but a big stretch of territory h had no crop for two years. This brings a l of suffering into our midst again.

We are well aware of the fact that many our dear people in America are very hard h by drought and our hearts go out to them i sympathy. We also think of the duty of bett situated localities to first help their own peopl in America. But if any can also spare som for relieving suffering here, we shall be ver thankful to God.

If you ask whether the flood here this yea is as bad as last year, we can hardly answe with yes or no, for there are several factor to be taken into consideration. The water s far is not quite as high and as a preventativ the people in the south, where the country wa flat and no back whatsoever to halt the water have built several little dams about three o four feet high, and these are keeping the wate from spreading out so far into the countr and spoiling the fields. However, at some place the water went over the top or broke throug anyway. Then, too, since the houses wer washed down in many low villages a year ago the houses that have since been rebuilt stan on the debris of the old ones and thus are ou of reach of the flood. Some people have not moved back after the last year's flood subsided. Thus we see that the damage is not half what it was last year, but again when we realize that these people have not had a crop for two consecutive years, and that last year they still had some grain on hand, even though much of it was spoiled and had a very bad odor, and they also had furniture, lumber of the tumbled down houses, and they had animals, all of which could be sold to help bridge over. But this year there is nothing to fall back upon. So you see, although the damage done is not near what it was last year, the resistance power is wanting.

The reason for a repeated flood lies in the fact that the Yellow River has no definite bed. It is kept in by dikes, having a bed often considerably higher than the outside. The stream is very long. Heavy rains in Shansi and Konan bring a terrible amount of water down in mountains into this one river, but not only water but sediment, so much that it fills the channels up and the water naturally has to go over the banks or dikes. The break this year was slightly higher up the river. The water strikes the city of Sh'ang Yaan with a heavy stream all around the city. Even though a walled place is able to keep the stream out, the water slowly seeps through and fills the inside up badly, and even if not endangering the houses, but to supply such a city of 15,000 people with food is no easy matter.

Please publish this and pray with us for this serious situation.

Very faithfully yours,
H. J. Brown,
Chairman, Relief Committee.

WHAT MAY A CHURCH OFFER MODERN YOUTH IN LIEU OF THE INDUCEMENTS OF THE WORLD?

When we speak of modern youth and the inducements of the world or dangers threatening their spiritual life, we must not fall into the error that there were no dangers in former days or generations. There were dangers aplenty and the good old days were not as good as we old folks like to picture them to ourselves when we become reminiscent and spin a halo about them. Nevertheless, every age had dangers peculiar to itself and there is no gain saying the fact that in the present sophisticated, pleasure-mad, money-mad, speed-conscious, radio-conscious and flying-machine age dangers are multiplied and the inducements of the world are more subtle than before. To counteract these dangers and inducements of the world and offer the young people of our church something better in their stead, is one of our most serious and most timely problems. Young people will satisfy their craving for amusements, their God-given social desire, in some way. If there are no desirable, legitimate ways provided they are in danger of patronizing questionable amusements and visiting questionable places. Persevering prayer and serious thinking and planning and the guidance of the Holy Spirit is necessary to do the right thing in this matter.

From the foregoing we deduct two premises: First, there are peculiar dangers or inducements of the world confronting Christian young people, and secondly, the church must offer her young people something better in lieu of such dangers and inducements. I take it that this paper is not so much to point out the dangers and inducements of the world, but to point to ways and means to counteract such dangers and inducements.

May we begin with that which is the most effective, most powerful, most potent, yea, the only factor to successfully meet dangers and counteract the inducements of the world to questionable matters. It is to bring our young people face to face with Christ in true spiritual experiences, which means sound conversion. Love of the world, of sinful pleasures of questionable associations is then controlled by the work of the Holy Spirit. But the church must do her share to keep her young people nurtured in faith and Christian life.

At this point we naturally think of Sunday evening meetings and services. If at any time of the week his satanic majesty is on the job, it is Sunday evenings. Then he is out to trap unwary Christians and induce them to social doings, auto rides, movies, and what not. This in an endeavor to mentalize the preaching and teaching of God's Word during the day. It is the sacred duty of the church to open her doors Sunday evenings to counteract Satan's efforts and the inducements of the world. Programs of Christian Endeavor Societies may be made very interesting and instructive. Services with a practical message, not too long and to the point, and some musical selections, etc., should attract an audience. A great deal of singing is always attractive. A church with closed doors Sunday evenings is neglecting her duty toward her young people.

Speaking about young people's organizations in particular, we know they are a great help. No church can afford to be without such organizations. Ministers and church leaders must manifest an active and prayerful interest in these organizations. Not to lord it over the young people, nor be their official leaders, but to sit with them in the pews as advisers and counsellors. If the relation between old and young is as it should be, the young people naturally seek the advice and counsel of their elders.

Our church services shall always be attractive and the young people should feel they have a part in them. Make use of the choir, if at all possible, in our Sunday services. Generally young people enjoy choir work, especially if they feel their work is appreciated. Our church services are usually very simple, devoid of rituals, but a certain amount of such rituals, used judiciously, is helpful and inspiring and young people like them. Let us get away from the chilling, sleep-producing sameness in our singing, preaching, yes even praying, during our services, if we want to keep our young people interested. Needless to mention, that in our Sunday Schools our young people should always be largely enlisted.

Again, our sisters have their missionary organizations. In many churches there are such organizations separately for younger women and also for girls. They do good work and this work is greatly appreciated by our Mission Boards and laborers in the various fields at home and abroad. Sometimes I wonder why there are not similar organizations among our men and boys? There are churches in which brotherhoods are organized and they exercise a wholesome influence over younger men and boys. Any male member of the church ranging in age from 16 to 60 years is eligible for membership in such brotherhoods. Their meetings are held monthly or quarterly, and usually open with a fellowship lunch. Then follows an address about a live topic. The most important, however, is round table discussion of practical and timely problems. Young men and boys who are inclined to drift get interested in their brotherhood meetings and the older members have golden opportunities to win their confidence and point out the dangers confronting their spiritual life. Such matters as movies and their heart-polluting influence, the card table, tobacco-slavery, the pool room habit, Sunday ball games, joy rides, etc., are discussed in a Christian, matter-of-fact, friendly, not dictatorial or better-than-you spirit. This is a means of keeping young men on the path of virtue and godliness.

Again, our Father in heaven has endowed our young people with many gifts and talents. It is my conviction that these should be used to the glory of God and for the purpose of keeping our young people from using them in the service of the world. We have spoken of choir work and the use of the gift of song. Now there are such who do enjoy to play instruments. Why not use this fine gift to the glory of God? David says: "It is a good thing to give thanks unto the Lord, to sing praises unto thy name, O most High . . . . Upon an instrument of ten strings and upon the psaltry, upon a harp with a solemn sound." Psalm 92:1-3. "Yes," you say, "this was in the Old Dispensation"! True, but do you think we should be less fervent in our worship in the New Dispensation and suppress our God-given talents? "Make a joyful noise unto the Lord, all ye saints," means New Testament as well as Old Testament saints. We expect to hear the best of music in heaven, should we not train our hands and ears to help produce it and enjoy it? We are happy in anticipation, when without the taint of sin we may produce and enjoy heavenly music. Therefore, if at all possible, organize an orchestra among your young people. Make use of it in your Sunday School, young people's work, etc. The social gatherings of your young people are more enjoyable when an orchestra lends its help.

Should the gift or talent of acting or dramatics be made use of by the young people of the church? Is it not a God-given talent? If so, why should not our young people make use of it? Here I am treading upon controversial ground, I know. But may I voice my conviction in this matter? Certainly such activities must not run into seed. They must always be properly supervised, as all other activities of the church. Nothing should be done or allowed that militates against propriety, that is not elevating, helpful, inspiring. By means of the eye, truths may be made plainer, impressions become more lasting. In this connection I am thinking of pantomimes, then, dramatization of historical events or missionary experiences, usually called mission plays. As to biblical dramatization, I would be very careful. But, I believe, scenes out of the lives of prophets like Elijah and Elisha may be dramatized with benefit and profit. In the New Testament some of Christ's parables lend themselves to dramatization. Any scene in which God the Father is supposed to speak, or in which Christ, our Lord,

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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is supposed to figure, should not be used. We should not place the Holy Trinity even in the person of our Lord and Savior on the same level with persons or human beings. Somehow it detracts from our reverence and adoration of the absolutely Holy One. This is too sacred a matter to allow even the semblance of profaning the Most Holy One, dwelling in a light which no man can approach unto, whom no man hath seen nor can see. There are religious scenes which may properly be used during, or as a part of, a Sunday evening service. Others had better be used in connection with social gatherings on week days. Giving our young people opportunities to use their gifts and talents in a proper, legitimate way, goes a long ways toward keeping them away from places and amusements hurtful to their spiritual life.

There is another phase of activity which might be mentioned. For lack of a better name we might call it inter-church activity. A number of young people of one church are guests of the young people of another church. The visitors or guests render a program of music, prayer and song, testimony, and short addresses. This may also be a week-day affair and a social or literary program may be rendered. May I add to this that a number of our young people's societies sometimes visit county homes and jails and render a religious program for the benefit of the inmates. This is very commendable.

As we have noted, social activities play an important part in the lives of our young people. These are legitimate activities and should not be discouraged by the church. They keep the young people from satisfying their social cravings and desires at the highways of the world and sometimes along the byways and hedges. Playing games constitutes a large part of such gatherings. There are a goodly number of games that may be played with happy enjoyment. A ball team is nothing out of the way, provided games are played at the right time and in the right spirit. Our young people love such games and such teams may keep some from attending professional Sunday ball games.

This paper would not be complete without mentioning our "Young People's Retreats." It is my observation that they are of great spiritual benefit to our young people. They come home with new zeal for their church work and new ideas for practical work in the young people's societies. The best of all, they are drawn into closer fellowship with their Lord and Savior and with young people of other churches. We pray that the leadership of these Retreats may always remain biblically sound and guided by the Holy Spirit. Anyone who is shaky on God's great plan of salvation, or on the divinity of Christ, is not a safe leader for our young people.

Lastly, may I mention that young people should be given a larger share of responsibility in our church and conference work. I wonder how many churches have members in their official board thirty or under thirty years of age? I wonder how many delegates elected by our churches to this conference are thirty or less than thirty years old? It would be wholesome for our churches and conferences if our younger people would be given some share in the responsibiilty of conducting the activities of churches and conferences. We older folks need the daring enthusiasm of the young people and the young people need the restraining, conservative influence and ripe judgment, based upon past experiences, of the old people. It is a healthy and hopeful sign to see many young people at congregational business meetings and at conferences. Sharing responsibilities with older members increases their interest, love, and loyalty to their church. It also helps to counteract distracting influences from unwholesome sources.

"Prove all things, hold fast to that which is good." May you, beloved conference, treat this paper in the spirit of this biblical injunction. It is written with sincere desire to be of some help to young and old and makes no claim of completeness, let alone infallibility. May the Holy Spirit guide our churches in this so vital a matter and may all of our young people be truly won for Christ and the church.

—M. Horsch.

THE SIGNIFICANCE OF THE THREE GIFTS OF THE WISE MEN

We believe that the three gifts of the Wise Men are symbolic of the three gifts which we can make to our King. We each have three kinds of things in our lives today which we can offer to the King. We read that the Wise Men opened their treasures, so we want to open our treasures. You may ask, "What are my treasures"? Why, YOURSELF and all you possess.

First, let us consider the gold. Gold was an acceptable gift for the subjects to bring to the King because of its purity and value. We need to feel the responsibility of bringing our gold to our King. He has given us this gold to use, nevertheless a portion belongs to Him. If people could only realize how greatly gold is needed for His work, they would soon open their treasures and pour it forth, I am sure. Those who have all they need for their comfortable spiritual life often cannot realize the awful, desperate want of people on the other side of the sea. But how can they believe in whom they have not heard? We can do our part in sending missionaries and helping those who preach and minister. Also, gold stands for much besides money. Think of all the golden things of life! The joys, the brightness, the glory of success, all beauty, all gaiety, all golden mirth and laughter. Let us consecrate these golden things and bring them as offerings to our King.

The second gift was frankincense. Frankincense is an emblem of Christian worship. It is not enough to bring gold to the King, we must give the frankincense of true worship and by that we mean the constant worship of an adoring heart. Unless our daily life from Monday to Saturday is a life of worship, there will not be much reality in our public worship on Sunday. And then, frankincense stands for all that appertains to the spirit part of you—your ideals, your noblest loves, your finest aspirations. Open your treasures, then, and bring these to your King.

The third gift the Wise Men brought was the gift of myrrh. Myrrh stands for death. Some of us may be called upon definitely to face death, for the King's sake. But all who have lived unto Him in life can glorify Him in death. We can all at last bring to Him this gift — a gift, which in the bringing, will indeed bring us into His very presence. But, meanwhile, your present offering of myrrh is the death of self, the daily crucifying of the self-life. "He that shall find his life must lose it." But myrrh, in the Bible, stands for other things besides death. You will find that it stands for love—love of the sweetest, tenderest kind. You will find it stands for sorrow, not bitterness of woe, but sorrow accepted as the Father's will, and therefore touched with reverent joy.

Myrrh is also an emblem of service. While Jesus was here on earth He went about doing good. He fed the hungry, He healed the sick, taught the ignorant, and forgave the sinful. And then before He left for heaven, He left in our hands the work which He had only begun. He taught us that we are our brother's keeper. He told us the story of the good Samaritan and ended by saying, "Go thou and do likewise." He said, "Inasmuch as ye have done it unto one of the least of these little ones, my brethren, ye have done it unto Me." He expects us to build hospitals, He expects us to care for the widows and orphans, comfort those who mourn. And as we do these things in His name, we are in the true sense bringing our gift of myrrh to our King. P. K.

CHURCH VS. LIQUOR TRAFFIC

The following resolutions, adopted by the Methodist Church of Illinois, may be a practical suggestion to our Mennonite conferences.

The Fight Is On
The Church vs. the Liquor Traffic
A Ringing Declaration

Resolution adopted by the 1934 Illinois Conference of the Methodist Episcopal Church:

WHEREAS, Under the policies adopted by the federal and state governments, the new liquor traffic is proving itself more ruthless than heretofore, and has already resulted in greatly increased drunkenness, bootlegging, vice and crime, and

WHEREAS, The liquor crowd is expending vast sums of money in propaganda, to popularize the use of alcoholic beverages, particularly among women and young people, and

WHEREAS, The church group is the largest against this new and powerful menace to the welfare, safety and happiness of the people of Illinois, and

WHEREAS, While the church is peculiarly qualified to give temperance instruction and create sentiment against the liquor traffic, we recognize that no denomination alone can successfully cope with the multiplicity of problems thrust upon the people by the return of liquor under repeal, and that this serious situation demands a united front and a united policy combining the energy and power of all churches and the militant forces of righteousness, and

WHEREAS, The Resident Bishop, Ernest Lynn Waldorf, and other leaders of our church and members on the Board of Trustees and the Executive Committee of the Anti-Saloon League of Illinois have sent to this Conference a communication that the Anti-Saloon League remains the best agency available for future effective opposition to the liquor traffic, and that the Anti-Saloon League of Illinois has a new superintendent, and has revised its program, methods and personnel, to meet the new situation successfully, and that the measure of effectiveness of the Anti-Saloon League of Illinois will be determined by the measure of cooperation and support given to it by the churches, and requests that this Conference elect a full quota of trustees on its State Board.

THEREFORE, BE IT RESOLVED that this CONFERENCE, hereby solemnly declares our steadfast opposition to the whole liquor traffic; that we earnestly urge our churches to uphold a standard of total abstinence from the use of alcoholic liquors as a beverage, and that we enlist our membership giving special attention to the young people as to total abstinence and for a militant fight to destroy the traffic; that we endorse the Anti-Saloon League of Illinois as the Federated Church Agency through which the membership of our churches and temperance organizations for united action against the liquor traffic, and we hereby call upon our churches, pastors and members, to continue increasingly their cooperation and support in carrying forward its work against the liquor traffic, and we recommend that this Conference appoint its full quota of trustees on the Board of the Anti-Saloon League. . . .

Like resolutions have been and are being passed by other denominational bodies.

WHAT IS EVANGELISM?

The world cries for spiritual leadership. Such leadership must be evangelistic. What is evangelism?

Consciousness of the Reality of God

The intent of evangelism, first of all, is to create and sustain in the lives of men a consciousness of the reality of God. Multitudes, today, are living in tragic uncertainty. Broken landmarks of faith are strewn along life's highways. Over these very altars of broken hopes are the crushed lives of those who once worshipped before them. Leadership is needed which will inspire these folks to raise their eyes to see the stars of heaven.

The spiritual tragedy of our age is that we have mistaken the transitory for the permanent. We have builded our lives and our civilization on principles of thrift, profit, and success which have not been tuned to the eternal laws of the universe. And the church, too often, fattening itself with the crumbs from the rich man's table, has encouraged deluded folk to feel that the blessings of God are to be measured by bank accounts and real estate.

Real evangelism can never be a retreatist movement. Stability cannot be secured by running away from the facts of life. An emotional experience which makes one forget his troubles is in no sense our goal. Evangelistic preaching is the proclamation of the eternal truths in contrast to the temporary. It is the taking of men into some quiet retreat and saying to them:

"There are the things you thought permanent. They have failed you. Here are the things which are really worth while and eternal. Here are the laws which give to life a meaning and to the universe a purpose. Here is God,

"That God which ever lives and loves,
One God, one law, one element,
And one far off divine event,
To which the whole creation moves."

Fellowship With Jesus Christ

The intent of evangelism is to bring the individual into a growing fellowship with Jesus Christ, the Son of God. Jesus is the radiant personality of human history, the eternal interpreter of God. When He walked in Galilee and Judea men learned of God through Him. That same personality has glowed through the ages. To know Jesus is to know God.

There can be nothing more sweet to a distressed soul than this fellowship with Jesus. To hear His words, "Come unto me all ye that labour and are heavy laden and I will give you rest," is the sure prophylactic for dementating fear. Fellowship with Jesus tempers the wind, lightens the mortgage, raises the eyes, strengthens the heart.

But this fellowship has its dangers. It is a two-edged sword, cutting both ways. This world is not an easy place for those who are willing to go the full way of Christian fellowship. The first disciples were accused of trying to upset the world. The logical conclusion of the spirit of the New Testament would raise havoc in the world today. One cannot fellowship with Jesus and look complacently upon a society debased and corrupted by selfish and materialistic ideas. It is dangerous to go the full way.

But it is more dangerous to know the mind of Christ and then refuse the full way fellowship. Our present world is the product of such inconsistency. To know Jesus, to catch a glimpse of His loves and passions, to appreciate His instinctive affection for right and His hatred of wrong is a wonderful thing. But to experience this and then to refuse complete fellowship is a tragedy. Evangelism goes the full way.

Combines Moral and Spiritual Passions

The way of human progress is difficult. Political and social reform movements without religious inspiration are short lived. On the other hand, religion without social emphasis is impotent. If a spiritual emphasis can be born which will capitalize the discontents and hatreds of the world turning negatives to positives, transforming bitterness into constructive programs, the Kingdom of God will not be long delayed.

Evangelism means all this.

William H. Leach.

(Church Management.)

A PROPOSED CODE FOR OUR CHURCH MEMBERS

Believing — that National Recovery is dependent upon the moral and religious forces in the hearts of the citizens, we propose a national recovery in all of our churches by agreeing to the following code:—

1.—We agree to work not less than three hours a week in cultivating the right spirit of living for God and the church, in our own lives as well as others.

2.—We agree to be present at all the public meetings of the church as a maximum; the minimum to be at least two services a week, primarily the Sunday morning worship service and Sunday School.

3.—We agree to support the church with our share of money, the minimum to be one-tenth of what we have to spend and the maximum to be based on our sacrificial love for the church.

4.—We agree to assist every member of our family to be at church every Sunday—especially the children.

5.—We agree that children should not be sent to church and Sunday School, but should be accompanied by the adult members of the family.

6.—We agree to share our faith with others in the community, endeavoring to get others to church with us.

7.—We agree to exalt God and the Golden Rule in all of our transactions.

8.—We agree to be loyal to and support the program of the leaders of the church.

9.—We agree to refrain from engaging in any activity or organization that has a detrimental influence on the work of the church.

10.—We agree to pray for and seek to sustain our Government of these United States.

11.—(Save this for future reference.)

"WHATEVER YOUR THEOLOGY"

Religion is extraordinarily popular now; it is "on the map" in the daily newspapers, the secular magazines of immense circulation, and in the most widely read books and "best sellers." But under the name "religion" we find creeds and teachings as far apart as the poles. There is a religion to suit every taste. Even under the name of Christianity there are widely differing teachings; men talk about Christ more generally than ever before, but the word means entirely different characters or concepts to different individuals or schools. And with all this there is a strangely small number of old-fashioned believers who take the Bible for what it claims to be, literally and inerrantly the Word of God; and who believe in the Christ of the New Testament as the only begotten Son of God, the only Savior of sinners.

One is reminded of these facts by recent printed letters sent out by Roger W. Babson, the business statistician of international reputation. Babson has done a vast amount of good in the world of finance and economics. His diagnoses are remarkably accurate, based on painstaking investigation and study; his counsel is sane and wholesome; and for many years he has thrown his large influence on the side of religion as a vital asset in individual and national life.

In a recent letter published in The Globe, Babson stressed the need for spiritual qualities in grappling with present-day business conditions. Early in the autumn, speaking in New York City before a meeting of national leaders of the Young Men's Christian Associations, he said: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will —a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and rehabilitation of righteousness." Here is a courageous message that should be welcomed on every hand.

Another fine word from this keen student of current conditions called attention to the fact that the "new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday." The conclusion drawn is that "a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back."

But along with these true and unusual words from a business leader, Babson says things that are a disappointment to Christian people, and that necessarily shake confidence in his spiritual discernment. In another recent letter he calls upon business men to exercise faith and recognize the vital place of spiritual power, and he says:

"Whatever your theology may be, or even if you discard all theology, you surely believe in Spiritual Power and that such power has great possibilities. Throughout all the ages God has been the symbol of such power, whether through the worship of idols, or of saints, or of nature."

As to spiritual power, he says we know no more than scientists know about electricity, but as we use one, so we can use the other. If only we will have faith in the spiritual power which, he says, "so many millions of people call 'God,'" and if we will direct our life toward better things, and pray for guidance in business, then sooner or later this spiritual power will come. "You will find yourself to be a new man—with new ideas and fresh energy."

Business men and others who take these statements from Babson as describing a sure pathway to spiritual power and blessing are doomed to disappointment and defeat. Set alongside the real truth, as revealed in the Word of God, they are seen not only to fall lamentably short of the divine wisdom, but to be in sharp contradiction of that Word. The Bible offers no help or hope to men "whatever your theology may be, or even if you discard all theology." The theology of the Scriptures is crystal clear, and so plain and simple that children and the common people can understand it, while it also satisfies the ablest intellects of mature men.

Thus the Bible shows plainly that men never can worship God through the worship of idols, or of saints, or of nature. Warning the Christians at Corinth against worshiping idols, the apostle Paul writes by inspiration: "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God. . . . Ye cannot drink the cup of the Lord, and the cup of devils." When even the apostle John on Patmos, receiving the Revelation, mistakenly "fell down to worship before the feet of the angel which shewed me these things, that angel instantly forbade this worship, saying: "For I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this Book: worship God." And nature-worship is unsparingly condemned as the practice of those "who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever."

There is only one way to have spiritual power, and that is by the personal acceptance of Jesus Christ as one's Savior and Lord, who alone can give men the great gift of the Holy Spirit, the source of all spiritual power. "No man cometh unto the Father," said Christ, but by Me." And "ye shall receive power," He promised the disciples, "after that the Holy Ghost is come upon you."

Business men and all the rest of us need to be strengthened, refreshed, given spiritual power to meet and solve the critical problems of today. But there is only one way to "find yourself to be a new man." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—Selected from "Toronto Globe" by A. C. Kolb. (Gospel Herald.)

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. Mrs. C. A. Stoltz was hostess to the Berean class Thursday, November 22.

Rev. and Mrs. Salzman, J. C. Troyer, and E. E. Hartzler attended a special delegates' meeting at the Normal Mennonite Church, Tuesday, November 22.

Sunday, November 25th, the pipe organ which was installed in the church was dedicated. An all day service was held which was largely attended. At the morning service Rev. P. E. Whitmer of Bluffton, Ohio, delivered the message. A special number of music was rendered by Mrs. Wagner of Ligonier. Ten members were received into the church by letter. A fellowship dinner was served in the basement of the church at noon. In the afternoon there was pipe organ music by Miss Martha Hutchinson of Ligonier, and also other special music. The dedicatory sermon was delivered by Rev. Whitmer. In the evening a musical program was given and also an explanation of the pipe organ was given by Miss Hutchinson.

Mrs. Ira Hostetler is able to attend services again after recovering sufficiently from injuries received in an automobile accident.

Miss Cassie Yoder is able to attend services again after having been confined for some time by injuries from a fall.

Ephraim Plank and Paul Kohl, students of Bluffton College, spent Thanksgiving vacation at their homes.

Sunday evening, December 2, a missionary program was given, led by Miss Clara Bohn. Songs and recitations and a playlet, "The Five Little Dollars" were given by the primary department and talks and readings were given by others of the Sunday School.

The Ladies Aid met Thursday, December 6, with Mrs. Earl Neufer. Sewing was done for the African mission and also quilting was done.

Sunday evening, December 9, a worship service, "The Christian Adventure," was given. The program consisted of special music and worship service and a drama by the Crusader's class, "The Far Country," directed by Miss Martha Lantz.

Upland, California, November 24, 1934. The Mennonite churches of Los Angeles and Upland are looking forward with great anticipation to the convening of the General Conference in this community the coming year. A committee representing the two churches is laying plans for the convenience and comfort of the many guests who, we hope, will honor us with their presence.

Several days ago a committee selected a very attractive site in the San Bernardino mountains for holding the Young People's Retreat in 1935. It is a two hours' drive from here high up in the mountains, beside a clear lake sparkling among fine forests.

The Upland church has been carrying an indebtedness of several thousand dollars ever since its dedication nine years ago. At a Brotherhood meeting two weeks ago it was decided that this debt must be paid before conference. Enough money has been raised to pay off the debt and to take the church into the new year with a clean slate.

Under the able leadership of L. J. Horsch a young people's class is studying Bible history. Another class meets weekly in the study of Mennonite history. Our pastor directs the study of this class, thus assuring good work.

On October 14, our church celebrated its Annual Harvest and Home-Coming Day. Communion service was observed in the forenoon. At noon there was a basket dinner with a lengthy social hour. In the afternoon there was a short memorial service in honor of those who have passed on. This was followed by a service of song, intersperced by several addresses. In the evening Dr. I. T. Hoover of Laverne College gave an able address on "Crises in the Life of Christ — and in Ours."

At the close of the Sunday School session Sunday mornings all classes gather in the auditorium and there is generally music by primaries or intermediates, followed by a sermonette for the children, the morning service following without a break—the children retiring during a song by the audience.

On Sunday morning, November 25, nine new members were received into the church and on the evening of the same day the Ladies' Missionary Society rendered their annual missionary program. A song service was followed by an exceptionally fine missionary talk by Mrs. Harlan Brooks of LaVerne. Professor and Mrs. Brooks are home on furlough after many years of missionary work in India.

Union Thanksgiving services of the five churches of our city will be held in the Brethren-in-Christ church this week. The address will be given by Rev. J. T. Handtler of the Nazarene church. Rev. Handtler is a hearty young Russian refugee. At risk of his life he succeeded in escaping from the land of his birth.

On December 9, our church will observe the four hundredth anniversary of Luther's translation of the Bible. Appropriate services will be held both morning and evening. Many copies of old Bibles and manuscripts will be on display in the church lobby.

A chorus of 75 voices will render the Messiah concert in this church on the afternoon of December 16. J. C. M.

Wayland, Iowa, November 11, 1934. Dear Readers:— September 30, we had our Rally Day, at which time our children gave an interesting program of recitations, Scripture passages, and songs. Several classes had a perfect attendance that day.

On the same day consecration of children took place, at which time two small children were consecrated.

In the afternoon several from our Sunday School attended the District Sunday School Convention at Olds. Three addresses were given.

On October 2, Rev. Kaufman, president of Hesston College, Hesston, Kansas, spoke to our student body at the High School on "This one thing I do."

October 7-14, Rev. P. E. Whitmer, Pandora, Ohio, was in our church. His general theme was "The Gospel in Christ's Parables." Sunday, October 7, at 11:00 A. M., he spoke on "The Responsibility of Hearing," 7:30 P. M., "Whence Comes Evil"? Monday, October 8, 7:30 P. M.: "Religious Pride and Humility." Tuesday, October 9, 7:30 P. M.: "Much Goods." Wednesday, October 10, 7:30 P. M.: "True Neighborliness." Thursday, October 11, 7:30 P. M.: "The Two Brothers." Friday, October 12, 7:30 P. M.: "Religious Preparedness." Sunday, October 14, 11:00 A. M.: "Abiding in Christ"; 7:30 P. M.: "The Last Judgment." We are thankful to our Heavenly Father for these meetings. The weather during the entire week was most ideal. The attendance was very good, increasing to the very end. The last evening some had to stand. We shall always welcome Rev. Whitmer into our midst.

On October 9, Rev. Whitmer spoke to our High School students on the subject "Dependability," driving home his point by means of illustrations.

October 21, Rev. Basinger preached a sermon preparatory to communion, of which we partook October 28. A goodly number were present.

By the time this will be in print we will be nearing Christmas. May I then wish you all a Merry Christmas and a very Happy New Year!

Yours in His service,
Mrs. Selma C. Sommer.

Boynton Mennonite Church, Hopedale, Ill. Mr. and Mrs. Roy Yoder of Peoria, who are preparing to sail for Africa in January, spoke during the church hour Sunday morning, November 25, telling of the work they have chosen in the Congo mission field.

Members of the Christian Endeavor Society entertained the Sunday School at a house party at the home of Mr. and Mrs. Henry Kauffman, Tuesday evening, November 28.

Mr. and Mrs. Fred Donelson and their two youngest sons visited Fred, Jr., who is in a school of telegraphy in Chillicothe, Mo.

Mrs. Albert Luke of Chicago spent the weekend of December 1 at the home of her parents, Mr. and Mrs. Jacob Litwiller.

Communion services were held Sunday morning, November 11, in charge of the pastor, Rev. Hostetler.

A daughter, Corrine Joanne, was born to Mr. and Mrs. Roy Litwiller of Peoria, November 20.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

THE HAMMER AND THE ANVIL

"Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers, worn with beating years of time.

" 'How many anvils have you had,' said I,
'To wear and batter all these hammers so'?
'Just one,' he answered, then with twinkling eye:
'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's Word
For ages skeptic's blows have beat upon
Yet, though the noise of falling blows was heard,
The anvil is unworn — the hammers gone."

ANNOUNCEMENT

With this issue we are announcing a change in the personnel of our Young People's editing staff. During these months when the Mennonite and The Christian Evangel have been united into one church paper, Mrs. Roy Yoder has done commendable work as editor of the Intermediate Workshop. We are sorry to see her relinquish these duties, for she did her work in an able manner. Many have learned to love her because of her contributions. So as she journeys on her mission of love and service to Africa, all of her many friends wish her God-speed and much joy in the Master's work. We hope she will remember these pages from time to time with some missionary letters to us.

The work will, however, continue. Mrs. Homer McCowan has been procured to take the place of Mrs. Yoder. We can rest assured that the suggestions and inspirational articles will be of the same high standard as they have been in the past. Give her your prayers and loyal cooperation.

This life is short, 'twill soon be past,
What's done for Jesus, that will last.

THE BIBLE

Titles

The word BIBLE is the title of the books the Old and New Testaments, but is not foun earlier than the fifth century of our era. T priests had charge of the manuscripts used the synagogues, and afterwards in the churc es, who spoke of them as "THE BOOKS hence the Greek word for BOOK (biblos) b came the title of the entire collection of book In other words, THE Book is the Bible.

In the New Testament the Bible is call "The Scripture" (Acts 8:32; Gal. 3:2 II Tim. 3:16; Jas. 4:5), also "The Scripture (Matt. 21:42; Luke 24:27), and "The Ho Scriptures" (II Tim. 3:15).

The Old Testament is called "The La (Matt. 5:17; I Cor. 14:21); "Moses and t Prophets" (Luke 16:31).

In Heb. 7:22; 8:6; 9:15 is the distincti between the Old and the New Covenant. T former applied to the Old Testament and t latter to the Christian Scriptures. The Lat "Testamentum" is the equivalent of "Cov nant" and this term came into use.

The Scriptures are also called "The Word God" (Luke 5:1; Acts 4:31; 8:14; 13: 16:6).

(To be continued.)

A REMOVER

An Exchange says: "Alcohol will remo stains from summer clothes." Yes, it will that. It will also remove:

The summer clothes,
The winter clothes,
The spring clothes,
The fall clothes,

The furniture from the house,
The rugs from the floors,
The food from the cupboard,
The lining from the stomach,
The kidneys from the back,
The hair from the head,
The sight from the eye,
The brain from the head.

Yes, alcohol will also remove:

A good reputation,
A good many respectable friends,
A happy home and family,
And an otherwise valuable man from God.
Surely, as a remover, alcohol has no equal.
—Albert F. Prieger.

CHRISTIAN ENDEAVOR

December 30, 1934

How To Make Our Dreams Come True

Genesis 37:5-11

Old men dream dreams of the past, but young men and women, too, dream their dreams of the future. Young people dream about their future life-mates, their vocation, their successes, and their financial balance saved for old age. It is a fine thing for a man or a woman to dream dreams and have visions, providing they are wholesome and of such a nature that they do not obstruct God's plan for life.

In our Scripture portion we have a very inspiring picture of a youth who dared to dream his dreams, he was looking ahead. Already as a boy when walking the narrow lanes of Palestine watching his father's sheep he was not satisfied to merely have enough to eat as is the case of the four-footed hog (and sometimes the two-footed also). He was very unfortunate in living in a day of polygamy and being the only son of the most beloved wife of Jacob. Jealousy arose because this "father's pet" was given a coat of many colors. The older brothers were simply biding their time when they could get rid of this dreamer.

After some days the father sent Joseph to the Plain of Dothan to get word from the brothers. This was their opportunity, no one would ever find out, so far away from home, what was done to this owner of the coat of many colors. After having thrown him into a pit, one of the more commercially minded brothers decided there would be more profit in selling him as a slave to Egypt.

While in Egypt, Joseph determined to keep looking ahead, he proved himself the best possible kind of a slave, and when he was severely tempted by Potiphar's wife, he fled, he refused to plead his case, he again proved himself an ideal prisoner and soon found himself in the position of High Food Commissioner of all Egypt, next in power to King Pharaoh himself. Verily, the man who dares to trust in God and never is tempted to sell his long future for a brief moment of so-called pleasure, if he ever looks ahead trusting that God is a just God and that all will work itself out right in the end, he will invariably be the victor. "The anvil wears the hammers out, you know."

There are two other outstanding lessons here. The first is retribution. It seemed like a long way from the old home to the Plain of Dothan. They thought after selling Joseph, that would be the last. They forgot that sin always finds us out, it works as surely as the law of gravitation, be it in the Plain of Dothan, Philadelphia, Chicago, or Los Angeles. The young man who leaves home and goes to a distant city may think, "Now I can do as I please, nobody will know the difference." Yes, my friend, YOU will know, God knows, and just as surely as you do any wrong it will bear its fruit and your sin will be proclaimed from the housetops. The other lesson is that of forgiveness. Joseph graciously forgave. We all need forgiveness. Thank God that there is a second chance in store for us. But let us never forget that there is retribution not only for individuals, but also for communities and nations who choose to live selfishly, they cannot succeed thus.

Questions

1. What is the value of dreams in the life of youth?
2. What are some worthy ideals which might be dreamed about?
3. How much patience should be manifested in realizing our dreams?
4. What shall we do if our dreams conflict with God's plans for us?
5. How can a closer walk with Christ help us in realizing our dreams?
6. What are some of the outstanding lessons to be learned from Joseph, the dreamer?

January 6, 1935

What Do I Know About God?

Psalm 89:1-34; I John 4:16

(Consecration Meeting)

Happy New Year! May all of us be worthy of a blessed and a Christ-inspired life in the year 1935. God will indeed bless us richly if we are worthy. He desires that we have the best gifts, but if we will not appreciate them then it would not be kindness to give them.

This is a consecration service, it is quite fitting that it should be so. Most of us need to reconsecrate ourselves again and again. I do not mean that we should expect conversion experiences time after time, but it is well to renew our loyalty and allegiance to our Christ. What better topic could have been chosen than to begin this year at rock bottom and meditate upon God. "In the beginning God," those are four of the most meaningful words in our Bible. He is not only the Creator of all life, but He is also the Pilot, the Guide, and Sustainer of all that has life.

It is usually thought that the 89th Psalm was written when the Jewish Kingdom and its king had fallen very low before its enemies. The Psalmist is thinking of the promises which God had made to David and are now failing to be fulfilled. Either one of two things must come to pass, either God must vindicate His faithfulness or Israel must turn about face in her relationship to Him. Considerable mention is herein made of worship, and honor which is due God because He is kind and merciful, but He is also just and righteous.

In the average individual the drawing power of love is more powerful than the driving power of fear, but in these past years we have perhaps so emphasized the loving kindness of God that we have made Him sentimental. We have not stressed sufficiently the justice and righteousness of God. He demands that individuals as well as nations live on a high ethical plane with lofty ideals, motivated by the desire to live unselfishly and vicariously as did Jesus, remembering ever that the twin virtues of justice and righteousness will long outlive greed and all forms of selfishness.

It remained for Jesus to bring the highest revelation of God, when He portrayed Him as a Father, abounding in love toward all those who will choose to be His loving children. And thus the Apostle John reasons that a loving God demands that His earthly children should perr ate the spirit of love toward all their fell men. He says: "And we have known and lieved the love that God hath to us. God love; and he that dwelleth in love dwelleth God and in him."

Questions

1. Why is New Year a good time for consec tion to God and His service?
2. What aspects of God do you honor most?
3. How can we know anything about God?
4. What can we know about God?
5. In what realms of life is God most evid today; in history or in personal experience
6. How should a fuller knowledge of God aff our manner of living?
7. What lessons can nations learn by getti closer to God?
8. What are some of the truths concerni God which are revealed by Jesus Christ?
9. In what ways will you give God a bet chance at your life this coming year th you have ever done before?

INTERMEDIATE WORKSHOP

Mrs. Roy Yoder, 1300 Bond Ave., Peoria, Il

December 30, 1934

How Can We Make Our Dreams Come True

Eccles. 9:10a

"Do More Than Your Share"

Pre-Prayer

Meet Christ in prayer before the C. E. me ing and you'll know His presence througho the service.

Searchlights of truths from the Scripture

Lesson on the Topic

Doing things with the hands suggests sk skill calls for practice; practice means ha work.

Do your work earnestly, putting yourself to it and doing your very best.

Do not put off the thing that you ought a must do. Do it now, heartily, with all yo might. "Whatsoever ye do, do ALL to t glory of God."

"The night cometh," said Jesus, "when man can work." John 9:4. Make use of eve chance to serve Him, lest your time be wast for eternity.

Dreams are Ambitions

By dreams we do not mean dreams in sleep, it waking dreams, or imagination at work or inking of things you would like to achieve. o one accomplishes anything without imagina-on. — Dreams coming true are goals for life.

Imagination gets a man nowhere if he just reams and that's all. We need "will" that ads us to work out our goals or ambitions for fe.

If a dream is to become true it must be a ream in line with the will of God.

Dreams must be dreamed with and in God.

Mrs. Homer McCowan, 402 Leland St.,
Bloomington, Ill.

January 6, 1935

Topic.—Simple Rules for a Happy Life

Eph. 4:22-32
(Consecration Service)

Happiness has been defined as the result of armonious powers, steadily bent on pursuits hat seek a worthy end. It is not the lazy ıan's dower, nor the sensualist's privilege. It s reserved for the worker and can never be rasped and held save by true manhood and omanhood.

Pre-Prayer Service

Rules for a Happy Life.—The perfect human ife may be compared to a grand concert, herein the chief parts are taken by a great rgan and a fine quartet. The bass voice we all the BODY, the tenor—the MIND, the alto —the HEART, and the soprano—the SOUL. he organ is Environment, the player is Civili-ation, and the leader of the choir is the over-rooding Spirit.

It is the work of the organ to accompany,— ot to lead. When we allow external forces to arry a tune of their own caprice, the result is medley of deafening discordant sound. The ne supreme cause of unhappiness is our fail-re to make the world be still while we hearken o ourselves.

The melody of life was meant for SOUL to voice, and when MIND, HEART and BODY assumes to take the place of SOUL, the melody is in the wrong part. The problem of happiness is to train the MIND, HEART and BODY to vibrate with the SOUL.

I. Happiness of BODY—found by going back to Nature.
  1. Eat simply and rationally.
  2. Learn to relax.
  3. Stand straight and breathe to the bottom of your lungs.
  4. Hit the game harder. Mental resolution to win at all hazards.
  5. Work up a good sweat.
  6. Laugh at the weather.
  7. Ponder on the habits of animals. They know how to live, being taught by nature. Humans do not, having deserted nature.
  8. Revel in the earth, air, water and sun.

II. Happiness of HEART is measured by how fully we can love, asking no return and thinking not to possess.
  1. Refuse to be disappointed. Whatever happens might have been worse.
  2. Have a "good cry."
  3. Share somebody's troubles—it scatters our own.
  4. Confess your faults.
  5. Count your "mercies."
  6. Cultivate a healthy sense of humor.
  7. Form a habit of anonymous giving.
  8. Keep busy.

III. Happiness of MIND—accrues chiefly from independent thinking. Following may help.
  1. Discredit public opinion. A wrong idea that we own is better than a right one that is borrowed. The world crucified Jesus.
  2. Get an ambition that spans earth and sky.
  3. Surround yourself with what you want to be.
  4. Master the art of concentration.
  5. Play fair. Not honesty alone, but our feeling toward the other fellow.
  6. Balance employment and amusement.
  7. Do something different.
  8. Study the teachings of other nations.

IV. Happiness of SOUL is found by going on to God. This larger vision may come through sorrow, meditation, self-sacrifice, worship, love or any other crisis of experience that lifts us momentarily from the tangled mesh of human relationships. SOUL'S first mandate is—Enjoy all things more. Enjoy pain, privation, sorrow, failure, misunderstanding, and martyrdom. How do these help us?

Happiness, in the end, is to reject happiness and to live or die for truth. Those who seek happiness never find it, for it can only be found in the line of duty, no matter where the way leads. SOUL finds happiness in two ways, namely, by seeing with infinite clearness; then doing with infinite strength.

Three main enemies to happiness are hurry, worry, and debt.

Many who have gained distinction have declared that the happiest period of their lives was when they were struggling with poverty and working with all their might to raise themselves above it.

Questions

1. What is happiness?
2. Why is happiness found wanting today?
3. How can we achieve happiness?
4. Would happiness for one person be happiness for another?
5. What are some other enemies to happiness?
6. Is unhappiness caused by someone else or by my ownself?
7. Can a person find happiness in an ordinary career? What do Jesus' teachings teach?
8. What can you do to increase your own inner happiness?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Ill.

The Junior Pledge

"I Will Live A Christian Life"

How many Junior boys and girls have really stopped to think, when they repeat their Junior pledge, "I will live a Christian life," how much they are promising their Lord? Let us consider some of the things you are promising your Lord when you repeat that single phrase.

When Christ was here on earth He gave us a perfect example of how we should live. If I live a Christian life I must shape my life after His pattern. What were some of His principles?

Christ told us that the greatest thing on earth is love. He loved us so much that He gave His life for us that we might have life eternal. If I live a Christian life I will love my Lord and love my enemies as well as my friends, for we read in His word that Christ died for the wicked.

I will be unselfish. I will give Christ first place in my life, others second place, and myself last.

I will give Him my best of my talents, se vice, time, and money.

If I live a Christian life I will be true— tr to my Lord, my parents, and my friends.

I will be pure in mind and pure in body, fc my body is the temple of the living God and must not abuse it in any way.

If I live a Christian life I will have faith. will call on Him in time of trouble, for we rea in the Bible, "All things work together fc good to them that love the Lord."

I will be forgiving — forgiving others eve as Christ has forgiven me.

If I live a Christian life I will be happy. A Junior boys and girls want to be happy abov all else. Christ said there was only one way t true happiness. He said, "I am the Way." will be like a sunbeam and scatter sunshin wherever I go.

If I am a Christian I will share this happ ness with others. I will tell others about Hi so that they might also know this happiness.

Last of all, a Christian life promises lif eternal.

As a Junior I promise my Lord all thes things. I promise I will live this Christian lif at home, at school, and at play; every day c the week as well as on Sunday. No matter wher I am or what I am doing I want others to kno that Christ is living within me and that "Fo me to live is Christ."

Edith Kohfeld, Reedley, Calif.

December 30, 1934

Topic.—How Can I Make Next Year Better Than Last?

I Cor. 15:5-8

I wonder if you have ever seen a midget o dwarf? Some of these little people never ge any larger than you were when you went int the Beginners' class in Sunday School. The grow older each year, but their bodies do no grow. If you should suddenly stop growin when real small your parents would be greatl worried. It would seem sad, yet we have a seen people who grow to full size yet do no grow any better from year to year. This i much more sad. In II Peter 3:18 we are tol to grow in grace and in the knowledge of ou Lord and Savior Jesus Christ. As we must ea good food if our bodies are to grow, so we mus feed our minds rightly if we are to becom ronger Christians each year. I Peter 2:2 lls us that the Word of God, the Bible, is hat will make us grow as Christians. Are ou a better Christian than you were last New ear's Day? Do you know more of the Bible? r are you a Christian at all? If you are not, o let Jesus come into your heart right now hat you may start the New Year with Him. hen take time every day to read the Bible and pray. If you are tempted to neglect that, hink of the midget whose body can not grow. ou don't want to be a dwarfed Christian, and hat is just what will happen if you do not read he Word even though your body may be tall nd strong. On New Year's Day we seem to e standing on a landing. As we stop, we look ack over 1934 and forward into 1935. Rememering the mistakes of the old year should help s to improve in the new.

Plans for the Meeting

The new year is often spoken of as a blank age on which things good and bad will be writen. You might distribute blank sheets of paer in the meeting today. Ask the Juniors to vrite on these papers some things that should e a part of their year. A few are mentioned n the Daily Readings. Have the writing done fter a brief discussion of the topic, then gathr the papers and make a list of the most worth hile suggestions.

Questions

1. How may I grow as a Christian in 1935?
2. Why should we wish to be growing Christians?
3. How can we make 1935 a better year in our society?
4. Mention some things we should do for the church.
5. How may I be more helpful at home next year?

Daily Readings

Better understanding. Ps. 119:33, 34.
More faith. Luke 17:5, 6.
More love. I Thess. 3:12.
More willingness to work. I Cor. 3:9.
More unselfishness. I Thess. 5:14, 15.
More joy. I Thess. 5:16.

January 6, 1935

Topic.—God's Wonder Book: What It Tells Us About Obedience

Matt. 21:28-32

(Consecration Meeting)

"Behold, to obey is better than sacrifice." Do you remember who said this, and when? You will find it in I Sam. 15. King Saul, the first king of Israel, had disobeyed. He had been sent by God to destroy everything belonging to a certain wicked king. Instead of doing that, King Saul had saved some of the best of the sheep and cattle for himself. When God sent His prophet Samuel to speak to Saul about it, Saul pretended that his people had kept these animals to sacrifice to God. God knew this was not true and even if it had been, Saul could not have been excused because he had disobeyed God. Saul had to be punished even as disobedience must always be punished. The Bible teaches that we must obey God. Whatever He says we should do. Not only are those punished who disobey, but they are not truly happy.

The Bible teaches too, that children shall obey their parents. How many of us are sometimes like King Saul? We think that we know better or that we have a right to do as we please. Are you really happy when disobeying father or mother? Of course not! We should be glad to obey them both because God wants us to (and we do want to please Him) and because our parents have lived much longer than we and know best. As you grow older you will always be happy to know that you have tried to please your parents.

Plans for the Meeting

During January and February we continue with the theme "God's Wonder Book" at six of the meetings. The best way to know what the Bible teaches on any subject is to study the Book itself, therefore much time should be devoted to finding Scripture on these topics. Speak of men and women of the Bible who obeyed God and of others who disobeyed and notice the result in each case. With the help of a concordance, have the Juniors find verses containing the words obey, obedience, etc.

Questions

1. What does the Bible teach about obedience to parents?
2. Does God expect us to obey our teachers? Heb. 13:17.
3. Why is it very important that we obey God?
4. How was Christ an example of obedience?
5. What are some rewards of obedience?

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

December 23, 1934

The Christian Home
(Christmas Lesson)

Lesson Text.—Luke 2:8-19; Eph. 6:1-4

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14.

The time has again come to remind us that we should meditate on the meaning of Christmas. Some one has suggested that to entirely too many of us Christmas is spelled Xmas instead of Christmas. Not that the spelling makes any difference, but it is an index of our busy, hurried lives where Christ becomes an X that is an unknown quantity in our Christmas celebration.

Our Sunday School lesson calls our attention to two great truths of Christianity, one that Jesus came into the world as a babe, the second the importance of the Christian home in our present-day civilization.

Let us face clearly this matter of Jesus' birth. It is very significant that God sent His Son into the world not by CREATION, but by generation. Granting that Jesus' birth is a miracle, then God could have brought Him into the world as a full fledged man, ready for His life mission. That is, God could have so created Him. But He sent His on into the world by generation, through a mother. Jesus was born as a dependent, helpless babe and needed the nurture and care of godly parents, so He could grow and develop physically, mentally, socially, and even religiously. Jesus spent thirty years of His life in preparation for His three years' ministry. God's plan of sending His Son in this way was a great venture. He risked to have His Son come as the son of a carpenter's wife and risk the dangers of disease, accidents, and all other dangers that confront an individual in the world. Yet this was God's great adventure for man. Its wisdom we today very well know. It elevated the position of woman from a chattel of man to a position of equality, that is a helpmeet for him. It also placed a great value on personality and gave the child its proper place in the life of society.

The family biologically and religiously orig inated for the purpose of caring for and pro tecting the child. The home grew out of thi biological necessity. The infant has the long est period of infancy of any of God's creation This is true because of the nature of huma life. The home is established primarily for th care of children. Psychologists tell us that th first three years determine very largely the lif of the individual. These years are spent in home. Here in the home we have in embryoni form the activities of society. Here the chil first learns the lessons of care of body, thrif feeding of his mind, his attitude towards oth ers and his relationship to God, which are s essential to an efficient Christian citizen. "Chi dren obey your parents in the Lord," becaus here you learn your first lessons of respect fo authority and obedience, which are so essentia in a democracy. Parents provoke not your chil dren to wrath because their lives are plastic and habits formed and lessons learned will nev er be forgotten. How often we as parents for get that our attitude towards church, school and the neighbors determines the attitudes o our children towards these as they leave th parental roof and go out into life.

Why did God send His Son into the world as a babe?

What is the origin of Christmas historically

Have we made Christmas Christian or do we still observe it as a pagan festival?

How would you describe the Christmas spirit?

What is the relation of the child to the Kingdom of God?

December 30, 1934

Tests of a Christian

Lesson Text.—I John 5:1-12

Golden Text.—Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. I John 5:1.

We have come to the last lesson for the year 1934. What an interesting series of lessons we have had, particularly this last quarter, where we have studied the Christian, who he is, what he does, and his relation to others.

Now as we come to this last lesson we are to consider the tests of a Christian life, that is, who after all is a Christian.

It is very confusing these days with two hundred and sixty-six denominations among Protestants, besides the many smaller sects and isms. And then also the large body of Christians who are called Catholics. Who is right? They all claim to follow the teachings of the Bible and be followers of Jesus. Is there a test by which the common man or woman may know that he or she is a Christian?

The name Christian was first applied to a group of people in Antioch, who were followers of the way. Christian was a name given to these by the world. The book of Acts quite often refers to such people as followers of the Way. In other words, a Christian is one who is a follower of Jesus. To follow Jesus does not mean to walk behind him a few rods or miles, but it means "arm in arm," a friendship, a fellowship, a life lived according to the way of the life of Jesus. Any ordinary man can read the teachings of Jesus even without commentaries or suggestions from schools of interpretation and understand Jesus' life and teachings sufficiently to become a follower of Him. Our lesson says the outstanding requirement is to have Jesus, that is to have faith in Him. Jesus in all of His ministry was deeply concerned that His disciples should have faith in Him and in His Father. This faith was to be a living trust so that life became dependent on Him. This kind of a faith produces life. "I am come that they may have life and have it more abundantly." This faith produces joy. "That my joy may be in you." It also produces fruit. The final test, therefore, is to be found in life itself. A life which is God-conscious, and spiritualized so that every thought, attitude, desire, motive, and deed shall be Christlike. No individual, regardless of loud claims and the parading of his theology is Christian when life is militant, pharisaically proud, ugly in attitude towards others, and exclusive in his views as to who is saved. The fruit of the Spirit is love, joy, and peace. The writer of these Sunday School Lessons wishes all his readers a truly Merry Christmas and a Happy New Year. May God bless you one and all!

What is the first essential for a Christian?

What is the relation of love to God's commandments?

How can we make this year's Sunday School lessons the most practical?

What is the relation of faith to conduct?

WORKING OR BUILDING

With the reorganization of our church work for the fall and winter many of us have been called upon to assume responsibility as workers in one capacity or another. Some have accepted the task laid upon them from a sense of duty. Some perhaps because they were pressed into it, "there just wasn't anyone else to take it." Some from a genuine love for the work. But whatever the motive for accepting the responsibility, the joy you get out of it will depend much upon your vision of the purpose of it all.

Two men working at the same job were accosted one day by a passerby and asked what they were doing. The first one looked up, disgruntled at being interrupted in his work, and replied, "Laying brick to make a living," and with that resumed his work. The stranger passed on to the second one and again inquired. "And what are you doing"? His face lighted up and with animated voice he replied, "We are building a cathedral."

Paul says, "With good will doing service as to the Lord, and not to men." He was speaking of the labor of a servant for his earthly master. How much more should our work for the church be "as unto the Lord." Your refusal or acceptance of a task is to Him and not to men. Your enthusiasm and faithfulness is for His cause. Are you merely teaching a class, singing in somebody's choir, serving on a committee, or are you BUILDING the KINGDOM of GOD in human hearts?

—Emma Ruth.

FAITH

By Hugh O. Isbell

Religion is of faith indeed,
In God and life and Jesus Christ—
I wrote my name unto this creed,
And still my need went unsufficed.

But when I turned aside from prayer
To make another's need my own,
Lo! Christ and God were standing there,
And Faith stood up in flesh and bone.

—The Christian Century, Chicago.

JOTTINGS

The fifth meeting of the Woman's Missionary Societies of the Western District Conference was held in the First Church, Newton, Kansas, immediately following the meeting of the Conference. Mrs. I. C. Regier presided. Music was furnished by several of the choruses of the churches represented and other sisters participated in various ways. Miss Linda Brown spoke on "Present Conditions in China" giving consideration to the educational, medical and evangelistic phases of the work. Mrs. S. M. Musselman spoke on "Duties of the Woman at Home Toward Missions." A report of the work of the Bethel Hospital in Newton was given by Sister Marie Lorenz and Sister Anna Schmidt gave a report of the Bethesda Hospital at Goessel. The closing remarks and prayer were made by Mrs. G. A. Linscheid of Canton, Oklahoma. Officers elected were Mrs. Frank Klassen, chairman, Mrs. Gerhard Friesen, vice chairman, Mrs. Wm. Roth, secretary, and Mrs. Ruth Wedel, treasurer. The collection amounted to $79.05.

Rev. Benj. Ewert of Winnipeg, Manitoba, has recently gotten out a pamphlet of worth on the subject: "Auswanderungen und Ansiedlungen der Mennoniten." (Immigration and Colonization of Mennonites). In a concise essay he has set before the reader the story of the mass movements of the fathers of our churches with special emphasis upon those movements that led to the vast settlements of Mennonites in the United States and Canada.

The total receipts by the Treasurer of the Home Mission Board of the General Conference for October were: $1188.42. The total disbursements were: $988.50.

A local "Prince of Peace Contest" was held in the Trenton, Ohio, church, Rev. J. Amstutz, minister, on the evening of November 8. On November 4, eight young people were received into the membership of the Trenton church by the rite of baptism.

After attending service on his birthday in the Alexanderwohl, Kan., Church, the 82 year old father of the minister, Rev. P. H. Unruh was greeted with a house full of guests, who had called to pay their respects in the son's house.

We wish that every minister and church council might have the opportunity of seeing and examining a circular distributed to the membership of the Immanuel Church, Los Angeles, California. Rev. D. D. Eitzen, is the Pastor. It is an urge that members of the church support our publication interests with their patronage. There are 8 sections in which the periodicals and publications of the General Conference are described and their prices given and place is left for the signature of the one who wishes to subscribe for or purchase a publication. The circular would be worthy of distribution to every member of the General Conference and with slight changes to every member of the Central Conference.

Estimating within four miles the distance trave ed by three miniature railway trains in the Illino Central Century of Progress Exposition at Chicag Prof. Donald Bowman of Bluffton College, won 11,000 mile all expense rail tour.

The meetings conducted by Rev. P. R. Schroeder i the Goltry, Okla., church met with great apprecia tion in the shape of capacity audiences. Ten person made decisions for Christ at these meetings an were admitted to church membership throug baptism and one was received by letter.

Miss Susie Penner, who for some time was student at Bethel College left her home in Newto Kansas, on a journey to Paraguay, where she intend to meet her fiance, P. P. Hildebrand, from whom sh was separated for a number of years through th Bolshevik Revolution in Russia. Other members c her family have been scattered to various corner of the earth through this revolution.

Rev. A. J. Neuenschwander, who has succeeded Rev Arthur Rosenberger as minister of the Swamp Pa charge, has located at 122 Juniper Street, Quakertown, Pennsylvania.

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Your own subscription for 1935........$1.50
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And one of the following books
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N. B.—This offer is good only until January 1st, 1935

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The Mennonite and the Christian Evangel
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If you want the B. B. Kalender and the Mennonite Year Book add 20c and make a total remittance of $2.70.

Club Subscriptions

5 or more copies to one address at $1.20 per copy.

The Mennonite Book Concern
Berne, Indiana

It is a custom of the young people of the Second Church, Philadelphia, to distribute baskets of provisions to poor families on the evenings before Thanksgiving Day and Christmas. In their recent distribution they were generously supplied with provisions and contributions of money. A delightful factor that entered into this year's distribution was that a number of those who had been helped on other occasions, responded with substantial gifts of money. Not being so especially hard-up now they thought of those who were in situations they had good reason to remember.

Another sign of the aggressiveness of the Immanuel Church of Los Angeles appears in the shape of a silver seal used by members of the church to announce the coming 25th anniversary of the founding of the church. These stickers are attractively designed and we are sure will be noted by whoever receives a letter having one on the envelope. The seal reads: "25th Anniversary of Mennonites in Los Angeles, Aug. 10—11, 1935. Following General Conference—Upland. Immanuel Mennonite Church."

The Young People of the Eastern District Conference held a successful rally in the Zionville Pa., Mennonite Church. The attendance was good and the interest all that might be desired. The Rally was addressed by Rev. Lester Kriebel, pastor of the Palm, Pa., Schwenkfelder Church.

Rev. A. W. Geigley, minister of the Mennonite Church at Fairfield, Pa., was the guest preacher at the Mennonite Church at Bluffton, Ohio last Sunday. In the evening the Girl's Reserve had charge of the service.

Dietrich Neufeld, a graduate of Bluffton College and one of a number of young Russian Mennonites, who were educated in that institution and who later was a student in the Art School at Washington, has received recognition of his skill by the acceptance of one of his linoleum block prints by a New York magazine.

Rev. Hege of California conducted a series of meetings in the South Church, Freeman, South Dakota. Before moving to California some years ago, Rev. Hege was pastor of this congregation. The services were conducted in both the German and English languages.

The 1934-35 Catalogue of the Mennonite Book Concern has made its appearance in the form of a large 111 page pamphlet. Those of our readers who have not been so fortunate as to receive one, should apply to the Book Concern for a copy. The size of the Catalogue indicates the great variety of merchandise the Book Concern has to offer. As a matter of reasonable loyalty, members of the General Conference Churches should patronize this Book Concern.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—Abraham Lincoln.

TIDE OF THE YEARS

Robert Hare

Years come and pass, like the flowing tide,
But never a backward wave
Waits for tomorrow, with joy or with sorrow,
For freed-man, friend, or slave!

We dreamed long ago that the tide would stay,
Or wait at our fancies' will,
But with deeper hush, and swifter rush
It carries us onward still!

'Tis a wonderful stream, that tide of the years,
With its silver sheen and spray,
And still on its tide, to the ocean wide
It hurries our life away!

Across it I see the broken threads
Woven in friendship's chain,
And faded flowers, through weary hours,
All drifting on waves of pain!

O tide of the years bring back unto me
The faces now lost in your flow,
Bid memories sweet their story repeat,
While life winds softly blow!

I hear in the dash and murmur of waves
That break on the unseen shore,
The dreaded sigh of a last goodbye,
For the waves return no more!

SOME "DON'T EXPECT'S" FOR SUNDAY SCHOOL TEACHERS

Don't expect to serve the Lord as a Sunday School teacher unless He has called you into that work.

Don't expect to be an efficient teacher, if you have made no effort to acquire efficiency.

Don't expect to accomplish anything, if you consider the work of little importance.

Don't expect to teach the "smallest children," if you think they require the smallest talents and the least preparation.

Don't expect to teach the lesson unless you know it.

Don't expect a "Sunday morning glance" to brush off the whole week's dust from the lesson,—or your mind either.

Don't expect to teach the Word without being much in communion with the Author.

Don't expect a two-minute Sunday morning prayer to patch up a week of neglect.

Don't expect your class to be on time if you are not punctual.

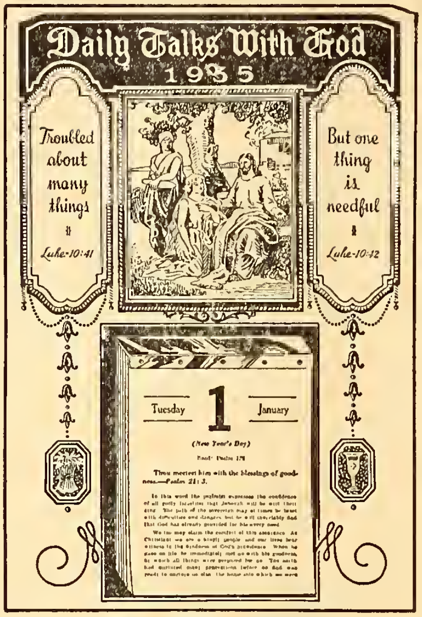
Don't expect your class to respond to the lesson if you have not.

Don't expect your pupils to be saved unless you make the way of salvation plain.

P. W. N., in Evangelical Beacon.

DAILY TALKS WITH GOD

For 1935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1935
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Luke 10:41
But one thing is needful
Luke 10:42
Tuesday
1
January
(New Year's Day)

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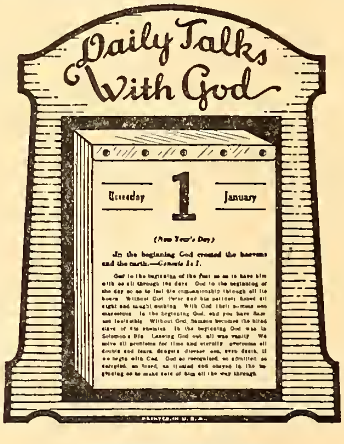
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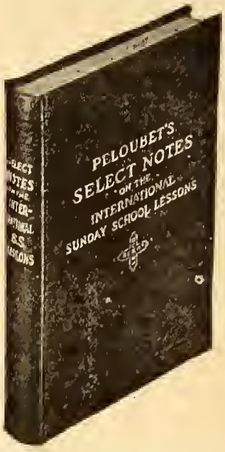
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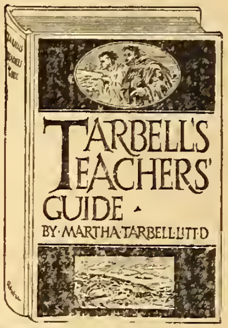
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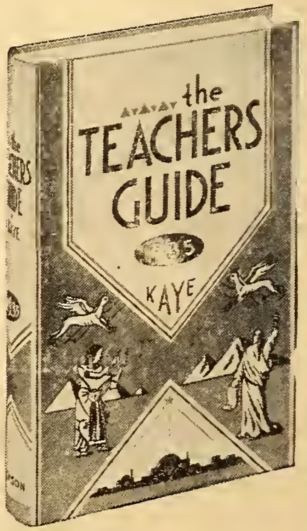
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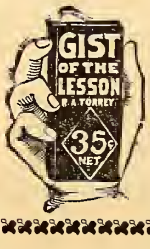
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Rev Emanuel Troyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, JANUARY 1, 1935 No. 1

EDITORIAL

NEW YEAR'S GREETINGS

Welcome to the year 1935! We believe it will be filled with many opportunities and blessings. My New Year Resolution is contained in the following verses:

1935

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear,
I shall waste no moment whining, and my heart shall know no fear.

I shall not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—Weaver.

OPPORTUNITIES OF 1935

You often hear people complain that they do not have the opportunity other people have. This is often true, but is due to the fact that they can not see them. Some of the most ordinary and unexpected happenings are our greatest opportunities.

A young man was one day listlessly walking down the street when he espied a large tent which looked to him like a circus tent. He went in and heard a man pray. This preacher prayed so long that the young man started out, when someone got up and said: "Let us have a hymn while our brother finishes his prayer." This interested the young man and he stayed and in that tent accepted Jesus Christ. This young man was Dr. Winfred Frenfell, the physician and missionary to Labrador. The preacher who prayed so long was D. L. Moody.

There is a tide in the affairs of men which, taken at the flood, leads on to fortune. But omitted, all the voyages of their life shall be spent in shallows and in miseries.

May we this new year enrich our lives and enlarge our service by accepting the opportunities as they come. —W.

AN APPEAL TO YOUTH

This is a day of great problems. Yet it presents the largest opportunities to youth that have been presented in any generation.

These problems of home, school, church, and nation may be looked upon as unsurmountable difficulties or as a challenge to manhood and womanhood. Christian Gauss in the American for May 1934 presents a challenge as follows:

"We need desperately a new system of education, a more vital religion, new forms of government, new uses for leisure, and new ways of living. In all of these tasks, every young man can cooperate, no matter what his job. The first step is to pick out one of these fields of reconstruction, focus your energy and interest, avoid the mistake so many of your elders make —build your life around your work and not around money. The promise is so rich that if you will stake out such a claim, your elders will say to you as Emerson said to the young Walt Whitman, 'I salute you on the threshold of a great career.'"

This advice of Christian Gauss is very timely. Too long have we worshipped at the shrine of false gods, money, production, nationalism, pleasure and careless thinking. We need for the year of 1935 to see the goal of life clearly from the beginning. —W.

THE MISSIONARY IMPERATIVE "GO YE"

Jesus said, "If ye love me, keep my commandments." The question arises in our minds as to the necessity of our mission work. It would not be difficult to find church members who have very little interest in missions particularly foreign. They feel it is pretty much a matter that is man-made and is sponsored by committees and boards. To their way of thinking it is left to the individual to decide whether he wants to be interested in missions or not.

It is profitable for every church member to ask himself the question, "What is the origin of mission"? From whence comes the inspiration and power to carry on." The answer to that question lies in the life and teachings of Jesus. It was He who gave the command, "Go ye into all the world." This is the misisonary imperative. But shall I be interested in missions simply because it is a command? Many church people are supporting missions with that motive. It is a "first mile" proposition. "Jesus said, we had to do it." To be sure it is a command. But the strongest incentive does not come from an outside command to the true Christian, but rather from an inward compulsion. A Christian is one who is born from above and whose life is prompted by the spirit of love. We would say with Jesus, "I must go to the next villages for they, too, must hear the Gospel." Or with Paul, "I am debtor." "The love of Christ constraineth me." When such a spirit prompts the individual, then the missionary command, "Go ye" becomes an inward power and light." —W.

PUBLICATION FUND CAMPAIGN

At the first session of the General Conference which I attended in 1893 I was elected a member of the Board of Publication. Ever since that time, with the exception of the years when I was chairman of the conference, I have been a member of this Board. In the twenty-six years preceding 1929 the Board had not as much trouble as we have had in the past four years. Prior to 1929, the Book Concern not only paid the annual deficits on our church papers, but showed a surplus profit beyond that, which the conference at its triennial session disbursed for missionary and benevolent purposes. When the depression came sales fell off and the delinquencies and deficits on the church papers became larger; we had no surplus on which to draw and were compelled to go into debt. We have now rearranged our business and publications so that we believe they will be selfsustaining, but the debt must be paid if the work is to continue.

I am glad that many of the loyal members of the conference see this and are sending in their contributions for this cause, and I hope that many more will do so. Send your contribution to

H. J. Krehbiel,
Chairman of Board of Publication.
Reedley, California.

"CASTING ALL YOUR CARES UPON HIM, FOR HE CARETH FOR YOU"

(By Mrs. Christine H. Duerksen, Korba, India)

"Father of Kalyan, there is no rice in the house. What shall I cook"?

The father of little Kalyan turned to his wife and said, "There are yet those two annas (four cents) in money. I will go to hunt for a little." Taking the money from its hiding place he went out into the little crooked street to the little homes where rice was sometimes sold. There was no shop in the village.

The mother of Kalyan busied herself about the evening tasks, the buffaloes were tied up in their shelter, and the few little chicks that the hawks had spared were shooed to their corner of the little mud hut. She turned as she heard her husband's step in the doorway. Her expectant look vanished when she saw he was empty handed. There had been no rice to sell that evening. They could not beg from their neighbors, for they were equally poor. They belonged to the Lord who was the giver of all good things. Surely He knew their need.

Their need drove them to prayer and as they told the heavenly Father of their lack of food they also told Him they were willing to go to bed hungry if He wished it so. But they also knew He could provide in ways unknown to them. Then they slept.

It was still early morning when a woman of the village, not a Christian, came to their home with a measure of unshelled rice. She greeted them and said she had brought rice for them. They plied her with questions: Why had she brought it? Had she known their need? She said she had just felt she should bring it. But the father and mother of little Kalyan walked softly that day. They knew it was the Lord who had heard their prayer.

(This happened in Resdi, where there are five Christian families.—C. H. D.)

THE CHINA MISSION OF THE GENERAL CONFERENCE MENNONITES OF NORTH AMERICA

1. Introductory

The need of a world-wide vision has brought the church of the western lands to look beyond its own confines, and to reach out to "the regions beyond," and thus has carried out, at least in part, the Lord's great commission, "Go ye into all the world and disciple all nations." The church needs her missionary program as mapped out by her Lord and Master, Jesus Christ. In fact, the only reason for the existence of the church is to propagate itself. Without the missionary spirit and program the church would die,—would become extinct. "Salvation is of the Jews" (John 4:22) is correct, for from them came the Gospel to the Gentiles (us). We in turn are largely entrusted to give the Gospel to fellow-gentiles throughout the world. To what extent have we accomplished this? How far have we carried out the Master's last and great commission?

"The work that centuries might have done, must crowd the hour of setting sun." To a mere handful of disciples Jesus commits the Gospel in these words, "Go ye therefore and teach all nations" (Matt. 28:19), and these early disciples of Jesus obeyed their Master's command, and carried the Good News throughout the then known world. Paul writes in Rom. 15:20, "Yea, so have I strived to preach the Gospel, not where Christ was named." He was so zealous for the Gospel that he found no more room for evangelization, because the task had been largely completed, and he was reaching out for other fields yet unknown. If each succeeding Christian generation would have carried out the great commission in like manner the entire world would be evangelized long before today. "It is the whole duty of the whole church to give the whole gospel to the whole world."

2. Historical

Before 1914 our church had missionary work among the American Indians and in India, but not in China. It was indeed strange that the mission field attracting the great attention and interest that China did, should not much earlier have come to the attention of our church. For China is the field of the largest and most marvelously used inter-denominational missionary agency, The China Inland Mission. They have over 1000 missionaries in China, and during the years of depression have sent out, or returned, some 400 missionaries.

A forerunner had already left for China in 1909. Brother and Sister H. J. Brown went to China with great faith and with the idea that our church would in time undertake missionary work in that great land. God answered their and our prayers. J. Hudson Taylor, founder of the China Inland Mission, was a great man of prayer, and much prayer was made to the Lord of the harvest before we opened missionary work in China. Rev. and Mrs. Brown worked independently at first, but in 1914 our church at the General Conference in Oklahoma took over the work in China, and in 1915 Peter J. and Jennie Boehr were commissioned by our church to go to China. On the way another party joined them, Miss Talitha Neufeld, who has not been with our mission since 1927 or 1928. And so, by November 3, 1915 (date of arrival of this party of three at Kaichow, Hopei, China), our church had on the field there five missionaries in all.

Then from the year 1918 the staff steadily grew until in 1921 our China mission had in all twenty-two misisonaries on the field. Since 1927 came the decrease of staff, for various reasons, and by subtracting and adding the force, until today we have about half of the missionaries at home, or four couples and two unmarried women in China, and three couples and two unmarried women here — and with little promise to be returned, unless special efforts are put forth. As far as known, all now on furlough in the United States are willing to return.

3. The Task Before Us In China

About 350 miles south of the old capital, Peking, lies our China field, and is a plot of ground measuring 6000 square miles, with a population varying from 20,000 to 75,000. Also there are some 3000 villages in that field of the plain. No mountains, but river flats, and often threatened by Yellow River floods and by drought. Travel by auto is possible nine months of the year; only a pity that no funds have been at hand to use cars for a few years now, after the auto really had become a necessity in evangelistic and medical work.

Out of the vast multitude for the few heralds of the Cross, some 1000 people have been baptized and admitted to the church. We are responsible for the evangelization of one two-hundredth part of China's millions. There are hundreds of inquirers but, "what is that among so many," you ask. "Little is much with God in it," and Christ fed a multitude of over 5000 with "five loaves and two fishes."

May add that there is less banditry in our field in China than in many other districts, because we have no mountains where bandits usually have their hiding places.

4. The Work In China

As is the common practice of other missions, we have the three departments of the work—the evangelistic, the educational, and the medical; but all part and parcel of the one program, as the Lord outlined it in Acts 1:8. Evangelism is carried on by the missionary's tours through the villages, by Chinese evangelists and colporteurs, and by the means of two large gospel tents, which can be out from eight to nine months a year, provided there are funds to carry on that work. As a result of much prayer and evangelistic work there are at present some twelve organized "indigenous" churches, cared for largely by Chinese pastors, all as yet unordained. Some should be ordained, we have felt for some time.

The educational work has been curtailed from what it was years ago, but then the government is now doing much more aggressive school work than formerly. Government policies and the attitude of a number of Chinese educational leaders have also contributed to the change of misison policy on schools. But we stand for a good Christian education, and we must have the trained men and women. At present the children's schools are scattered over the district, and teachers supported by the mission. A Junior High School functions at Kaichow, which has possibly more support from Chinese sources. The two Bethel College graduates, Jas. Liu and Stephen Wang, are in charge there.

The medical work has its center in the small hospital at Kaichow, Dr. C. L. Pannabecker in charge, but now on furlough, leaving the field without a missionary doctor. The Chinese doctor has recently left, too, and now they must be satisfied with occasional help from a Chinese doctor who has his own practice in Kaichow city. But the evangelistic spirit pervades this work as well, and the work of outstation clinics, and village clinics. Much good is thus done for the Gospel, and thousands relieved physically. Sister Frieda Springer and Elizabeth Goertz are the faithful nurses.

5. The Task Just Begun

We as a church cannot say that our task in that great China mission field is nearly completed, but must rather say that it is merely begun. The need of the hour is much prayer and great faith. 1 Thess. 1:3, "A work of faith, and labor of love, and patience of hope in our Lord Jesus Christ," that is the proper definition of missions. The challenge of the hour is to pray and send missionaries back to the China field, if missions there shall not stop. There are at present four good misisonary residences vacant and always needing repairs, and one large dwelling has already been given over to hospital work. "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." "And lo, I am with you always."

THE BIBLE

(Continued from last issue)

Division of the Bible by the Hebrews

The Hebrews divided the Scriptures of the Old Testament into three parts:

I. THE LAW. The five books of Moses, called the Pentateuch (Acts 15:5, 21).

The word **Pentateuch** signifies Five Books. This section of the Bible bearing this title, The Law, can be traced to the time when compiled (Deut. 31:24, 26; Josh. 1:8; 8:34; 24:26). These books were marked by the Hebrews by the first or chief word in the opening statement, while the Septuagint uses words descriptive of the subject matter—Genesis, Exodus, Leviticus, etc.

II. THE PROPHETS. This section contains the historical books, Joshua, Judges, I and II Samuel, I and II Kings, the Major Prophets, Isaiah, Jeremiah and Ezekiel, and the twelve Minor Prophets. This collection of twenty-one books was called "The Prophets" because they were compiled by Teachers of the people, or Prophets, whose writings were prophetic, i. e., instructive as well as predictive.

III. THE SCRIPTURES. This section consists of three groups:

1. Job, Psalms, Proverbs. These devotional books were used in the services of the synagogue.

2. Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther. These were called the "Five Rolls" and during special festivals were used as the "Lessons."

3. Daniel, Ezra, Nehemiah, I and II Chronicles. These were considered as an appendix.

In the English Bible the arangement of the books of the Old Testament is very convenient.

1. The Pentateuch—the first five books, commonly called the Five Books of Moses.

2. The Historical Books — from Joshua to Esther. These comprise the four historical periods: The Theocracy, Joshua and the Judges; The Monarchy; Judah and Israel; Post-Exilic Period.

3. The Poetical Books, also called the Devotional Books—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

4. The Prophetical Books—from Isaiah to Malachi.

It is easy to remember the four words: Law, History, Poetry, Prophecy.

It was not until the tenth century that a more systematic division into verses was made by Archbishop Langton, while Cardinal Hugo divided the text into chapters.

The Canon of Scripture

The Greek word **canon** signifies a straight rod or rule. When used figuratively, it means that by which anything is tested as a rule, such as a test or rule of logic. It is used in Gal. 6:16; Phil. 3:16 as a "rule of life," and in II Cor. 10:13, 16 as a measure of excellence. In 380 A. D., it was first applied to the Scriptures, and from the time of origin it has been applied to the books comprising the Bible which are regarded as having divine authority. Thus we speak of the Canon of Scripture, while uncanonical books are those that are not in the Canon. The Apocryphal books belong to this class, all the evidence pointing to the fact that they were not inspired, have divine authority and are not a part of the Scriptures as a "rule of faith." In matters of religion and ethics the Bible is the standard, the rule or canon by which these are judged.

In regard to the Jewish Canon, by the order of Moses, the "Book of the Law" was placed in the ark (Deut. 31:26). Following that period, Joshua and other records were added. Daniel (9:2) refers to the "Books" and Zechariah (7:12) to "the Law and Former Prophets." Isaiah (29:18; 34:16) speaks of "the Book of the Lord."

After the captivity the Law was given its final form probably by Ezra and the "Great Synagogue," while Nehemiah "founded a library" in which were gathered together for the second Temple "the acts of the kings and the prophets, and those of David." In the Prologue of the Greek translation of "Ecclesiasticus" (B. C. 131) we have the first notice of the Old Testament as a distinct compilation, and Philo-Judaeus (B. C. 20—A. C. 40) speaks of the constant use of "the laws and oracles, produced by the prophets, and hymns and other" (Scriptures).

Josephus, the Jewish historian (A. D. 38-97), says specifically that the books having divine authority were the five books of Moses, thirteen books of Prophets and "four hymns and directions of life." With the exception of Job, Proverbs, Ecclesiastes and Song of Solomon he mentions all the books of the Old Testament as "divine." The four just mentioned did not furnish any materials for his word for which reason he does not allude to them. He declared that since the death of Artazerzes (B. C. 424) "no one had dared, up to his day, to add anything to them, to take anything from them, or to make any change in them." This clearly indicates that the Jewish Canon assumed a settled form in the time of Ezra and Jeremiah and it is identical with the Old Testament as we now have it, our thirty-nine books being classified so as to accord with the twenty-two letters of the Hebrew alphabet, i. e., in that grouping the twelve minor prophets were counted as one book, Ruth was coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while the two books of Samuel, Kings, and Chronicles were reckoned as one each. Jerome "gives the contents of the Law, Prophets, and Hagiographa in exact accordance with those of the Hebrew authorities. The Talmud also agrees with the same, and gives the writers of each."

At a later time these books of the Jewish Canon were regarded by Christians as having divine authority and as such were quoted extensively by writers. It is an important fact that "between A. D. 200 and 400 ten Catalogues of Canonical Books were published. Six of these agree with our present Canon, and three omit only the Book of Revelation."

By **Genuineness** and **Authenticity** of the Scriptures is meant that they are the actual writings that have come down to us, and that these writings have been unaltered. This will be considered in connection with the Preservation of the Bible. We are laying emphasis upon the canonical Old Testament Scriptures, that they consist of those books of the Jewish Canon and no others. The Apocryphal books are not in that Canon and are to be rejected as a part of the inspired Bible. From time to time they were added to the Greek Septuagint and thus found their way into the Bible, and, by uncritical processes, came to be accepted by Alexandrian Jews. The best of the early fathers rejected these fourteen books and maintained that the only books of the Old Testament having divine authority and constituting the Canon were those of the Jewish collection. External and internal evidence alike is against their inspiration and the Apocryphal books are no part of the rule of faith, no part of the Word of God.

Forget yourself for others, and you will never be forgotten by others.

I WILL BE CHRISTIAN

I will be Christian. Like a crimson line running through my life, let this covenant bind me to the will and way of Jesus.

I will be Christian. My witness to the experience which is the most revolutionary and profound man may know; my personal testimony to its reality.

I will be Christian. My body, mind, and spirit Christ-centered, that I may learn His will; that I may walk His way; that I may win my associates; and that "in all things He might have the preeminence."

I will be Christian. My voice of passion in an age grown cold and cynical because of faltering faith and shrinking deeds; my answer to the Macedonian call of spiritual continents unpossessed and unexplored.

I will be Christian. In my heart, in my home, in my group, in my country—now, to help save America that America may serve the world.

I will be Christian. Through my church; agency at once human and divine, weak as man but strong as God, and through which He at last "shall reign where'er the sun does his successive journeys run."

I will be Christian. Across all lines of color and class, into every human relationship, without respect for temporal circumstance, in spite of threat and with no thought of reward.

I will be Christian. Thinking peace, studying to find and helping to perfect its machinery; recognizing no sea as a division and no language as a barrier; loving my own country first, but all who love another, and knowing that patriotism which begins at home ends only in the unity of mankind.

I will be Christian. That Christianity may become as militant as Fascism; as terrible toward wrong as God's hatred of sin; as tender with the weak as His love for little children; as powerful as the prayer of the righteous, and as sacrificial as Calvary's Cross.

I will be Christian . . . So help me God.

—Daniel A. Poling.

HUMBLED . . . . EXALTED

By Northcote Deck, Solomon Islands

"He humbled himself . . . . Wherefore God also hath highly exalted him."

So runs the wonderful record of the Savior's

THE MENNONITE AND
THE CHRISTIAN EVANGEL

A religious journal published jointly by the General Conference Mennonite Church of North America and the Central Conference of Mennonites. Devoted to the interests of these Mennonite denominations and the cause of Christ in general. Published on the first and third Tuesday of every month by the Mennonite Book Concern.

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

love unto death in Philippians 2:8, 9. And we are invited by God to realize more what that humiliation cost, and as a result to have in us more of this mind which was also in Christ Jesus.

By what standard, then, shall we measure it?

Of time? But a thousand years are unto God as one day.

Of space? Yet he taketh up the isles as a very little thing.

By purity? Yet he dwelleth in the light which no man can approach unto.

To aid us the Word of God reveals something of that love to the uttermost. Through it let us seek to realize something of that humiliation. Let us think then:

How He Was Led

We naturally picture Him as leader, leading the sheep beside the still waters. Indeed, God has given Him as a leader and commander to the people. (Isaiah 55:4). But for Him, at whose word creation sprang at once to light, to be led, and by a will other than his own, seems strange and unthinkable. Yet so it was all through His earthly life. He went down to Nazareth to be "subject" to the will of His parents through long years. When His ministry began He was "driven" of the Spirit into the wilderness. He was "led" by wicked hands to the brow of Nazareth, and after His arrest the officers "took Jesus and bound him, and led him away to Caiaphas." And this all because it was the will of His Father!

So, then, He humbled Himself and all His life was living out "Not my will, but thine be done"!

What He Was Lent

Though He was rich, yet for our sakes He became poor, so poor that all His life He had to be borrowing from those around Him. By His Father's will His means were so slender that continually He had to be beholden to poor people around Him.

"Had to be" one writes deliberately, because this, too, was the will of His Father.

True, He never borrowed but He blessed. He never does still. Here are some simple lines on His humiliation:

They borrowed a bed to lay His head
When Christ the Lord came down;
He borrowed the ass in the mountain pass
That He might ride to town;
But the crown that wore
And the cross that He bore
Were His own, the cross was His own!

He borrowed the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which He satisfied;
He borowed a room on the way to the tomb
The Passion Feast to eat;
They borrowed a cave, for Him a grave:
They borrowed a winding sheet;
But the crown that He wore
And the cross that He bore
Were His own, the cross was His own!

These are moving words and they seem true. Yet when you come to think of it, they are exactly not true, because the bed, the ass, the bread, the fish, the room, the cave, the winding sheet, were His already, for He had created them all. The thorns and the cross, He had done nothing to deserve them. No, they were not His: they were yours and mine; We all had richly reserved the crown of thorns and the cross of shame. He bore them in our stead.

So He humbled Himself, that coming into the world He had made He had no patrimony, and had to be beholden to poor folk around Him who became His benefactors. O wonder of wonders, all divine!

Where He Was Laid

This heir of heaven, when He was born into the world, found not even Mary's humble home at Nazareth open to receive Him. He found not even a place in the common inn at Bethlehem. Phrophetically, that, too, was closed to Him.

"No room, no room, the inn is full, yea, overfull! No room have we for such as ye, poor folk of Galilee! Pass on!"

He came unto His own . . . His own received Him not!

So through the succeeding years He lay down to sleep in many a strange resting-place. Birds of the air had nests, but the Son of man had not where to lay His head. Sometimes it was the dewy mountain-top, or the roadside, or a pillow on the lake. Sometimes it was "with the wild beasts and the angels." Strange combination for the Son of God!

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Many things indeed were finished then. For us, sins and iniquities were forever paid for. For Him the spitting and the scourging, the contradiction of sinners and the humiliation, yes, all this was at last forever over and done with!

And now that our redemption was at last complete a marvelous thing happened. God the Father, who had felt every pang of the pain and passion of His beloved Son, suddenly interposed an invisible and impassable barrier between that sacred form and the insults of the enemy. It was as if God said:

"Thus far, and no further! I have yielded my beloved Son to your will that He might give His life a ransom for many. But now the price has been paid, redemption is complete. Not another indignity shall be offered to Him. He has humbled Himself indeed, and now I must highly exalt Him."

So not another hand was raised against Him—with one exception. We read in John 19: 32, "One of the soldiers with a spear pierced his side." This last stab of hate was needed to convince Pilate at the time and the whole world ever since that He really did die. "And forthwith there came out blood and water." Sure medical proof that death had been complete some hours! But then indeed, God interposed Himself between His son and the world of sinners.

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* * *

And now "let this (same) mind be in you"! commands the Father. Humble yourselves under the mighty hand of God that He may exalt you in due time! Arm yourself with the same mind! Only so shall we be able to bear and forbear. Only so shall we be able to do all things to the glory of God!

(Church Management.)

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We wish all of our sister churches God's richest blessings, and we pray for our co-workers in other lands and for our new brothers and sisters there. Let us all raise our Ebenezer and trust in God for the future.

A. R. Keiser, Corr.

Second Mennonite Church, Beatrice Nebraska, November 27, 1934. Dear Friends: We have to bring thanks to our heavenly Father for so many earthly as well as spiritual blessings. We are not worth all the love and goodness He bestows upon us daily.

We had the privilege to have Dr. and Mrs. Pannabacker in our midst lately and we heard the different experiences and problems they have in Kaijo, China. Dr. Pannabacker is mostly busy in the hospital, treating people for some disease, and the poor people surely take something along about the Great Healer, Jesus Christ.

Sunday evening we saw some pictures about the everyday life in China and the writer has wondered about and admired the beautiful country, nice large trees, flowers and shrubbery are very beautiful.

Now we are looking for a nice treat. Sister Anna Penner, daughter of Rev. J. K. Penner, deceased, and Gustav Toews of Newton, Kans., will have their wedding in our town church on Thanksgiving Day, November 29th, at 4 P. M., if it is God's will. We are sorry to see Sister Anna Penner leave, but God knows best, and she will have her work for the Lord there also.

We have had rain here more or less all of last week, and the country is well soaked. We are all looking very hopeful into the future, as last summer we did not have any moisture for about four months. The Lord is graceful and we will bring Him thanks for His goodness. With much love and best greetings to all, and wishing you a Merry Christmas and a Happy New Year,

John Wiebe.

Deer Creek, Oklahoma, December 2, 1934. The health of our church members is fairly good, for which we are very thankful. We who have good health do not appreciate health like we should and ought to be more thankful than we really are.

In January, one of our cradle roll members, Verna Mae Latchar, was called to the Great Beyond and was laid to rest. On March 28 the grandfather of little Verna Mae, Christian Latchar, passed away. The funeral services were held on Good Friday. He reached the age of 77 years.

March 30, Good Friday evening, the Bethel Men's Octette gave a very good program in our church.

On May 13, Sunday School and church services were dismissed so we could attend the Oklahoma convention in a tent at the Mennonite church at Medford. In spite of the rainy weather the tent was filled.

August 12, six young people were baptized, Josephine Moyer, Minnie Hiebert, Floyd Moyer, Marvin Dester, Elton Krehbiel, and Clarence Lichti. Communion service was held the following Sunday.

On August 26, our church celebrated its thirty-fifth anniversary. All former pastors still living were invited and asked to take part in the program: Rev. Gerhard Friesen, Lehigh; Rev. John Moyer, Newton; Rev. John C. Peters, Mountain Lake; and Rev. John Lichti, Medford. It was impossible for the latter two to be with us. Dr. E. G. Kaufman was an afternoon speaker, with our pastor in charge of the programs.

Our Mission Society meets the first Thursday of every month, with the exception of the three summer months.

Our Endeavor Society meets every other Sunday. We have no Junior Endeavor, so the Juniors are given a part on the programs with Scripture reading, clippings, recitations, and singing.

Harold Kuehny and Maurine Reusser were married on May 2, 1934.

Harold- Bechtel and Esther Kuehny were married on June 24, 1934, and John Hohman and Juanita West on August 27.

Delbert Dean, son of Mr. and Mrs. Emil Dester, is the new member on our cradle roll.

We had a very hot and dry summer, but have had a wonderful fall, plenty of moisture, some fall garden, and an abundant wheat pasture. Wishing all readers a Merry Christmas and a Happy New Year, Corr.

Swamp Charge, Quakertown, Pa. A brief note to the brethren. It is with regret that we had to lose Rev. A. S. Rosenberger. But we are glad for the few years we have been privileged to have him serve us. His service has been one of the best and his time has been well spent while with us; our congregation has been thriving and is in a healthy growing condition. He moved slowly, but every move counted, always showed progress, and by his thoughtful, prayerful deliberations he has become one of the most outstanding men of this community, not only among our members of the Swamp Charge, but of this entire community. He was brought up among us and knew very much the makeup of all. In other words, we full well realize he knows and we know the work that he is entering now shows what type of man we were privileged to have, but we could not for one moment try to discourage him in this new enterprise and we wish him and his family God's richest blessings. We also feel confident that Bluffton College is fortunate in securing Mr. Rosenberger, and this institution will be greatly benefited and helped, for we believe that he is grounded and rooted on the real principle which is of vast importance.

If our college is to survive and go forward and be upheld and supported, the constituency, in the first place must have men with the real spirit, the real makeup, men who know God, if you please, then, and then only, will any Christian institution, or any institution, go forward.

We also here in the country know the marks of a well balanced man, and we can see as well as our friend can see, why he is accepting this new field and we feel it was the only thing for him to do under the circumstances. We know he is conscientious, and on that strength we feel the college will go on. We also know that he was not anxious to leave this charge, nor did we like to see him leave, but these are the experiences in life that will make for greater happiness and for greater effective work in the future. Respectfully yours,

R. S. Stauffer.

Pratum, Oregon. At the close of another year we truly have many things to be thankful for. This has been a very prosperous year for the Christians. Twenty-three young souls were added to our large group through baptism. Our attendance is fine. Both morning and evening services are well attended.

On Thanksgiving Day we had our usual union service with the neighboring church. Many came to listen to the message which was given by one of the leading pastors of Salem.

On October 5, our pastor was happily surprised when the superintendent of our Sunday School and his Sunday School teachers and their families came to the parsonage to spend the evening with this happy, God-fearing family. The sisters of the Missionary Society gave him a handkerchief shower, to show their love toward him as their leader.

It has pleased our loving Father to take Mrs. Robert Wenger home to Himself after many weeks of suffering and pain. Our community has had several seriously sick ones, but at present these have improved some.

We are having lovely winter weather so far. The farmers are still plowing and will leave the land lay idle until spring. The fall grain which has been seeded looks real good.

The church choir is busy practicing the cantata, "The Eternal City," which will be given at Christmas. The Sunday School choir is also busy with Christmas songs. The children have received their Christmas pieces and soon these will also have to be drilled. A splendid program has been arranged and a blessed time it will be. A time with the real Christmas spirit prevailing.

Lydia Stauffer, Corr.

Whitewater, Kansas. It has been a long while since anything has been written concerning the Swiss church near Whitewater. Our church and Sunday School attendance has been very good during this year. Nine new members have been taken into church, after receiving catechisical instructions and baptism by our pastor, Rev. Teo. Roth. We are glad indeed, that there are still such who feel the wooing of the Spirit of God and obey His call.

We have our C. E. programs Sunday evenings and our prayer meetings and Bible study Wednesday evenings. The attendance at our prayer meetings is encouraging. Rev. Theo. Roth and Charles Zuercher lead these meetings. It is very necessary that the Christian people meet one evening every week for Bible study and prayer. If this would be the desire of every Christian, we would not have this falling away from God. Our churches would be filled. We would find our enjoyment in serving the Lord. It is sad indeed, that so many seek their enjoyment in places of worldly amusements where they find no food for their souls.

Rev. E. J. Neuenschwander of McPherson gave us two very interesting sermons Sunday, November 11.

Corr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

PRAYER

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice rise
like a fountain before me night and day. For what are men better
than sheep or goats that nourish a blind life within the brain?
If knowing God, they lift not hands in prayer, both for themselves
and those who call them friend? For so the whole round earth is
every way bound by gold chains about the feet of God."

—Alfred Tennyson.

CHISTIAN ENDEAVOR

January 13, 1935

What Do I Know Of Prayer?

Luke 11:1-13

"Lord, teach us to pray." That is our prayer as we begin on the discussion of this very important topic. It is well as we are still on the threshold of this new year that we meditate on the importance of speaking much and often to our heavenly Father. Our source material in the study is to be found in the Bible and out of the experience of men and women who know how to pray and have felt that their prayers have been answered, either by an affirmative or a negative answer.

What is prayer? It is primarily talking to our best Friend. It is fellowshipping with One who desires to be closer to us than breathing. Why do we pray? We might answer, because we simply cannot help it, because it is instinctive to pray, but there are even better reasons why we will desire always to pray. In the first place a child of God will eagerly turn to God many times in a day with a prayer of deep thanksgiving. The more we pray the more thankful we will be, and the more we thank the more we will find the reasons why we should be thankful increasing. A second reason why we pray is so that there may come into our lives a new peace, the like of which we have never experienced before. We will then feel that our lives are at one with God and no one who has that feeling has the least bit of fear, it matters not what will come, they will feel that they are in the care of an all-loving God who can best be described as Father. Another reason why we want to pray is so that we may be strengthened against the wiles of the tempter. Jesus prayed often, many times He spent a whole night in prayer. When He felt a crisis confronting Him, He found extra time for meditation and prayer. Do we need this strength any less than did He? To be a Christian is to have begun a way of life that turns about face from the way of the flesh, but for most of us it is a continual struggle, it is a progressive growth, but we will need this daily fellowship with the Savior in order that we may be strong. We are never tempted to do the mean, ugly deeds while we are on our Mountain Tops or while we are in conversation with our best and purest friends, but temptations often come when we are alone or in the company of those with the lowest of ideals. As we talk oft with God and give Him our highest loyalty we will conquer one habit after another and become more nearly "perfect as our Heavenly Father is perfect." The fourth reason why we want to pray is because we feel the need for "our daily bread." It is right that we should petition God for all kinds of things that we think we need, but let us remember that a kind parent sometimes must say "No," not because that parent does not love, but simply because he loves his child too much to permit any harm to come to him.

Questions

1. What is prayer?
2. When should we pray?
3. How does prayer help in thanksgiving?
4. Is prayer a privilege or a duty?
5. Why should we pray?
6. Why do we pray so sparingly?
7. What would come to pass if all Christians prayed as we should?
8. What are your resolves for this year in respect to prayer?
9. What lessons can we learn from Jesus' prayers?

January 20, 1935

What Do I Know About The Church?

I Corinthians 12:12-17

This is the first of a series of three topics on the church. Next week we will consider the program of the church and the week following we will endeavor to enlist the services and loyalty of our youth to the church in a way which has never been experienced before. Executive groups should plan to make the most of this opportunity in order that we may ally all our young people anew into the services of the church.

The Church Criticised.—On every hand we have been hearing and reading during the last decade or two that the church is an institution of the past. They tell us the church has outlived her usefulness. Those who are members are quite imperfect creatures, often times they are called hypocrites. The church is a joy-killer. The church is opiate to her people. The church has been on the side of big business and of all great wars in the past, and many other accusations are made against the church. What shall we say? How can we answer them?

Youth's Answer.—Very true, the church of Jesus Christ is a very imperfect organization, and the reason for that is because it is made up of human beings. There is too much insincerity and hypocrisy in the church. We shamefully admit that there are too many denominations and that the church has become thereby very much weakened. But in spite of all shortcomings the church still remains the most idealistic institution on the face of the globe. The church is so severely criticised because she has such a high standard. Her enemies are honoring her when they try to scoff. It does require a high standard of every individual who accepts Jesus Christ as Savior and when there are shortcomings it seems so much more scandalous when a Christian fails. Let us accept that rebuke. But it still remains of Jesus Christ for the redemption and full salvation of all men. "The gates of hell shall not prevail against her."

The church does look askance at certain forms of pleasure, but not because God and the church desires the Christian to be a gloomy sort of creature. Whenever the church rightly opposes any form of pleasure, it is because she feels it is harmful rather than helpful. God does desire all men to be extremely happy. The happiness is of the inward variety which will not wear off when you get home from a carousing party with a dark brown taste in your mouth, it is of a more permanent nature. See John 14:27.

The church must always be forward looking, holding on to that which is good and among the first to accept new truths. Down through the ages it has been the task and privilege of prophets of the church to perceive what God is trying to do in that age and then be the leaders in that movement. It must be so today. The church by virtue of her place under God dare not lag in God's program, she must, and she will lead.

The ideal church is the one where every member has some definite task to do. And each member then feels that his work must be done well that the church of Jesus Christ may prosper. In our Scripture portion, Paul is writing about various members of the church who were jealous of one another. But a lesson which each one of us needs to learn is that God has given each a talent which is to be used. I am responsible to do my best with the talent which God has given me, I am not to do Brother Jones' best, but my own best. Let us not deal in making excuses concerning our inability or someone else's superior ability. Let us remember Jesus' parable concerning those bringing excuses. He expects us to follow irrespective of the cost, for He knows it will be worth while.

Questions

1. What is the church?
2. What is the purpose of the church?
3. What do you consider the greatest weakness of the church?
4. What do you consider the best attribute of the church?
5. Why does not a much larger percentage of our population belong to some organized church?
6. How was the Church first instituted? With what success?
7. Give a brief history of the Church through the Middle Ages.
8. What was the Reformation?
9. What should each member do for his church?

ONE DAILY NEWSPAPER ON REPEAL

A multitude of sane thinking men and women have never favored the return of liquor. Today another large group is becoming sick and tired of hearing liquor advertising coming over the radio, seeing them in dailies and magazines, and especially on roadside posters where our fine womanhood is pictured as partaking of their nefarious products.

A few months ago the Chicago Daily News published the folloinwg editorial on its front page. Today this is the only daily which does not accept liquor advertisements, and when one knows that before Repeal they were strong advocates for doing away with Prohibition. Many thinking men and women are certain that Prohibition of some form will come back to our beloved land, "the calf will be sure to hang itself," but in the meantime it will be so very costly in lives of our children, some fathers and mothers, in decency and in the spending of countless millions. During the first year of Repeal we spent two and one-half billion dollars for drink of the alcoholic beverage type. Is that the road to recovery?

The excerpt from the above Daily follows:

"The existing tavern, under the present liquor law in Illinois, retains all the evils of the old saloon, and has added new evils of its own. The old alliance between the saloon and politics has been resumed. Every promise that, after the restoration of the liquor traffic to legality, the business would be kept respectable and law-abiding, has been violated.

Such being the conditions, The Daily News now reiterates its decision not to aid, even by indirection in its advertising columns, the promotion of a business which has already allied itself with corrupt politics, which is again providing a harbor and refuge for the criminal element, and which with a stupidity that is incomprehensible, is building sentiment in favor of a fresh experiment in prohibition, despite the unhappy outcome of the first effort in that direction . . . It is because we are devoted to the principle of temperance that we decline to take any part in the promotion of the sale of any kind of liquor."

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan, 502 Leland St.,
Bloomington, Illinois

January 13, 1935

How Shall We Meet Disappointments?

Josh. 1:1-9

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle,—face it, 'tis God's gift.

Be strong!
Say not, the days are evil. Who's to blame?
And fold the hands and acquiesce,—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint no,— fight on! Tomorrow comes the song.

Pre-Prayer

Ask God to give us strength and courage that we may at all times do His will.

Last week we had simple rules for happiness and we found that we must remind ourselves that there is a certain amount of dullness in every life and one of the rules was "refuse to be disappointed."

When a man is pleased with himself, his achievements, possessions or circumstances such pleasure is the result of a comparison of his present position in this respect with some former position or with the position of someone else. We may say that two prospects are before him, and the larger and fairer is recognized as his own. Under disappointment the same two pictures may be present to his mind, but accompanied by the certainty that the better is not his or is his no more. It might be said that the contents of his consciousness are in each case the same, the whole difference lying in the different relationship to self.

1. What is disappointment?

2. Is disappointment caused by one's own self or by others?

3. Can we afford to leave our friend's disappointments be disappointments to us?

For instance, I knew of a click of freshman girls who all looked to one as their leader. She was at the place where every one else should look up to her and her wishes should always be granted, which in many instances could not be done in school, as the teacher had others to consider. Her disappointments were always shared by her group and they reacted as she did. One of the girls happened to stop in to see me and began to tell of all their troubles and when she finished I asked her if she could afford to make her life unhappy, be unkind, have that poor attitude toward her work and probably fail just because she was letting her friend's disappointments be hers. She answered me that this was her best friend. Was she her best friend?

4. Do we often see afterwards where what we called a "disappointment" was not a disappointment in the end, but a stepping stone?

5. Does the Master disappoint us or do disappointments come through disobedience? Compare with the family life (parents and children). In afflictions in life does the Master disappoint us when we are not healed? Doubting Thomases will still need to see the wounds upon the body of Christ and He needs us to reincarnate those wounds and scars. We may be called to suffer persecution and loss without complaint or darkening of faith before the eyes of the world.

6. God commanded Joshua, "only be thou strong and very courageous that thou mayest observe to do according to all the law—." Did it take courage for Joshua to step in Moses' place and lead a people that had been mourning their great leader? How can we store up strength so that we will be able to endure disappointments that come to us?

7. Is failure disappointment?

8. If we have failed should we give up? Does it mean to try somewhere else or something else? Real test of character is what one does after he fails. Is failure or disappointment sometimes God's means of being able to touch the human heart?

9. Did Jesus have disappointments? Also study Luke 22:61 (first sentence). Was it Jesus' disappointment that drove Peter out to weep bitterly, or what was it?

10. Study John 21:3-6. What caused Peter to return to his old occupation? Did they have success? In the hour of failure these men learned to walk by faith. Jesus said, "Cast the net on the right side of the ship and ye shall find." They felt sure it would be no use — night was the time for fishing, and they had finished at the best places. Everything was against it except His word. They obeyed and lo! the results. Let us use their motto: We have tried and failed, nevertheless at Thy word we will try again.

11. Read John 21:15-17. Although Peter had disappointed Jesus, Jesus followed him, prepared breakfast, and having fed the weary disciples, turned to Peter an said, "Lovest thou Me"? An affirmative reply brought Peter the privileged assignment, "Feed my sheep."

12. How are we going to meet our disappointments?

January 20, 1935

How Shall We Act When We Win?

I Cor. 4:1-7

Many a man has won success with the captivating smile and the glad hand.

Pre-Prayer

I want to check upon my life to see that faithfulness marks my successful achievement.

Debate Topic

Resolved, That it is much harder to be a good winner than it is to be a good loser.

This may be used as a regular debate or with two leaders and society in two groups.

Discuss how winners or losers do act and then how they should.

Suggestions:—In school work, games, contests, business, etc. Discuss characters who have been great winners and what it is that makes them great. Look back of the winner and see if there is a reason for their success. May it be due to someone else who has worked, helped, sacrificed, given of their time and means that they may have the privilege? Is the receiver of the prize always the winner?

Food for Thought

Any person who makes a success must meet the condition and one who works for mastery must be genuine in the discharge of his duties. When success has been attained once how must one live to keep that confidence? The Italians say that Hades is paved with good intentions. Do good intentions make success? No, not unless we carry them out. The common occurrence is to drift instead of being exact and careful and we build on past success until we find we have missed a great opportunity.

Jesus told Peter that Satan had asked for him that he may sift him, like us. Jesus prayed for Peter. After success Satan tries to find our weak places to make us fall. We, too, need Jesus to pray for us. We ourselves are to watch and pray. Satan is like a magician. He gets our mind on success, takes us in our weaker moments and sifts us.

The five foolish virgins were filled with good intentions and successful in being adorned and in the procession to meet the bridegroom. They went to much trouble adorning themselves to be fit to meet Him. The one thing they lacked was oil in their lamps. Many Christian people are full of good intentions, battling through life, preparing to meet Christ at His return because they have been doing many beautiful works and have had many successful accomplishments, but lack the oil of grace for Christian living. The door was shut and the virgins were not admitted. If we trust to our own heart no matter what success we encounter we shall fail in the end.

The highest degree of success, the one of greatest honor, glory, and wealth to be attained in the universe, is that of having a part in the exaltation of the Bride of Christ and sharing in the eternal honor, glory and wealth of the Bridegroom, the eternal Son of God. This alone is real success; all else without this is but miserable failure.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Ill.

The Junior Pledge

"I will take some part in every meeting"

We have had articles by a number of Junior superintendents on different clauses of our pledge. I hope that you have read all of them and that you are keeping these promises "trusting in the Lord Jesus Christ for strength." It would be most unwise to sign a pledge like this if one were to keep it without help, but having Christ to help us, we need not be afraid Today we come to the last part. It is important that all members keep this promise if the meetings are to be all that they should be.

As a rule boys and girls love to take part in meetings, but sometimes there are those who do not. Do you? If not, why not?

I am thinking of three possible reasons. Maybe you are bashful or afraid that you might make a mistake. You really wish that you could speak as the others do. There was once a young man who found it so hard to speak that he was told he need not keep that part of the pledge. But he loved Christ and wanted to do something for Him, so he kept on trying. That young man later became well known and loved as one of the most interesting and best of C. E. speakers. He was not afraid to try.

Perhaps you intend to do your part, but just forget. When you are given a question or topic you put it into your pocket or purse, sure that you will find the answer as soon as you get home. Then you get so busy playing, going to school, or helping your parents that you do not think of the question again until you are in the meeting and you are almost surprised to find it way down in the corner of your pocket. Did you really try to remember? When Mr. Coolidge became president of this country his father said of him that when Calvin was a boy on the farm and was given any work to do while the father was away, he never needed to see about it when he came home; it was always done. Wouldn't it be splendid if Junior superintendents could say that of all Juniors? What meetings we sould have!

Then there is another reason for failing in this part of the pledge. There are not many who give this reason, but sometimes we find a boy or girl who just "can't be bothered." Have you forgotten that this is done for Christ? What if He "couldn't be bothered" with us? That would be hard to imagine, wouldn't it? We sometimes forget that our help is really needed. You wouldn't fail Christ, would you? Isn't that what we do when we are not faithful in our work for Him? "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

January 13, 1935

Topic—God's Wonder Book: What It Tells Us About Good And Bad Company

Prov. 13:20; Gen. 13:12, 13

We want to think for a little while of two people spoken of in the Bible who were changed by the company they kept. One found good company, the other bad.

You will find the story of the first in the book of Ruth. Ruth lived in a country where people worshipped idols—a heathen country. She might never have known that this was wrong had she not become well acquainted with Naomi and her family. You remember Ruth married one of Naomi's sons. Naomi loved God and lived a godly life. Because of being with her and watching her life, Ruth, too, came to love God.

In Genesis 13, we read of Lot who got into bad company. He thought more of the money he might make than of the companions he had and moved into Sodom where people were exceedingly wicked. The Lord finally took him out of that place, but some of his children had married wicked people and were destroyed.

There is a saying, "A man is known by the company he keeps." Not only is that true, but our lives and habits are influenced by those with whom we associate.

Plans for the Meeting

Ask an older Christian who understands boys and girls and knows the importance of right companionship to speak on this important subject. This talk might be given before the open discussion and the questions. The advice of your guest may suggest questions or comments for the discussoin.

Questions

1. Why is the choice of companions important?
2. How may we choose friends wisely?
3. What type of boy or girl should you choose as a friend?
4. What kind of grown folks are good companions for boys and girls?
5. How can we help our companions?

January 20, 1934

Topic—God's Wonder Book: What It Tells Us About Honesty

Rom. 12:17

The boys were having a good time at a game of ball until an argument began about a ball. Was Frank out or wasn't he? They couldn't agree until they decided to ask Ross who had been watching the game. He stepped forward, showed just where the ball had fallen and the game went on. Everyone knew that when Ross said anything it was true. No one questioned his word.

According to the Bible, that is the way all Christians should be. So careful in even little things that no one would doubt them. There is no excuse for even pretending what isn't true.

We think of the word "honesty" in two ways: Honesty in speech and honesty in life. There are people who are very careful about paying debts, yet sometimes say things that are not quite true. Then it is possible to be true in speech and not quite so particular about other things. Usually though, the two go together.

God's Wonder Book has a good deal to say about honesty. We shall think together of four verses. The first is in Acts 6:3. Men were to be chosen as deacons in the church. Those chosen must be known as honest men. Eph. 4:25 tells us plainly to speak the truth. The honest life is spoken of in Heb. 13:18 and I Tim. 2:2. Others watch Christians, and if we do not live rightly they can not trust us. More than that, some people will have nothing to do with Christ or the church if they see that Christians are not living honestly.

Plans for the Meeting

Make much use of Scripture in your study today. What does the Bible teach about honesty? There are many verses that answer this question.

Questions

1. Give reasons for honesty.
2. What are some rewards of honesty?
3. What does "live honestly" mean?
4. Why is this important?
5. Why does it never pay to be dishonest?

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

January 6, 1934

Peter's Conversion And Call

Lesson Text.—John 1:35-42; Mark 1:14-18

Golden Text.—And Jesus said unto them, come ye after me, and I will make you to become fishers of men. Mark 1:17.

For three months we shall have the opportunity of studying the life of a man who, although he was very prominent in the work of the early church, is very little known. By studying the life of Peter we get not only the life of a pioneer in the early church, but also a history of early Christianity.

The facts concerning Peter are very few and indefinite. Yet he stands forth in solitary grandeur as the leader of the early church. In the greatest missionary book in the world, the Book of Acts, Peter occupies the center of the stage in the first half of the book.

Peter was a Galilean. He lived at Capernaum. He was an industrious and fairly successful fisherman, for he had a home and took care of his wife's mother as well as his own family. The home of Peter, Galilee, was also the home of Christianity, the land of the work and teachings of Jesus. There He worked most of His miracles and here He chose His first disciples. Jesus as well as Peter lived in Capernaum along the sea of Galilee. Jesus chose all of His disciples in Galilee except Judas. The sea of Galilee in those days was noted for its fishing. Josephus says that when he approached Tiberias he saw the lake covered with boats of fishermen. Galilee was very largely Jewish, especially along the western shore of the lake. These Jews were a much more simple folk than the Jews of Judea, who ridiculed them for their northern dialect. They were a hardy and courageous people and were by no means ignorant. Every town had a synagogue with a rabbi. This may help explain why Jesus chose eleven of His disciples from Galilee. They were more openminded and teachable than the Judean Jews.

Two of the Galilean fishermen left home one day on a long journey south along the Jordan where they had heard was a strange prophet, preaching and baptizing. Andrew and Simon became disciples of this prophet called John the Baptist. They were told by John the Baptist that the time of the coming of the Messiah was at hand. Baptism was a preparation for this event. One day another young man came to the banks of the Jordan river from Galilee, a carpenter's son and a carpenter Himself. He too belonged to the plain and simple folk of Galilee. He was baptized by John, thus dedicating His life to the Kingdom that was to come. This was Jesus of Nazareth. A short time after His baptism He was out for a walk and John the Baptist noticed Him. John said to two of his disciples, "Behold, the Lamb of God which taketh away the sins of the world." These two disciples were another John and Andrew, Simon's younger brother. Andrew and John followed Jesus to where He was staying and talked with Him. When they left Him they were inspired and convinced that others should meet Him. So Andrew went and got his brother Simon and brought him to Jesus. Jesus looked at him and said: Your name is Simon, but you shall be called "Petros," a rock.

Andrew and Peter soon after left Judea and went back to their occupation of fishing on the sea of Galilee.

Jesus began His ministry in Galilee after nearly a year in Judea. One day while walking along the sea He saw Andrew and Simon Peter with their father, fishing. He called to Andrew and Simon and said: "Follow me, and I will make you TO BECOME fishers of men." That is the work of Jesus, to take a man as he is, and to make him what he ought to be. There is a period of strenuous training ahead for Simon before he can be a "Petros," a rock.

What do we know of the early life of Peter? Was Jesus' method of selecting disciples an effective one?

What is the most effective plan and program of evangelism?

Is it possible for the modern man to really follow Christ?

January 13, 1935

Peter's Great Confession

Lesson Text.—Luke 9:18-26; I Peter 2:5, 6

Golden Text.—And Simon Peter answered and said, Thou art the Christ, the son of the living God. Matt. 16:16.

When we come to this second lesson on Peter we find ourselves well along the way in that process of Simon becoming Peter. One half of Jesus' three year ministry is past. Peter has been following Jesus for nearly two years, hearing Him teach and seeing Him perform miracles, and heal. Jesus worked in Judea nearly a year. He has reached the height of His popularity, and while the faith of the disciples is increasing, the unbelief of the temple Jews is also increasing. The opposition is becoming effective. Our lesson occurs at the time of a great crisis in Jesus' life and ministry. He has taken His disciples far north to Caesarea Phillipi for rest and meditation. He asks them, "Whom do men say that I am"? The disciples said that different ideas were given. Some thought He was Elijah, some, Jeremiah, and some, John the Baptist risen from the dead. But Jesus is not so deeply concerned as to what people outside of His intimate experiences are concerned, but He is very anxious to know what the twelve think of Him.

So He asks, "What do you think of me"? or "Whom say ye that I am"? Simon Peter, of course, who was impulsive, impetuous, became the spokesman for the group. Peter answered, "Thou art the Christ, the Son of the Living God." Jesus commends him for his answer, and then proceeds to teach the disciples what true Messiahship involves. What did Peter have in mind when he said: "Thou art the Christ — the Messiah"? According to what happened afterwards, Peter undoubtedly did not imply more than that Jesus is this human deliverer, the Messiah that the Jews were looking for. There is always a danger of us reading more into a statement than is there. The Messiah the Jews were looking for was to be a Deliverer, a Savior, delivering them from bondage under foreign powers and to set up a Jewish kingdom on earth. Peter had this in mind. This is why Jesus' announcement of His sacrifice, persecution, and death did not fit into Peter's program for a Messiah, so he said these things could not happen to Jesus. Jesus taught them to keep secret His messiahship, so no revolution would be caused, also that His messiahship would be brought about not in a worldly way, with military power and thrones and social prestige, but by suffering, sacrifice, and death. This is a truth which we present-day Christians have not learned very well.

It took bitter experiences on the part of Peter before he came to the place where he could out of his experience give us the other Scripture in our lesson, I Peter 2:5, 6. To think of Christ not as an earthly Messiah sitting on a throne at Jerusalem, but as the chief corner stone, the building of a spiritual kingdom, takes more than mental development, it implies a soul culture, an enriching of life lived in fellowship with the Christ.

What are some of the experiences Peter had with Christ that led him to the great confession?

Was Peter following emotion or reason when he gave his answer?

Did Peter see the full implication of his answer?

How much emphasis should be placed on the material in the establishment of the Kingdom of God?

In what ways can we make the great confession?

CORRESPONDENCE

Tiskilwa Mennonite Church, Tiskilwa, Ill. Mr. and Mrs. J. J. Albrecht entertained a number of friends and relatives on the occasion of their fifty-fifth wedding anniversary on November 16.

The young people of the church enjoyed a social evening at the pastor's home, November 30.

Francis Bachman, who is a student at Illinois State University, spent his Thanksgiving vacation at home.

Richard Ringenberg accompanied some friends to Goshen, Indiana, where they attended the homecoming at the college.

Mr. and Mrs. Roy Yoder of Peoria were the speakers at the morning service on December 2. Mr. and Mrs. Augspurger and Mrs. Burns accompanied them to Tiskilwa.

On the evening of December 7, the Gleaners class with their husbands and some friends enjoyed a covered dish supper and social evening at the pastor's home. Mr. and Mrs. Roy Yoder guests of honor, Mr. and Mrs. Augspurger, Mrs. Burns, and Mrs. Lena Garber were out of town guests.

On December 9, baptismal services were held, at which time two young persons were received into church membership by baptism.

Mrs. Elizabeth Shrock is seriously ill at this writing.

Mrs. Elizabeth Sears has been visiting at the home of her son, Homer, at Moline, Illinois.

JOTTINGS

The Christian Endeavor Union of the Central Conference of Mennonites conducted Christian Endeavor Training Classes throughout our churches. The congregations were grouped in districts and the same course given in each district. The Expert Endeavor was used as a text. Examination was taken by about sixty of these students, who will receive the C. E. E. Diploma. Commencement services will be held in some of these district.

Rev. E. A. Sommer who has moved to Washington, Illinois, has accepted the pastorate of the South Washington church. He will also devote a part of his time in visiting the churches in the interest of missions.

A Training School will be held in the Central Conference to provide training for our Christian workers. The churches of Illinois have been divided into districts and the instructors will go from one district to another. The three instructors are: Rev. E. A. Sommer, who will teach Missions; Rev. R. L. Hartzler, who will teach Training for Service; and Rev. Wm. B. Weaver, who will teach "The Message of the Bible." The school starts January 14th and lasts five weeks.

A special conference session was held at the Normal Mennonite Church, November 22, 1934, for the purpose of ratifying the action of the executive committee in dismission Rev. Reuben Zehr, pastor of East White Oak Mennonite Church from the ministry and conference for insubordinate and disloyalty. The delegate body supported the committee in their action.

Rev. I. R. Detweiler held a series of meetings at the Normal Mennonite Church, November 25 to December 2. Rev. Detweiler gave lectures on how we got our New Testment, then preached following the lecture.

Rev. Roy Scott has accepted the pastorate of the Danvers Mennonite Church and has moved from Peoria to Danvers. Rev. Scott formerly was a member of the Methodist church. He has started a concentration program in his church with much interest, which will continue until Christmas.

The North Danvers and Danvers Mennonite choirs will present the Messiah on Sunday evening, December 23, at the North Danvers church, and on Monday evening, December 24, at the Danvers church in town.

A birthday celebration of unusual interest was held in Newton, Kansas, when Rev. C. H. van der Smissen was joined by his 86-year-old sister, Hillegonda, in the observance of the 83rd year of his birth. They are the children of the late Professor van der Smissen, who was associated with the Mennonite school at Wadsworth, Ohio. Before coming to America Prof. van der Smissen had been pastor of the Mennonite church in Friedrichsstadt, Schleswig-Holstein, then a part of Denmark. The Friedrichsstadt church dates back to the time of Menno. The many friends of Rev. van der Smissen and his sister, Miss van der Smissen, rejoice with them and are happy to know that they are in excellent health.

Brother C. F. Claassen, who for many years served as treasurer of the General Conference, recently celebrated his 75th birthday. The employees of the Newton Kansas State Bank, of which he is president, remembered him on this occasion with a beautiful display of flowers.

The Christmas program of the Grace Church, Pandora, Ohio, includes the rendering of Handel's Messiah as a Christmas exercise. The solo parts will be taken by guest singers. Miss Hilda Amstutz is the leader of the choir.

The Western District Conference has a Peace Committee which recently held a meeting at the home of Rev. H. P. Krehbiel in Newton, Kans. Members of this committee are: Rev. P. P. Wedel, Rev. P. H. Richert, Prof. J. J. Voth, Walter Dyck, and Rev. H. P. Krehbiel.

Freeman College, Freeman, S. D., celebrated Founder's Day, which was the third of its kind, on December 14. The morning session consisted, besides music, of addresses by Supt. J. H. Garber of Marion, Benj. Kaufman of the Board of Trustees, and Rev. J. J. Balzer of Mountain Lake, Minn. The afternoon exercises were sponsored by the music department of the college. Rev. Balzer was also speaker at the evening exercises.

Rev. Cyrus Nusbaum, the author of the well known hymn, "Let Him have His way with you," who is a Methodist minister doing work in Oklahoma, was a recent visitor at Deer Creek and told his listeners that his grandfather was a Mennonite minister way back in Indiana. Though high in the seventies, Rev. Nusbaum is still strong and vigorous.

Brother and Sister William Gerhart, of near Norristown, Pa., plan their golden wedding celebration for Christmas eve. Until their retirement to their farm in the beautiful Skippack Valley, they were active members of the First Church, Philadelphia. Brother Gerhart served as treasurer of the congregation for many years, and Sister Gerhart was active in the Sunday School, Ladies Aid Society and other congregational activities. The Gerhart family participated in the organization of Grace Church, Lansdale, and continue their activities there. Brother and Sister Gerhart became members of the First Church, Philadelphia, in February of 1889. The many friends of the family rejoice with them in the recent improvement in the health of Brother Gerhart.

Rev. Lee Lantz of the Mennonite Gospel Mission, Chicago, held a series of meetings at the Calvary Mennonite Church, November 18 to December 2.

Dr. and Mrs. Pannebecker were the guests of the Beatrice, Nebr., congregation during the last week of November. The congregation was happy in meeting and hearing those who represent our missionary interests in China.

Word has been received by the family of Doctor Bauman that they arrived safely at Bombay on November 5. Having spent their first furlough after a period of service in India, Drs. Harvey and Ella Bauman have returned very much helped by their stay in the homeland.

The treasurer of the Foreign Mission Board of the General Conference reports for November as follows: Balance in Bank, November 1, $283.08; gifts to General Fund, $4114.30; gifts for orphans, etc., $707.34; interest and rent, $207.64; sundries, $221.88. Total $5261.16. Remitted direct to India, $341.30. Paid on order, $4927.42. Balance on December 1, 1934, $275.52.

The Executive Committee of Missionary Societies of the General Conference reports through its treasurer, Mrs. Frieda Regier Entz: Foreign Missions, General Treasury, $159.40; Christmas Fund, $476.27; Miscellaneous, $355.75. Grand Total, $991.42.

On Sunday, November 25, the Topeka Mennonite Church at Topeka, Indiana, dedicated a newly installed pipe organ in an all-day service. In the forenoon the church held its regular Sunday School and worship service. Ten new members were taken into the fellowship of the church at the morning worship service. Rev. Paul E. Whitmer of Pandora, Ohio, preached the sermon. A fellowship dinner was served in the basement of the church during the noon hour. In the afternoon Rev. Whitmer preached the dedicatory sermon and Miss Martha Hutchison of Ligonier presided at the pipe organ. The evening service was devoted to music by the pipe organ, chorus, and quartet selections. A large crowd was present all day, with the house literally packed in the evening. With the organ so beautifully played by Miss Hutchison and the very fitting and appropriate messages given by Rev. Whitmer created the consciousness that a step forward is being taken in the life of the church Rev. Earl Salzman is pastor.

CONTRIBUTIONS

Received for the Publication Fund during November

P. R. Aeschliman $5.00; W. P. Rempel $10.00; Theo. Krehbiel $1.00; E. W. Baumgartner $1.00; J. J. Franz $10.00; A. A. Penner $50.00; S. P. Krehbiel $25.00; J. P. Habegger $50.00; Clara Rout $25.00; Jacob W. Penner $25.00; Anna Bueler $10.00; J. E. Regier $10.00; E. A. Aeschliman $5.00; Olive Amstutz $20.00; Richard S. Haury $10.00; C. F. Claassen $10.00; Anna Andreas $5.00; Friends in Oklahoma $7.00; L. M. Ledig $50.00; John C. Jantz $5.00; Daniel Haury $50.00; C. C. Graber $10.00; A. J. Ledig $20.00; W. C. Andreas $10.00; Frank Balzer, Sr., $10.00; J. A. Krehbiel $100.00; John C. Soldner $20.00; P. P. Wenger $10.00; Mrs. John K. Regier $2.00; C. W. Klopfenstein $25.00; Jacob M. Landis $5.00; Reedley church $244.51. Total $939.51.

Above is a report of the contributions received during November for the Publication Fund. You can see that we have not nearly reached the one half of the $12,000.00 required to liquidate the debt resting on our publication work. But the gifts hereby gratefully acknowledged are all, with the exception of the offering by the Reedley church, gifts from individual friends to whom I appealed for personal contributions. I have over one hundred other friends to whom I have appealed for a contribution and I hope to hear from them. Some churches have promised to take up an offering for Publication before Christmas and I hope every church that is a member of the General Conference will do so. If thus we unitedly and prayerfully remember our Publication Work and contribute to the fund according to our ability as the Lord directs us, though we may not obtain enough to liquidate the debt by January 1, 1935, I am sure that the debt will be sufficiently reduced so that the burden will be much lighter and the danger of being forced into bankruptcy will be eliminated.

With sincerest gratitude I thank all those who have thus far so generously contributed to this cause. May the Lord reward you for your kindness.

H. J. Krehbiel.

DEATHS

Gideon Stiner, at his home in Pandora, Ohio, December 6, 1934. Age 70 years, 1 month, 17 days. In early manhood he was a teacher in the public schools. In 1888 he married Mary Ann Baumgartner, with whom he lived in happy wedlock for over 46 years. He is survived by his wife, two sons, and two daughters. One son is a minister and the other is a missionary in South America. Mr. Steiner has been active in church and community, having been a Sunday School teacher for more than fifty years, and having held various offices in Grace church. He served for a time as president of the local Board of Education. Funeral services were held in Grace church, December 9, and were conducted by the pastor, Rev. P. E. Whitmer, assisted by Rev. H. E. Troff.

Abraham G. Moyer was born April 4, 1867, in Hilltownship, Bucks Co., Pa., October 20. He was received into membership of the West Swamp, Pa., church through the rite of baptism. Later he with his wife transferred their membership to the Bethany church of Quakertown, Pa. On November 26, 1887, he married Hannah Fretz. To this union seven children were born, one dying in infancy. The rest survive. He died November 26, 1934. Age 67 years, 7 months, and 22 days. Mr. Moyer was an industrious business man, interested in the moral and civic welfare of the community. He was a sincere church man, giving much time and energy for the upbuilding of the church of Jesus

Christ. The funeral was held in Bethany church, Quakertown, the pastor, Rev. A. J. Neuenschwander, officiating. Text, 1 Cor. 15:55-57. Interment in Quakertown Union Cemetery.

Lester Homer Bixel, oldest son of Peter and Pauline Bixel, was born on February 5, 1890, in Richland Township, Allen County, Ohio, and departed this life at the age of 44 years, 5 months, and 22 days, on July 27, 1934, at his home in Pandora, Ohio, after a lingering illness of nearly four years, during which time he uncomplainingly and patiently endured his suffering.

In his early teens he consecrated his life to his Master and joined the Ebenezer Mennonite Church, of which he remained a faithful member until his death. He fitted himself for service by attending Moody Bible Institute, Bluffton College, and later Witmarsum Theological Seminary where he received his Bachelor of Theology degree. He accepted a pastorate at Hopedale, Ill., in 1921. It was during this time that he was appointed by the Congo Inland Mission Board to serve as a missionary to Africa. He served two terms aggregating about eight years of active service on this field and his chief longing and heart's desire was to see the natives accept the Christ whom he had learned to love and serve. He poured out his life in service for others and had the welfare of missions on his heart until his last conscious moment.

On May 23, 1924, while in Africa, he was married to Alma Diller. He leaves to mourn besides a host of relatives and friends his wife, an adopted son, Robert Moffat, his father, a stepmother, three brothers, Waldo of Salem, Oregon, Richard of Columbus Grove, Ohio, and Raymond of Pandora, Ohio; and one sister, Mrs. Clara Chamberlain of Prescott, Arizona. His mother, his brother Fred, and his sister Lillian preceded him in death.

Funeral services, largely attended, were held at the home in Pandora, Ohio, Monday, July 30, at 1 P. M., in charge of Rev. E. G. Steiner and Rev. Allen Yoder and at the Ebenezer Mennonite church in charge of the pastor, Rev. P. R. Kliewer, assisted by Rev. A. M. Esch, Rev. E. M. Slagle, and Rev. E. Troyer.

MARRIAGES

Penner-Toews.—Gustav R. Toews of Newton, Kans., to Anna Penner of Beatrice, Neb,. in the Second Mennonite Church of Beatrice, Nebr., November 26, 1934. The pastor, Rev. M. M. Horsch, preached the seromn and officiated. Text, Isa. 61:10.

Hilty-Amstutz.—At the home of their pastor, Rev. P. A. Kliewer, Bluffton, Ohio, Clela Hilty and Paul Amstutz. Rev. P. A. Kliewer is pastor of the Ebenezer Mennonite Church.

MISSION RECEIPTS

July 1 to October 1, 1934

BELLEVIEW SUNDAY SCHOOL		
Schnell	$ 25.00	$ 25.00
BETHEL CHURCH		
Anna Gerber—Outstation	25.00	
Gladys Heiser—Student	10.00	
Ladies Aid—Home	6.00	
Church Home	4.69	45.69
BOYNTON CHURCH		
Ladies Aid—Home	3.00	
Church—Home	4.00	
Church—Foreign	9.82	16.82
CALVARY CHURCH		
J. E. Sturbhal—Outstation	50.00	
Sunday School—Home	20.66	
Sunday School—Foreign	15.00	
Church—Home	40.02	
Church—Foreign	44.00	169.68
CARLOCK CHURCH		
Home	15.00	
Foreign	45.00	60.00
CONGERVILLE CHURCH		
Ladies Aid—Home	3.00	3.00
DANVERS CHURCH		
Ladies Bible Class—Outstation	12.00	
Ladies Bible Class—Foreign	3.00	
Ladies Bible Class—Home	5.00	
Ladies Aid Society—Home	5.00	25.00
EAST WHITE OAK CHURCH		
Young Ladies Miss. Soc.—Home	10.00	
Church—Foreign	50.00	
Church—Home	100.00	160.00
8TH ST. CHURCH		
Mr. and Mrs. Leland Hartzler—Outstation	25.00	
Church—Home	5.00	
Church—Foreign	25.00	55.00
FLANAGAN CHURCH		
Home	8.14	8.14
MEADOWS CHURCH		
Foreign	84.11	84.11
NORMAL CHURCH		
Vacation Bible School—Foreign	10.65	
Vacation Bible School—Home	2.56	
Foreign Mission Society	5.00	
Church—Home	12.44	
Church—Foreign	49.35	80.00
NORTH DANVERS CHURCH		
Foreign	53.63	53.63
PLEASANT VIEW CHURCH		
Mr. and Mrs. Kremmer—Outst.	12.50	
Church Home	9.79	
Church—Foreign	10.53	32.82
PEORIA MISSION		
Sunday School—Foreign	18.75	
Senior Y. P. C. E.—Foreign	8.00	
Mission—Foreign	6.53	33.28
SOUTH WASHINGTON CHURCH		
Dorcas Class—Foreign	10.00	
True Blue Class	10.00	
Church—Home	5.95	
Church—Foreign	10.84	36.79
TISKILWA CHURCH		
Foreign	17.65	
Home	8.00	25.65

TOPEKA CHURCH		
Opal King—Medical	1.00	
Rev. Earl Salzman—Student	4.00	
Mr. and Mrs. Arthur Slagel—Students	10.00	
Mrs. Ruth Hostetler's Class—Foreign	15.00	
Primary Dept.—Foreign	1.94	
Church—Foreign	33.33	65.27
WARREN ST. CHURCH		
S. S. Yoder—Outstation	20.00	
L. R. Yoder—Outstation	10.00	
Mrs. Ella Litwiller—Student	1.00	
Church—Foreign	11.25	
Church—Home	4.00	46.25
ZION CHURCH		
Adolph Hotler—Outstation	25.00	25.00
BIXEL FUNERAL EXPENSES		
Anchor Church	6.00	
Belleview Sunday School	10.00	
Boynton Church	20.28	
Calvary Church	25.00	
8th St. Church	9.45	
Flanagan Church	8.14	
Peoria Mission	3.50	
S. Washington Church	7.25	
Tiskilwa Church	5.45	
Warren St. Church	1.00	
Zion Church	5.55	
Silver Street Church	22.32	123.94
Total Receipts		$1175.07

ORPHANAGE SOCIETY OF THE EASTERN DISTRICT CONFERENCE

The Orphanage Society of the Eastern District Conference held their thirtieth annual convention in Zion Mennonite Church, Souderton, Pa., on Saturday, November 10.

The morning session was taken up by the business of the society. In the afternoon a very interesting program was presented, as follows:

A devotional period by Rev. Howard Nyce.

Trio—Three ladies from Souderton.

Missionary Sketch by young people from Quakertown church.

Cornet Solo—Roland Scholl, Souderton.

Reading: "The Man Who Died For Me," by Miss Etta Davis, Lansdale.

Ladies' Chorus—West Swamp Church.

Illustrated Lecture on India, by Miss Lucy Powell, a former missionary to India, now of Mount Airy, Philadelphia.

The Orphanage Society was organized for the purpose of caring for orphans and needy widows. We welcome to our organization all persons who are interested in such work.

All who care to unite with us may do so by enrolling and supporting the work by free will offerings and otherwise.

The Orphanage Society is now quite actively engaged in relief work. We are helping four widows in their valiant effort to care for their fatherless little ones.

One family near Mann's Choice, two families in Philadelphia, and one in the Lansdale district are receiving our support.

We hope that the pastors will remember this cause. We would suggest that each congregation set aside their Children's Day offering for this cause. The children would be interested in knowing they were helping other children.

Our next convention will be held in the First Mennonite Church, Philadelphia, on the second Saturday of October, 1935.

The treasurer's report is as follows:

Receipts

Balance on hand	$5403.63
Receipts	39.37
Interest from Bank	163.52
	$5606.52

Expenditures

For widow in Philadelphia	$105.00	
Fidelity Guarantee Bond	12.50	
Orphan in India	35.00	
Mrs. Boehr	15.00	
Mrs. A. S. Rosenberger	2.50	
Carversville Orphanage	5.00	
Quakertown Rescue Home	5.00	
Widow near Mann's Choice	50.00	230.00
Balance on hand		$5376.52

President: Mrs. Jacob R. Frety.
Secretary: Miss Ada M. Landis.

CORRESPONDENCE

The Ebenezer Mennonite Church of Bluffton, Ohio, has recently organized a Teachers' Training Course. The Western District Conference Plan is being followed. The class has at present an enrollment of ten.

On December 9, the Ebenezer Mixed Chorus presented a cantata, "Prince of Peace" at the Ebenezer church. The soloists were Angeline Althaus, soprano; Esther Lugibill, alto; Gordon Hilty, tenor; and Francis Niswander, bass. Mabel Lugibill was accompanist, and Mabel Amstutz, directress.

SCHEDULE

of Publication Dates of **The Mennonite and the Christian Evangel for 1935.** As during the past year this joint periodical will be published on the **first and third** Tuesday of every month:—

January 1
January 15
February 5
February 19
March 5
March 19
April 2
April 16
May 7
May 21
June 4
June 18
July 2
July 16
August 6
August 20
September 3
September 17
October 1
October 15
November 5
November 19
December 3
December 17

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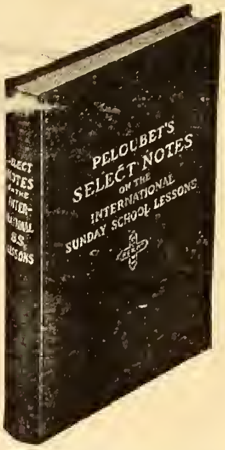
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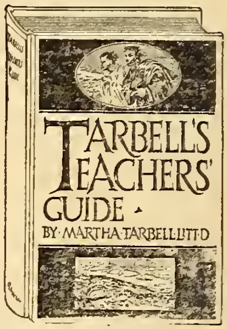

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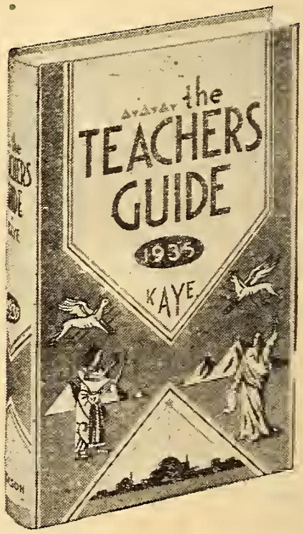

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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanu Troyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, JANUARY 15, 1935 No. 2

EDITORIAL

THE DIAMOND JUBILEE

Notice is given to the Diamond Jubilee of he General Conference in another page of this ssue. The celebration is to be in connection with the meeting of the General Conference in California. The writer still recalls hearing in his boyhood Rev. John Oberholtzer describe his trip to Iowa to attend the meeting of the first conference. Father Oberholtzer was a personality of distinction. His simple, homely way of gaining the attention and interest of those with whom he came in contact was a gift that made him an influence. Little did he think in his lifetime that after three quarters of a century his name should be revered at a gathering of brethren on the shores of the Pacific. Little, also, could he visualize a gathering at which brethren from the wilds of western Canada would have a part in that event with others from North, South, East, and West. Though a friend of education and a tireless worker in the interest of higher education in the Mennonite church, he could not have dreamed of the extent to which higher education would be carried on in his beloved church during the lifetime of many who worked with him and knew him well. His interest in missions was the beginning of the great missionary enterprises undertaken by his church. What he knew of Mennonite missions related to the missionary enterprises in the Dutch Indies carried on by the Dutch Mennonites and that work was just in its beginning. Paging over issues of the paper he published at Milford Square, Pa., we note with what satisfaction he records the reports of the Dutch missionaries of their first converts. Today, with missions among several tribes of American Indians and in India and China and a large staff of missionaries and their assistants, we would hardly be impressed with the magnitude of a small result of effort in an island off the coast of Asia, but God's work grows, the mustard seed has rooted and grown until its branches spread wide.

It is the hope of the Conference that the Jubilee will receive the widest publicity both in preparation for it and finally in the reports of its transactions.

G.

MUNITIONS AND PATRIOTISM

The more we learn of the activities of the munition makers, the more we are discovering that the military people are close to them and many of them have been benefiting by their relations. The country has been stirred by the revelations concerning these merchants of death and the measures they have resorted to to increase their already large profits. An alliance between the parties, the makers of munitions and the military men amounts to a combination of two classes, those who seek glory at the cost of human blood and those who seek riches at the cost of human blood, and yet call themselves patriots. Can we permit such people to pose as patriots who get money for their patriotism? Can we permit soldiers, seeking the advance of the influence of their militarist, to scheme in the interest of their class and then call it patriotism? G.

EDUCATED TO DRINK

A magazine article on "Wines" concludes with the statement: "A generation is growing up which has to be almost completely educated in the use of wine." A supplement to a Sunday paper shows an American born princess celebrating her birthday. We counted seven glasses before the princess in the picture. Evidently those American born girls, rich enough to buy titles for themselves in the shape of princes, who have never done a stroke of work in their lives, do not need much education along the line of drinking. Perhaps if they were to be educated a little more in the present needs of the millions who are hungry, cold, and depressed, they would not think seven kinds of drink necessary to a well planned meal. G.

A PREACHER'S MESSAGE

Can it not be that many of our preachers have too much theory and technique and not enough practical sense? One young man comes from the seminary to a country parish and is filled with the notion that a church can make no progress without a survey of the community. Now it happens that any village store keeper or perhaps the local rural carrier could give him all the information sought in a survey of that community in a few minutes. Even in cities where they make surveys one hears that the information is of little use in a practical way. The church must work with the material Providence has set before it and that generally needs no elaborate table of statistics to work upon. Again, here comes the minister with a social burden on his mind. He may hold forth on the follies and cruel thoughtlessness of the rich. Having no rich people in his congregation, one may be sure that no rich ones will come over to his way of thinking. The burden on another will be the race problem. True, we have not one, but several such problems on our hands and they should be met in a Christian way, but the individual church is in no way to handle this situation, especially when there are none of the kind of people who need such attention in the immediate vicinity. Expressions in the interest of the races should be appe coming from larger and more influential qua ters than the local church. True, we need

PUBLICATION FUND CAMPAIGN

It is reported that Washington one time when he arose to address an audience wiped his spectacles and said: "My eyes have grown dim in the service of my country, but I have never doubted the integrity of her purpose nor her sincerity to carry out that purpose." So I say concerning the General Conference and my association with it for the past forty-two years. That I have not misplaced my confidence is evidenced by the encouraging letters which I received from the ministers who are the leaders in our conference.

One writes: "I am sorry that I cannot send your Board a larger gift. The Publication Work is important and the strategic center of all our conference undertakings."

Another says: "If the Publication Work suffers it will banefully affect all our conference work." Still another minister writes, "I am so poor I cannot send you a contribution. If all the members of the General Conference had kept both our church papers and paid for them promptly as I have for the past forty-nine years, perhaps there would be no deficit."

To me the most touching letter was that of a brother in the Middle West who writes as follows: "We had no harvest at all, not even vegetables in the garden. We must buy all our feed. However, we will take up an offering for Publication before Christmas, and I am sure our people will give all they can."

If these people who have had a total failure of crops will do "all they can," I am sure that if other members of the General Conference who have not had a crop failure will give in the spirit expressed in this and the other letters, we will be able to enter the Jubilee Year of the conference with grateful hearts, because the burden of debt will have been removed.

Send your gifts to Rev. H. J. Krehbiel, Chairman of the Board of Publication, Reedley, California.

treat all men as brothers, but we do that when we meet them in our everyday walks. Preaching equality is one thing, but living it consistently is another and that comes not so much from hearing public discussions, as from the real spirit of Christian brotherhood that is within a man.

Specialization in the pulpit and in the church does not always fit, especially when it refers to classes. The Gospel that puts salvation up to the individual and urges surrender to the will of God is the best cure for the many social ills with which society is afflicted. Create a right relation between the individual and his God and then will follow a right relation between man and man. We are wondering why the pulpit has lost so much of its influence. The reason for this in many respects is because the preacher, who should be dealing with souls, has busied himself too much with matters of social and political reform about which he too often knows little or nothing. Such things call for dealing with masses, but the effective Christian work consists in dealing with individual souls. G.

"CHRISTIANITY"

What Does It Mean To The World?

As I sat and thought of what it means, yes, what does it mean? It seemed I stood at the blacksmith's side watching him at his work. He was beating the red hot iron, then again sharpening a plow share, or perhaps shoeing a horse. I noticed as he looked up from his work, a smile, a satisfaction of having done his work well. I am sure the MASTER was well pleased.

Again I stood at the student's side viewing his work. The problem was difficult, the work tiresome and not in the least pleasant. He labored, he figured and thought. Thus employed, a classmate comes along with a lot of unfinished work, asking for a little help. Occupied himself to the utmost, we heard him say, "Sure, I'll help you." But a brief moment it seemed, and the other was through with his knotty problems and with a joyful heart went his way. We see him once more bending low and earnest over his work at once, scarcely knowing how a light was breaking out. I see it now, I see it all. (Oh! could you have seen his shining, sweet face!) How easy it works out! It surely will please the Master to know I've done my work well.

Again we pass on to a farmer boy, as whistling he goes about doing his work, carrying water, wood, and doing chores (untold). His heart is light, for it will please the Master to have all the work done.

We see the office girl sitting behind the desk. Her eyes speak that her soul is in touch with God. Her winning smile is a blessing and work to her is no burden.

Again we view the business man behind his desk. There he bends over his papers, all of vital importance. He is carried away with the thought of his son about to enter into the business world. A shadow seems to cloud his brow. And in a moment a faint whisper, yes, a prayer, rises toward God in behalf of his son. It seems the words come floating back: "All is well, thy prayer is heard."

Step softly as to the parsonage our steps are turned. The minister we find engaged in prayer, kneeling, pleading with God for the flock entrusted to his care. Their souls' salvation rests as a heavy burden upon his soul. A dear lamb, a babe in Christ, has strayed, how far thou hast not known. A sheep has left the fold, another has drifted along with the popular crowd. We hear him pleading, entreating, seeking that God may return the wanderers back to the fold. Unseen, unheard, a messenger comes and strengthens him. We seem to catch the words: "Thy prayer, thy faith, and thy request is heard and granted."

Leaving him, we pass through the crowded city. At once we stand before a plain, humble cottage, and as we peep into the room we see an aged couple about to partake of a simple meal, consisting of baked potatoes, a glass of milk, two slices of bread. In reverence and in humble spirit they bow their heads as father gives thanks for God's loving care, protection, and for the food that the Lord did provide. As we watched, it seemed we saw already a crown more beautiful than words can describe resting slightly above their heads as if to say, "Just a few more days and the final winning race is run." "Henceforth (as Paul says) "is laid up for me a crown of righteousness."

Out of the clear sky there suddenly came a thundering crash — and the door of grace and time had swung shut.

The words of the poet came to our ears in truth — and oh! what a weeping and wailing, as the lost were told of their fate; they cried for the rocks and the mountains they prayed, but their prayer was too late.

Christianity then will mean to every believing soul, LIFE, eternal life.

The curtain was lifted and a strange sight greeted our eyes for a passing moment. It semeed we viewed heaven itself. — The blacksmith, the student, the office girl, the minister, and the aged, sainted couple were in that heavenly choir, singing the song of Moses and the Lamb.

It pays, brother, it pays TO BE A CHRISTIAN. Do not put it off! Behold, NOW is the accepted time, now is the day of salvation.

Pray now, that your prayer may not be too late. Arthur F. Ortmann.

LIVING WITH A LIVING GOD

"Let not your heart be troubled: ye believe in God, believe also in me." **"Ye believe in God."** "For our God is a CONSUMING FIRE."

Do We Really Want A Living God?

Moses, Israel, in the wilderness "Trembled" at God's voice. Isaiah heard God's voice, and cried "Woe is me." God called to Jesus, and Jesus **"Sweat great drops of blood."**

What truth lay at the roots? A **"LIVING GOD."** "For our God is a consuming fire."

What God Demands

We want "out" of these crises and our confusion too easy. We need to study Hebrews 12.

(1) A frank acknowledgement of sin. If we are unwilling to admit that "SIN" led us where we are today, then our way "out" is hopeless indeed. Jesus' message was prefaced by "Repent." "Repentance," then the "Kingdom."

(2) A Living God demands Truth. "I am the Way, the Truth, and the Life. — Ye shall know the Truth. — I have yet many things to say unto you, but ye cannot bear them now; but the Spirit of Truth — will guide you into all truth." **"Our God is a consuming fire"** who demands that we **"resist unto blood"** (give our lives) **"striving against sin."**

(3) A Living God demands responsibility for attitudes and actions. **"Whom the Lord loveth He chasteneth."** If we put our trust in material things and worship material gods; if we say "we have no sin," then we must be willing to take consequences of our acts and attitudes the "chastening of the Lord."

A Living God Gives:

(1) Life. "No chastening — seemeth to be joyous — but afterward it yieldeth the peaceable fruit of righteousness **unto them which are exercised thereby."** Those who are "exercised" by our present "chastening" and learn God's lesson — will find life.

(2) A Faith "That Cannot Be Shaken." "Yet once more I shake not the earth only, but also heaven — **that those things which cannot be shaken may remain."**

Carl J. Landes.

MRS. CHRISTINE H. DUERKSEN WRITES FROM KORBA, INDIA

"We do not go before the world begging the world to open its doors. We do not beg the world to support us to defend us, or to protect us; but in the authority of this name of Christ, we demand that the world render unto God the things that are God's.

When we go in the name, in the authority and in the power of Christ, the enmity and hatred of the world is immediately aroused."

From a sermon "In His Name," by Dr. Mark A. Matthews, published in King's Business.

Extract from a camp letter.

Katghara.

"Yesterday in Churri, I tried to find the man who once asked whether we could help him. He had accepted a New Testament from me last April. I went to his house and they told me that he was at the bazaar, but when I got to the bazaar they told me he was at his house. A little later I went to his house again and they said he had gone for a walk. It was almost like that on Wednesday, and I am beginning to wonder whether we have lost out in Churri. But it may be that the Holy Spirit is working there and for that very reason some do not want to have anything to do with me. At any rate, I did not see it that way when I was there, and consequently felt rather blue.

At sunset I stood here on the veranda wondering what I could do. Many men were walking past the mission compound and in short succession two different men whom I do not know, called out to me and asked whether I would come and speak to their group. The first was a shopkeeper who said that at noon a group of men always came to his shop. I should come too and 'cause them to hear.'

When the second man went by in his group he asked me to come to their village in the evening. We went there last night and had a good meeting. We gave them our message, sang our bhajans (Christian songs to native tunes) and all left quietly, without any debate. The twelve o'clock meeting is to be now and I must get ready to go.

ARE MISSIONARIES "WOLVES"?

Recently a young Cheyenne Indian told the writer that the Indians of the "Peyote" religion have an explanation for the words of the Lord Jesus in Matt. 7:15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." His remarks were about as follows: "For a long time the Indians did not understand these words of Jesus. They have seen many wolves and know their sneaking habits, but they have never seen a natural wolf dressed in sheep's clothing. Therefore the word 'wolves' here must refer to people. Before the whites came to this country, we Indians did not use wool for clothing. The whites came here wearing woolen clothes. Soon they cheated us out of our game and land; so the whites must be the 'wolves.' Now the missionaries have come to us also wearing 'sheep's clothing' and telling us that our religion is not good. They are trying to rob us of our religion. So they must be the real 'wolves.' Jesus Himself says, 'Beware of them.'"

Another example: Many years ago an old Cheyenne chief came to the writer to "borrow" some money and usually they consider a loan the same as a gift. He said: "Most of the whites are wolves. I have known you a long time, but I do not know yet whether you are also a wolf or not. Today I have come to find out. I want to visit some friends in Montana and need $50.00 more for the trip. If you loan me that amount of money, I will know that you are my friend; if you do not loan it to me, I will know that you are a wolf, as other whites."

Though the missionaries may be called "wolves" by those whom they try to help, that they may become the "sheep" of the "Good Shepherd," they need not be discouraged when they remember that this Shepherd, who knew no sin, was called by even worse names. After all, it is better to BE sheep among the wolves, than wolves among the sheep, regardless of what one is called. H. J. Kliewer.

OUR DIAMOND JUBILEE

How Shall We Celebrate It?

1. **By Thanksgiving.**—Let it be, first of all, a Call to Prayer! The fact that our General Conference is permitted to celebrate its seventy-fifth anniversary in 1935 is cause for rejoicing and thanksgiving, for praise and prayer, for meditation and devotion, for self-examination and humility, for a spiritual revival and renewed consecration. May it be to us a matter of Faith and Trust in God who is able to perform what He has promised (Rom. 5:21).

While much remains to be done and much has been done but feebly; yet the Lord has visibly blessed the efforts put forth in His cause. However, there is yet much to do. He wants us to give praise and rejoice because of past blessings, but we must also prayerfully look ahead —must face the future hopefully with our Lord.

Our deep gratitude for the past will surely please Him. But will it, can it, also please Him fully if we appear before His altar with lip-service and loaded down with financial debts— with unpaid vows — not having brought to His storehouse the whole tithe, as good stewards should?

The Prophet Malachi wrote: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and **prove me now herewith,** saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

2. **By a Thank-Offering.**—Let us prove the Lord! Let us plead His promise! Let us make this an occasion for a consecrated thank-offering. We have debts. And surely it will please the Lord and inspire us mightily if all of these debts are completely wiped out when we gather to celebrate our Diamond Jubilee. Let us make this a prayerful goal and all join hearts and hands to do it! If it is done spontaneously, without undue urging from without, it will be doubly blessed. To this end, who will volunteer to bring a real sacrifice — to contribute a thank-offering to a Special Jubilee Fund?

3. **A Jubilee Fund.** — The Executive Com-

mittee of the General Conference has approved this project and has named the undersigned a committee to present it to you.

The purpose of this Jubilee Fund is:

a) To pay off all debts of Conference Boards, so we may **celebrate our Diamond Jubilee free from debts.**

b) Any remainder is to be a **Permanent Jubilee Fund,** the income of which is to be used as the Conference or the Executive Committee may determine.

c) As always, donors may, if they wish, say that their gifts are to go for some specific cause. Otherwise they go into the Jubilee Fund.

d) All gifts for the Jubilee Fund are to be sent to the Conference Treasurer, Karl A. Richert, Newton, Kansas. Send yours now on blank below.

e) Any and all gifts, small or large, will be thankfully received. It is desired that just as many as possibly can may have a share in this thank-offering. Give as the Lord has prospered you.

In the Master's and your service,

The Jubilee Fund Committee.
C. E. Krehbiel,
Secretary General Conference,
Newton, Kansas.
H. J. Krehbiel,
Chairman Publication Board,
Reedley, California.
Mrs. R. A. Goerz,
Secretary Women's Mission Association,
Newton, Kansas.
D. D. Eitzen,
Chairman Y. P. Committee,
722 E. 79 St., Los Angeles, California.

- - - - - - - - - - - - - - - -

GIFT BLANK

Karl A. Richert, Conference Secretary,
Newton, Kansas.

Dear Brother Richert:

Enclosed please find ....
$..................................as Thank-Offering for the Diamond Jubilee Fund of the General Conference. May the Lord add His richest blessing!

Name..

Address...

Date...

YOUNG PEOPLE'S BIBLE CONFERENCE

November 29 to December 2, Bluffton, Ohio

The Young Peoples' Bible Class of the St John Mennonite Church sponsored a four-day Bible Conference. The theme of the conference was, "Consecrated Youth for Sacrificial Service."

The speakers were C. E. Rediger, Business Manager of Bluffton College (formerly connected with home mission work in Chicago), Prof. D. L. Foster, instructor of Personal Evangelism at Moody Bible Institute, and Miss Martha Burkholder, Dean of Women and Instructor of Bible at Bluffton College (formerly missionary in India). The music was furnished by the Gospel Quartet and Prof. Adolph Gerber from Fort Wayne Bible Institute.

All the messages both in song and word were brought in a forceful way stirring the hearts of the listeners to realize the necessity of yielding oneself wholly and completely to the Lord's will. It is only then that we have the real joy as a Christian.

Miss Burkholder spoke on "Service in the Foreign Field." She pointed out the great need of many more workers on the foreign field, among those especially mentioned were India, Tibet, Africa, Siberia, South America, and Europe. It should be the aim of the church to send out as many missionaries as possible. The parents and colleges should endeavor to encourage and train the youth for such work. It is love that prompts missionaries to leave home with all the conveniences, opportunities, and friends to go to those yet in darkness. Some of the requisites of a missionary are: (1) Be familiar and well grounded in the Bible, (2) obtain a Bible School training, (3) be able to typewrite and know bookkeeping, (4) be willing to give up conveniences of homeland and willing to go wherever He leads, (5) be well trained in all lines, for a missionary is called upon to know and do almost anything.

C. E. Rediger gave an address on "Service in the Homeland." Many instances were cited which he observed in the Home Mission work that portrayed the awfulness of sin. It is a privilege to consecrate ourselves to God in our youth, rather than wasting our life for the enemy first and then turning to God for salvation. We owe consecrated service to God not only for His sake, but owe it to those about us.

THE MENNONITE AND
THE CHRISTIAN EVANGEL

A religious journal published jointly by the General Conference Mennonite Church of North America and the Central Conference of Mennonites. Devoted to the interests of these Mennonite denominations and the cause of Christ in general. Published on the first and third Tuesday of every month by the Mennonite Book Concern.

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

It is a big job, but profitable in this life and in the life to come.

Professor Foster spoke on "Service Through Personal Evangelism" and "A Glorious Gospel for a Needy World." These are some of the high lights of his messages. Some requirements of a personal worker are: (1) Know the Bible, (2) know for certain you are saved, (3) live a clean life. We cannot live a double life and expect to win someone to Christ. (4) Fully yield yourself to the Lord. Consecrate your time, talents, hands, feet, intellect, voice, ambitions — everything to Him. (5) Spend much time in prayer. Have we callouses on our knees from praying? (6) Do we really believe that men and women outside of Christ are lost? Christ expects us to be witnesses for Him. Are we sometimes like rivers at the Arctic—frozen at the mouth? We find ourselves speaking of almost anything else, but when it comes to telling about Christ we hesitate. Why? Be desperately in earnest to tell of the saving power of Jesus Christ. Much emphasis was given to obeying the Lord when He speaks to you. Do not say "no" when He calls you. Do what He says. Go where He sends. Sometimes God has to bring us to the end of ourselves to make us willing to accept His will. Are we down on our knees seeking the will of God for our lives? He will reveal it to us. God is not desiring dead sacrifices, but living sacrifices. Romans 12:1. God is calling on the very best young people to go out to lost humanity. Does God have control of our money? We are responsible for what we do with it. He expects us to pray about spending our money. It is a sin to have things if we rob God to have them.

Great are our privileges as Christians, and great are our responsibilities.

Lenna Augsburger,
Young People's Correspondent.

HOSPITAL PRAYER MEETING KAI CHOW, HOPEI

A prayer meeting is held every Saturday morning from eight to eight-thirty o'clock in the Kai Chow Mission Hospital. All the workers of the hospital — doctor, evangelist, Bible woman, nurses, students, and other helpers,— meet together for the purpose of praise, confession, and prayer.

Praise—Psalm 107:8, "O that man would praise the Lord for his goodness, and for his wonderful works to the children of men"!

Praise God for His grace in Christ Jesus, by whose merit we may come to the Father.

Praise God for such a wonderful Gospel to preach!

Praise God for the continued support from the home-churches — Mex. $6000.00 or about U. S. Gold $2000.00 for hospital for one year. Think how many pennies, dimes, quarters, dollars, dollar bills, and checks it took to make up that amount! How many, old and young, helped in this! We thank God for such mission spirit among our people at home.

Praise God that we all have a work to do, for all the relief we could give to suffering ones.

Praise God that we all have our food, clothing, and shelter.

Confession—It was said not long ago that "the people in China are all either Christians or atheists." How much of this burden is my share? Am I as active in working with souls as I should be? Have I done all I can?

It has also been said, "One blazing soul sets another on fire." Am I as warmhearted as I might be? Are other people lukewarm because I am lukewarm?

How many of us are completely surrendered?

Matthew 23:23, "These ought ye to have done, and not to leave the other undone."

Prayer—"Rejoicing in hope; patient in tribulation; continuing instant in prayer."

Prayer for the continued filling of our needs, also for the coming year: Hospital, $6000.00, gold $2000.00; School of Nursing, $540.00 (new class; Country Clinics, $1000.00; School of Nursing, $1469.00 (senior class).

Pray for a new Chinese doctor. Since Dr. Pannabecker we had a young doctor, but he felt he could not shoulder the responsibility alone, he did not have enough experience. Now we have word from another doctor, pray that God might call him here and bring him safely to us, and that all arrangements for his service here can be satisfactorily made, and that he may be a great blessing to the many patients of our district.

Pray for our graduate nurses out in the work: Mr. Liu Hsiu Ming in the south, Mr. Wang Teh Hua in Ch'ing Feng, Miss Li Hua Yun in Tsinan Christian University Hospital for six months' experience.

Pray for Mr. J. T. Wang, our head nurse, who is going to Peiping for post-graduate work for eight months.

Pray for our students who are to take national examinations in December that their knowledge and their spirit of service may develop hand in hand.

Pray for the patients who come to stay in the hospital — that God may give them a heart to repent and turn to Him.

Pray for the patients who come to the clinic daily, and for those that have been in the hospital formerly, who heard the Gospel preached to them, that the Holy Spirit may continue His gracious work in their hearts and bring them to full knowledge and experience of salvation.

Pray for Dr. C. L. Pannabacker in the homeland, that he may be able to prepare himself further for service again here in China, when his furlough is finished.

Pray for the evangelistic work of the mission, catechism classes twice a year, tent work going on all the time, moving from village to village, that the seeds sown may fall on prepared ground.

Pray for the steady work of the church, that soon there may be found men among the Chinese who can be ordained as elders.

Let us all pray together for revival meetings —that God may send to us His servants to lead us on to know the Lord more really and be blessed from His very fullness.

Our dear prayer-helpers at home, we depend on you to help draw the net of the Gospel around many who are still without the fold!

We thank you for all you have done in praying and giving, may you find great joy in continuing your support.

Whenever the Spirit reminds you of us, please pray, we need your help just then.

By the time this reaches you the "Week of Evangelism" (Chinese New Year season) will be here. Pray God's blessings upon His messengers who go out into the villages everywhere, upon the message in song, scripture, and tract form.

Yours for Him out in the field,

Elizabeth D. Goertz.

GOD'S PROMISES ARE TRUE

A few days ago a woman called at the Bible House; the Sunday previous she had heard the secretary give a message in one of the churches and being in the city only for a few days she made use of her opportunity to call and tell us of her wonderful experience and the result of placing one Bible in the home of a needy family. She lived in the section where the people had very few religious privileges and in many homes there was not even a Bible to be found. The children were growing up to manhood and womanhood without any knowledge of God or any knowledge of what is right and wrong as based on the Law of God.

This woman wrote to the Northern Bible Society years ago, giving the name and address of a very needy family who wanted a Bible. She described the home in which they lived as being a log house one story high — a ladder was fastened to the wall leading up to the attic under the roof. This family had three boys — they slept on a bed of hay in the attic, in the evening these boys would take the Bible and a lantern and climb up the ladder to get to their bed of hay and by lantern light would read their Bible. The good seed of the Word of God was falling on good ground. It is easy to understand the spiritual hunger of these boys living in the backwoods, as they had no opportunities to read various books or periodicals or visit cities and look into the wonderful display windows. Their hearts and minds were not contaminated with many things that are a curse to many city boys. The Word of God soon brought about a change in their lives as they accepted the Lord Jesus as their Lord and Savior, their hearts and lives were so filled with joy and gladness that they began to engage in service for the Lord, organizing a Sunday School and leading it. Other members in the family and neighbors were led to Christ through the service of these three boys and the one Bible that our Society had given them. How true is God's promise when He said, "My Word shall not return unto me void." God has no one to send out His Word only His faithful children, and only as we send it out can this wonderful promise be fulfilled.

We kindly ask the friends to plead the promises of God in prayer in behalf of the work of the Northern Bible Society, indicated by Spurgeon. John 15:16. Every promise of Scripture is a writing of God which may be pleaded before Him with this reasonable request, "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth: and, far more, the Heavenly Father will not break His Word to His own child, "Remember the Word unto Thy servant, on which Thou hast caused me to hope," is a most prevalent pleading. It is a double argument: It is Thy Word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it, wilt Thou disappoint the hope which Thou hast Thyself begotten in me?

Northern Bible Society.
Bible House, 715 West Superior Street,
Duluth, Minnesota.

ANNIVERSARY SERVICE AT MEADOWS MENNONITE CHURCH

On January 6, 1935, was held the anniversary service for Rev. George I. Gundy, pastor of the Meadows Mennonite Church, Meadows, Illinois. It was rather a threefold celebration. Rev. Gundy had completed ten years service as pastor of the Meadows Mennonite Church and also as superintendent of the Old People's Home. On October 4, 1934, he had also completed twenty-five years of service in the ministry. In the third place it was the thirty-first wedding anniversary of Rev. and Mrs. Gundy. Rev. Gundy was raised in the Carlock community. He was baptized by Rev. Joseph Stuckey in 1899. and united with the North Danvers Mennonite church. He served both as Sunday School teacher and Sunday School superintendent of that church. He was ordained to the ministry by his father-in-law, Rev. Valentine Strubhar, October 4, 1909. He had been preaching since Spring of 1909 at the Congerville Mennonite church. He was pastor of the Congerville church for fifteen years, driving fourteen miles to serve his church. The Meadows Mennonite church called him to be their pastor and he began his work January 4, 1925. The anniversary services were held in the afternoon and evening. Rev. Ben Esch served as chairman of the afternoon session. Rev. Gundy and Rev. King gave the main addresses of the afternoon. A number of the ministers present were called upon for short remarks, also several of Brother Gundy's members. Rev. E. Troyer gave the address of the evening which closed the anniversary services. We are wishing for Rev. Gundy many more years of service in the ministry.

HOW MAY WE STIMULATE MORE MISSIONARY INTEREST IN THE CHURCH?

M. C. Lehman

I. By Giving Missionary Work the Place It Merits in Church Activity

The remark is frequently heard that missionary interest in the Mennonite church is on the decrease. This may or may not be true. On the negative side one could point out the opening of a new foreign work in Africa and many new mission Sunday Schools and rural projects in North America.

On the affirmative side one could point to the decrease in donation for foreign work as shown by our General Treasurer's figures since 1927, before the "depression" set in. There is a noticeable decrease in the number of missionary subjects treated in our Sunday School and Church Conferences during the last three years. The laity of some congregations claim their ministers preach less missionary sermons than formerly.

Whichever position one may take on this question the fact remains that missionary interest should be continually on the increase. It is a legitimate question therefore, to ask what can be done to stimulate greater missionary interest throughout the brotherhood which will result in more systematic support of our present work and make possible a program of sustained expansion.

Basic to other questions as to methods to stimulate interest is the question as to what the Bible teaches about missions. The modern word missions is not found in the Bible. The word has come into the English language since the time of the production of the King James version.

There is no clearer or more unconditional command in the New Testament than Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." All legitimate missionary activity has as its object the bringing of a saving knowledge of Jesus Christ to people who do not have it and bringing them into the fold of Christ. Insofar as missions conform to this standard they are obedience to the above command. Missions in this sense are biblically based and commanded. The denomination, congregation or individual who willfully or negligently is less than alert to obey this command is as guilty of disobeying the spoken Word of God as if any other biblical command were disobeyed. Missions should accordingly never be a mere adjunct to other church activity. They need to be part and parcel of the church's program. If we have allowed them to slip from such a place our duty is penance, reconsecration and renewed activity.

We need to remember also that missions spring from the very nature of God as revealed in Christ. Contrasting His mission in this world with the claims of other teachers Christ says, "I am come that they might have life, and that they might have it more abundantly." To accomplish that mission He willingly gave His life. Jesus' sacrifice of His life was made in order to reveal God's love for all humanity was so keen as to merit the death of His Son to accomplish the possible salvation of the world and satisfy divine justice. He desired that fact to furnish motive power for the spread of His Gospel. The atonement is a motivating factor for missions.

The nature of God is basic to missions in another respect. God is universal. Note the first commandment (Ex. 20:3), "Thou shalt have no other gods before me." His very nature as God demands universality. No one would care to give allegiance to a God claiming jurisdiction over only certain races, nations or geographical areas. Godhood, in the Christian sense, implies universality as nothing. God is God of the whole world or He is no God at all. Christian can accordingly take no other attitude than t make His Gospel universally known. To do les is to give a wrong and partial view of God's nature.

Missions should be an organic part in th church's program because our own salvation a Mennonites is the result of a foreign missior movement. Little more than a thousand years ago our forefathers were worse heathen in the forests of northern and eastern Germany than there are in India today. They offered human sacrifices to false gods. Their evangelization came about through missionaries being sent to them from Italy. Had Paul not been obedient to the Macedonian call at Troas, Italy might not have been evangelized. In any case our salvation is the result of Paul's missionary work. Would it be Christian to deny to others the salvation we have received ourselves?

(Concluded in next issue.)

CORRESPONDENCE

Paso Robles, California. Season's greetings to all who read this report from the First Mennonite Church of Paso Robles.

As the year 1934 is drawing to a close and we look back over the past months, we have much to be thankful for.

About a year ago twelve new members were added to the church, nine who had been instructed in the Holy Scriptures by our pastor, Rev. C. Hege, and three by the right hand of fellowship.

On special occasions this church and the San Marcos church have made it a practice to worship together, such as baptismal services and the rare services of the ordination of a minister (Rev. Albert Jantzen, who is now stationed at Ransom, Kans.) We also have regular Union C. E. meetings. The last one was held here on the afternoon of October 21. The program was entirely devoted to music and was enjoyed by all.

The weather has been very nice up until just recently when we have had some frosty nights. It is nice and green now, as we have had about four inches of rain.

The S. S. Department is busy preparing a program for Christmas, to be given on Sunday evening, December 23.

Upon the invitation from the South Mennonite Church of Freeman, S. D., our pastor, Rev. C. Hege, and formerly pastor of that church, is conducting a series of meetings there. From there Rev. Hege and wife were stopping off at Nebraska and Kansas before coming home. May God protect them on their journey and bring them safely back to us again.

First Mennonite Congregation, Newton, Kansas, December 27, 1934. The time since the first of October has passed so rapidly, and brought our congregation so many diversions and blessings that the correspondent is afraid that this correspondence will be rather lengthy.

The correspondent was operated on September 17, and so for a while could not take any notes.

On November 4th Dr. Kaufman preached. Since November 6, we had in our church a green, a silver, and a golden wedding.

On November 6, Gerhard Enns married the widow of his intimate friend, J. G. Regier. Brother Regier was for many years the treasurer of our mission board. Rev. P. E. Frantz, brother-in-law of the bride, spoke in English, our pastor, J. E. Entz, spoke in German, and performed the ceremony. About 200 persons were invited to a social gathering in the basement of the church. After the lunch there was an interesting program. Rev. P. R. Voth spoke, then our missionary Linscheid from Oklahoma spoke of the wedding customs among the Cheyennes. The bridegroom steals the bride and is not allowed to look at his mother-in-law, nor speak to her. Rev. J. E. Entz closed with a farewell to Sister Susie Penner, who was engaged to P. P. Hildebrand. She came by way of Harbin to America and studied in Bethel College. He studied in Germany, and has now a position in Paraguay. She now went to Paraguay, after several years of separation.

On November 18, Rev. E. J. Neuenschwander from McPherson preached in the morning; in the evening Rev. Ramseyer from Duluth, Minn., spoke of the work of the Bible Society. One evening the Missionary Volunteer Band of Bethel College gave a very good program. On Thanksgiving Day Bro. C. v. d. Smissen spoke German to the congregation and on missions in English to the children. The mission collection was over $250.00.

On December 2, Rev. C. C. Wedel from Alexanderwohl preached in the morning. In the afternoon was the silver wedding of Brother and Sister E. M. Harder. The church upstairs and downstairs was beautifully decorated with silver. Rev. H. W. Harder, brother of the bridegroom, opened the meeting with a short address and prayer. Rev. J. E. Entz, brother of the bride, gave the main address. Rev. H. J. Dyck spoke in English. In the basement 350 invited guests were served by 50 waiters. The principal speech during the program was by Dr. G. Winrod from Wichita. He spoke on the Christian Home.

On December 18, was the golden wedding of Mr. and Mrs. C. F. Claassen. He is well known since he for many years was the treasurer of the relief committee. Here he is known for his kindness to others, trying to help others, especially with his automobile, and their home is known for their hospitality. At the celebration in the church auditorium Rev. J. E. Entz spoke in English, and Rev. A. Warkentin, our pastor on leave of absence, from Chicago, spoke German. In the basement, after the lunch, a number of speeches and poems were given. A son of Mr. Claassen threw old photographs of the bride and groom on a screen, and Rev. Warkentin explained them. There were about 250 guests invited.

On December 16, in the evening our choir and the choir of the Christian congregation gave the cantata, "The Coming of the King" in our church. On December 23, they gave it in the Christian church.

On Tuesday, December 25, Rev. C. E. Krehbiel preached in the forenoon. In the evening the Sunday School gave a very fine program in the beautifully decorated church, singing quite a number of German Christmas songs. The classes brought their mission boxes.

Wishing you all a very blessed and successful new year, fraternally yours,

C. H. van der Smissen.

First Mennonite Church, Allentown, Pa., December 24, 1934. Some time ago our people were fortunate to be able to listen to a program brought by the Green Masked Silver Tenor. This is the name by which he is known to his radio audience, the only name he can use in public, because of his radio contracts. He is a former light opera singer who became converted and is thoroughly alive to the great needs of our day. He has a message and seeks to devote it to the Master's service. His wide experience enriches a program of sacred gems, interspersed with explanatory interpretations, truly helpful to many members of the choir, who were present. His greatest value to the average audience of young people undoubtedly is his message on conditions in America and their cause. He cited former President Theodore Roosevelt's investigation of moral conditions in 1910 with a number of other leaders in American life. These facts were gathered and released before the world war in 1914, so that the usual cause given for our moral decline being the world war, is not entirely correct. The facts were based upon the crime records all over the country and were analyzed by the statistician, George Babson, and were also presented at the National Chief of Police Convention by Mr. Pinkerton, head of the detective agency. These statistics showed that crime was increasing faster than our population by 100 and more percent. Our country had reached its highest peak about 20 years previous to 1910, the beginning of this investigation. Our nation was already in the great moral decline that precedes the fall of all nations, although only 150 years old. Nations usually come to be 300 years old before this decline sets in.

Ex-President Theodore Roosevelt stated that "History is simply the record of the rise and fall of nations." This investigation showed just where we were at. Special stress was laid upon jazz music, the moving picture theater, and the modern dance as the cause of the moral decline today, speeding up this decline at a much faster pace than 20 years ago. He quoted those in professional touch with penetentiaries and criminals of all types that the causes of the same lie principally in the above modern so-called amusements.

He gave us the following references for study: Matt. 18:1-11; Rom. 12:21; Phil. 4:8; Rom. 12:1; 1 Cor. 12:4-7; impressing the fact of our serious responsibilities to separate self from the world; the privileges of ministering being especially great at this time. Among Sunday School teachers, workers, and the ministry too often the terribleness of sin is lost sight of, worldliness and not saintliness, is the sign of the times.

The story is told of Ex-President Coolidge coming home from church one Sunday, his wife asked him about the service and what the sermon was about. Mr. Coolidge replied, "Sin." "Well, what did he say"? asked his wife. "He was against it," said Mr. Coolidge. Too often today you can go to church and discover little about sin or that any one is much opposed to it.

Rev. Jas. R. Clinton of the Pennsylvania Bible Institute and a pastor of a Congregational church of Philadelphia, was with us recently for a series of meetings. His sermon topics for the week follow: "Straightening the Paths"; "Living in the Limitless"; "Spiritual Rebukes"; "The Ministry of Neglect"; "The Mightiest Ministry of the Universe"; "The Final Verdict." One sermon was almost entirely composed of Scripture references quoted nearly all from memory. Like a beautiful piece of tapestry woven and interwoven with Bible truths from beginning to end. Rev. Clinton has a beautiful, blessed expository gift with a message in melody that is a treat for those who are hungry for God's word. His hymn interpretations as he sings the old favorites are an inspiration. It was a treat and we were truly blessed.

The Bowmansville church, Rev. Stubbs, pastor, surprised us by dropping in for Christian Endeavor and evening church services one Sunday recently. We appreciated that. Especially the young people of the Bowmansville church with their courageous testimony in Christian Endeavor impressed us. Come again, Bowmansville!

The Brotherhood sponsored a men's meeting in October. There was a discussion on the topic, "What shall I do in case of war"?

Each speaker was given five minutes to discuss the question from various viewpoints. Stanley Ersinhard spoke as a war veteran; Wm. Geisinger as an educator; John Backensto as a college graduate; Donald Miller as the average man; Wm. Mohr as an industrialist; Rev. H. G. Nyce on the Mennonite viewpoint. The speakers all did well, and we enjoyed hearing them.

Many took part in the active general discussion that followed. There were almost as many different ideas as men present — a kind of rugged individualism, as it were. It showed us how difficult it is to maintain a typical Mennonite background in a city church. The men of the Upper Milford Church were present with us and helped to make the meeting an interesting one. If you want a mentally stimulating and thought provoking meeting, try this.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

"The Lord is in His holy place,
In all things near and far,
Shekinah of the snowflake, He,
And glory of the star.
The secret of the April-wind,
That stirs the field to flowers,
Whose little tabernacles rise
To hold Him through the hours."
—Mrs. Browning.

THE ACID TEST OF OBEDIENCE

Dr. R. A. Torrey said: "One evening I was told that a minister's son was to be present in my congregation, and though he professed to be a Christian, he did not work much at it. I watched for him, and selected the man in the audience who I thought was he, and selected the right man. At the close of the service I hurried to the door by which he would leave, and shook hand with different ones as they passed out. When he came I took his hand and said: 'Good evening! I am glad to see you; are you a friend of Jesus?' 'Yes,' he answered, heartily, 'I consider myself a friend of Jesus.' 'Jesus said,' I replied, 'Ye are my friends, if ye do whatsoever I command you.' His eyes fell. 'If those are the conditions, I guess I am not.' I put the same question to you: Are you a friend of Jesus? Are you doing whatsoever He commands you? Are you winning souls as He commands?"—Earnest Worker.

CHRISTIAN ENDEAVOR

January 27, 1935

What Is The Program Of Our Church?

Acts 6:1-7

In our discussion of last week we were considering the work of the church in a general way. In our discussion of this week we will examine the program of the church. Does your church have a definite program or are they "aiming at nothing and hitting it"? In our Scripture text, we find a situation which appears strangely modern. The church was growing rapidly, no doubt much more than ours today, but here comes the modern aspect, the ministers were doing most of the work, and everybody seemed to be satisfied, until the Gentiles felt that the "widows were neglected in the daily ministration," then they saw the wisdom of getting the laymen to work and urge the ministers to busy themselves with prayer and the ministry of the Word. That fault is quite prevalent today. The pastor is scattering himself over too many activities from being a "slap-on-the-back-small-town-preacher" to selling tickets for a "Ladies Aid Jitney Supper."

Planning a Church Program. Unless the church does work out a definite program she will accomplish but very little. It is a well recognized fact that the most active church is the one with a definite goal, setting to work the largest possible number of her members. Some large churches claim to have put as many as one thousand members to work, thus attaining a working membership of 100%.

There are some definite things which might be undertaken by the lay membership of any church. There might be a committee to care for the sick and those in need of relief. They might furnish help when necessary, inform the pastor of those who are sick, etc. Another committee might be concerned with the promotion of stewardship and finances; study those problems, make suggestions and help promote better giving. A third committee might be called the committee on evangelism, concerning itself with the saving of souls, the midweek service, special evangelistic meetings, etc. Every church could with much profit have an active music committee to develop and enlarge the choir, plan for special musical programs of a spiritual nature, etc. The missionary committee might write and receive letters from missionaries, urge the increasing of missionary giving, procure and distribute literature. Still another committee might concern itself with the social life of the church which will be the welcoming committee, plan for social events such as Homecoming Days, and similar events. You may think of others which could serve to good advantage. In this way almost the entire membership could be given a task.

Questions

1. Why should the church have a program?
2. Along what lines should our church plan her program?
3. Is it possible to put every church member to work?
4. In what ways can our church develop her teaching program?
5. What might be attempted by a missionary committee?
6. How could our church become a more evangelistic body?
7. What can young people do to make the work of the church more effective?

February 3, 1935

Wanted! Youth For The Kingdom!

I Timothy 4:6-16

This is Christian Endeavor Day. Plan to make it a special service. Perhaps you will want to make it a union service with other Endeavors in your community. Plan a special program with good music, challenging speakers, and close the service with a note of consecration for YOUTH. Somewhere in the program it would be well to have someone review the origin and the history of C. E., stressing the consecrated services of Dr. Francis E. Clark, the father of Christian Endeavor.

In the Scripture portion, Paul, now an elderly man, is speaking to young Timothy, admonishing him in the way of Christian living like an interested father to a son who is willing to learn from an older man. We are returning to the place where youth is no longer quite as sophisticated as they were for the last decade or so. We are recognizing that youth supplies the driving power for life, but age supplies the wisdom and the balance which years bring.

The greatest asset to every youth is a full consecration to Jesus Christ and His service, possessing that loyalty which comes when one has received the "being born again." Following that first step every youth may acquire true success and a strong Christian character if he will first of all not be afraid of work, much work, for work is a gift from God, it is no disgrace to work. And in the second place let our friend Youth seek the Christian virtues, rooting out any habits which may mar. In many a life the only obstacle between the life as it is and the greater success is a deep-rooted habit which will ever keep life mediocre until that habit is replaced by a virtue.

Questions

1. Tell of some instances when God called youth for definite service.
2. What did Jesus think of youth in respect to discipleship?
3. Why are regeneration and consecration necessary?
4. What are the relative merits of youth and old age?
5. What are some outstanding historical facts of Christian Endeavor?
6. What are some requirements of youth in their preparation for service?
7. Why do some youths refrain from entering the Kingdom?
8. What are the greatest challenges for youth today?

February 10, 1935

Improving Our Attitude Toward The People Of Other Races

Acts 10:34-35

It is well that Christian Endeavor should again spend an evening to think upon this very important topic. Christians above all others should be tolerant and sympathetic to peoples of other races. In our Scripture portion Peter says, "Of a truth I perceive that God is no respecter of persons." But Peter did not always believe thus, it required a vision from heaven to convince him that Gentiles could also become Christians without becoming Jews first. Some good Christians seem almost as intolerant and obstinate as was Peter before his vision.

In your discussions, deal with facts — tell about our lynchings, our mobs, about the way we call foreigners unbecoming names, ridicule, and even hate them. Why? Simply because we are ignorant, we do not know them, we do not try to understand them. We forget that they are humans just like we are, that they appreciate kind words and signs of true love and friendship. The great majority of mobs, race riots, and even national wars might be eliminated if we would take the time and effort to understand other peoples.

In discussing the race problem some who have never mingled with foreigners become sentimental, even to the extent of being willing to marry one of another race. In most cases it is difficult enough for two people of the same race to adjust themselves to each other, letting alone coming from entirely different race stock, habits and ways of thinking. There are right ways of dealing with those of other races and there are also foolish ways of mingling with them. But justice and a true understanding are essential.

Questions

1. What has caused the difference in peoples, dividing them into races?
2. Why do most races have a dislike for other races?
3. Relate the manner in which Peter learned that God is a respecter of no special classes. (See Acts 10.)
4. What place does race prejudice have in the making of wars?
5. What is the effect of greed on the race problem?
6. Toward what races has America sinned most?
7. What does Christianity teach us concerning other races?
8. What can we do to improve the feeling toward other races?

What One Cent Did

It is said that a lady was filling a box for India when a child brought her a cent, with which she bought a tract and put it in the box. It was at length given to a Burmese chief, and led him to Christ. The chief told the story of his new God, and his great happiness, to his friends. They also believed, and cast away their idols. A church was built there, a missionary was sent, and fifteen hundred converted from heathenism was the result of that little seed. —The Youth's Visitor.

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan, 502 Leland St.,
Bloomington, Illinois

January 27, 1935

What Is The Program Of Our Church And Denomination?

II Cor. 4:1-7

Beginning Christian Endeavor Week
Denominational Day

Theme:
"Win and Hold Youth For Christ"

Pre-Prayer

That as youth we may be loyal to the church —our own church and the church universal.

This being the beginning of the Christian Endeavor Anniversary Week, let us begin with focusing our attention on church loyalty and the denominational program for the year.

The following program is the outline of the program for the year and is given by the Intermediate Superintendent, Mrs. Ernest Schirch, Chenoa, Illinois. The full plans are sent to each church which has an Intermediate Society.

January—World Friendship. Starting the New Year with Christ.

February—Preparation. Stressing the Lookout Committee Work.

March—Cost and Price of Friendship.

April—Decision month.

May—Leadership. Better Endeavor Course. Publicity Committee.

June—C. E. Rally, C. E. Retreat, Life Work.

July—Out of Door Worship Services.

August—Vacation Time and Conference.

September—Bible Reading.

October—Prayer. Quiet Hour, and Tenth Legion.

November—Bible Study. Missionary.

December—Brotherhood.

Questions

1. What does our denomination expect of its young people?
2. Are we doing all we can for our church?
3. Is our church doing all it can to help its people?
4. What should our church do for the community?

5. What phase of mission work has our C. E. society undertaken?
6. Are we helping or doing our part in this great work?

Your Picture

"Is my life a disappointment
To the One who loves my soul,
Have I given all to Jesus,
Is my life in His control?

He's the Lily of the Valley,
Fairest of the fair is He.
Does my life reflect His glory?
Can the world see Christ in me?"

February 3, 1935

Wanted! Youth For The Kingdom!

Matt. 19:13-22

Christian Endeavor Day

Consecration Service
"Win and Hold Youth for Christ"

Pre-Prayer

That we may have power and courage to enlist in Christ's Company and remain true to that kingdom.

Hymns—"I am Thine, O Lord," "Just as I am,' 'Give of the Best to the Master."

Christ blessed the little children and said, "For of such is the kingdom of heaven." The quality of childlikeness, receptivity, and trustfulness, whether found in a child or an adult, is the necessary condition of obtaining the blessing of the kingdom.

The rich young ruler ran to Jesus. This shows his earnest enthusiasm, sincerity, and helps us to understand why Jesus loved him. All the commandments he had kept from his youth. Even the love of Christ does not blind Him to the fact that the young man's weakness is an incordinate trust in riches. Self-sacrificing love, shown by giving up of his wealth, can alone bring him into fellowship with God and thus insure eternal life. When Jesus said, "Follow me," it was an invitation of love.

What was the lesson that Jesus was trying to teach? Is there a place for children in God's kingdom? Read Matt. 18:1-4. There are other youths whom God was able to use. Matt. 10:2, John the youth; Gen. 39:1-6, Joseph; I Sam. 18:1-4, David; II Tim. 1:1-6, Paul's son in the Gospel; Luke 2:41-52, Jesus.

The rich young ruler loved his riches more than Christ, and Jesus told him to sell and give to the poor. Does that mean we are to give up all of our means, too? Can there be other idols that are between us and God? Does this lesson mean to give them up as well as "riches," so to inherit eternal life?

"Youth for the kingdom." Why? What is meant by the kingdom? Why should Intermediates crusade for the way of Jesus? What does Jesus offer the young people, an easy way or a hard one? If young people will not show courage is there any likelyhood that the world will ever give up its cruel ways?

Christian Endeavor founded fifty-four years ago yesterday, was begun with a group of young people, your age, who met with their pastor. It became an important part of that church and today it has spread until it includes young people of all denominations, race, and nations. All over the world its birthday is being celebrated by young people repledging themselves to the great principles of Christian Endeavor — open confession to Christ, active service for Christ, loyalty to Christ's church, fellowship with Christ's people. Are you willing to pledge yourself with this great throng? Re-read your pledge and re-consecrate yourself. If you have not signed one, do so and by so doing join with the youth of the nations. Read Romans 12:1. Close with "Take my life and let it be."

February 10, 1935

The Christian Use of Sunday

Rev. 1:9-11

I would not have Sunday to be an ordinary day and I have therefore given the jurisdiction of Sunday to my soul.

Pre-Prayer

Silent prayer that God may speak to you.

Amusements that injure the body, weaken the mind, or corrupt the morals ought to be avoided.

A safe rule for the young convert is never to indulge in any amusement that links him with a great evil institution.

Paul said that he could eat meat offered to idols; for he regarded an idol as nothing and it would not, therefore, injure him. He had a right to eat, but he had the higher right to give up his personal right for the good of the weaker brother.

Everything that any one ought to enjoy, the Christians may enjoy. What is sinful or hurtful to body, mind, or soul should not be indulged in by any one, and such indulgence displaces a purer enjoyment. If the young Christian will take Jesus Christ as the umpire of his life, submitting to Him his pleasures as well as his duties, his life will be full of light, and the shadows that come will only refresh. Jesus said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." And this light never becomes darkness. It grows "brighter and brighter till the perfect day."

A pretty safe rule of conduct is to avoid doing anything that would cause heartache or headache.

Questions

1. How can we determine which is right or wrong?
2. Is it proper to engage in any outdoor sports on Sunday?
3. What is a Christian's duty on the Sabbath?
4. How did Jesus observe the Sabbath?
5. Read Mark 2:27. What did Jesus mean?
6. "An act which is not good enough for Sunday is not good enough for any day in the life of a Christian." What do you think of this statement?
7. Many students practice studying on Sunday. What is your attitude on this?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
5454 So. Morgan St., Chicago, Illinois

January 27, 1935

Topic—What Do We Know About Our Church?

Acts 20:28

(Beginning Christian Endeavor Week. Denominational Day.)

How much do you know about your church? Many of you have gone to the same church since your parents carried you there as babies and it seems as if it had always been there. Of course you know it had a beginning, but did you ever ask when and why? Many years ago, soon after Christ went to heaven, a church was formed at Jerusalem. This was made up of many people, those who loved Him. Later on, these people had to go into different parts of the country because there were those who wanted to kill them. As they went, they told of Christ and many more people came to love Him. In that way churches were started in these places.

As time went on, men did not always agree on all teachings of the Bible, so even though they loved Christ, groups of people had different church laws and these started what we call denominations. One of these men was Menno Simon. Those who believed and worshipped as he did were called Mennonites. Their number grew and now we have many churches of this denomination in both the old word and the new. You may find out from your parents or superintendent just why your church was built and something of the good it has done.

Plans for the Meeting

Draw on the blackboard the picture of a tree with wide, spreading branches. Let this represent the church. It is rooted in Christ. The trunk may represent the early church when all Christians were a united group (Acts 4:32). The branches appear with the persecution (Acts 8:1, then as different denominations are formed the branches are sub-divided. Let each tiny twig represent a church. Some are far apart as to location, some much smaller than others, but all draw their strength from the root, Christ. Apart from Him, they die.

Follow this blackboard talk with a brief history of our denomination and of your church.

Questions

1. Who is the head of the church?
2. What is the reason for denominations?
3. How did the Mennonite church begin?
4. Why should we be loyal to our church?
5. What is the work of the church?

February 3, 1935

Topic—What Our Society Stands For

Luke 2:52

(A review and a forward look. Christian Endeavor Day.)

Last week we spoke of the church, how it came to be and why it is here. Today we want to think together of our own Junior Society. Why do we have that? There must be a reason. According to our pledge, which we have been studying, our society should stand for four things: The Christian Life, Prayer, Bible Reading, and Service. An ideal society, then, is one in which every Junior has accepted Christ, where all pray and read the Bible daily and where each one does his or her very best for Christ both in the meetings and outside. How nearly ideal is your society? What are you doing to make it what it should be? Think over the past year and as you see your own mistakes, determine that with God's help you will be a better member during 1935.

Plans for the Meeting

Place on the blackboard this adaptation of the well known question, "If every member were just like me, what kind of society would this one be"? Review together your work as a society during the past year. As you discover weak places, plan for improvement in the future. Such a subject as this must be discussed in a practical way, fitted to your particular group.

Questions

1. How may our society grow in favor with God?
2. What have we as a society done for the needy the past year?
3. What have we done for missions?
4. How may our society become a greater blessing to the community?
5. How can we improve our meetings?

February 10, 1935

Topic—God's Wonder Book: What It Tells Us About Our Body

1 Cor. 6:19, 20

WHAT GOD GIVES A BOY

"A pair of hands to use for himself and others, but never against others for himself.

"A body to keep clean and healthy, as a dwelling for his mind and a temple for his soul.

"A pair of feet to do errands of love, kindness, charity, and business; but not to loiter in places of mischief, or temptation, or sin.

"A pair of ears to hear music of birds, trees, and human voice; but not to give heed to what the serpent says or to what dishonors God."

—The Boy's Friend.

God's Wonder Book has a good deal to say about our bodies. They are wonderfully made (Psalm 139:14). They are made of many members, each of which is important (1 Cor. 12:14). We are told that we must not let sin reign in our bodies (Rom. 6:12), because the Holy Spirit lives in us who believe (1 Cor. 6: 19, 20). That is one great reason for eating and drinking only that which is good for me. A few days ago two men who were walking along the street were overheard speaking of the evils of drink. Both were drinking men, as could be plainly seen, yet both declared that only very foolish people drink and that they were harming themselves. Why did they drink? They, like many others, do not really want to, but they have become slaves to the habit. When people begin to drink they think they can take just a little once in a while, no one plans to become a drunkard, but many soon find out that they were wrong. God would have us keep our bodies and minds clean and pure. He wants them to be used for Him (Rom. 12:1), hands, feet, eyes, ears, voice, in fact our whole selves.

These bodies sometimes get sick, tired, or crippled, and finally old and worn out, but when Christ comes again we shall have perfect bodies (Phil. 3:21).

Plans for the Meeting

The subject today offers a splendid opportunity for a temperance meeting. Help the Juniors to see that tobacco, alcohol, and different types of worldly pleasure harm mind and body and make slaves of those who indulge. Use appropriate songs and readings. The fact that not only men, but women and children go into saloons or taverns, places a great responsibility upon all who have anything to do with teaching boys and girls. If possible, have object talks concerning not only the drink evil, but other forms of intemperance.

Questions

1. Why should we be careful of our bodies?
2. Why does God want our whole bodies given over to Him?
3. How would He have us use our eyes and ears?
4. Tell of evil effects of alcohol and tobacco.
5. Give some rules for keeping the mind pure.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

January 20, 1935

Peter's Lesson In Humble Service

Lesson Text.—John 13:1-17; 1 Pet. 5:5

Golden Text.—Yea all of you be subject one to another and be clothed with humility. 1 Pet. 5:5.

Mark says in his Gospel, that Jesus called His disciples unto Him, that they might be with Him, so that He might send them forth with power to do His work. The Sunday School Lesson we study today is an illustration, not only of Jesus' method of teaching, but also of the quality of life which a christian experience produces. Jesus had gone to Jerusalem for the last time, where He is to die on the cross. He holds a fellowship meeting with His disciples in an upper room. During the fellowship meal while the disciples are gathered around the table, Jesus rises from supper, took a towel and girded Himself. He then poured water into the basin and began to wash the disciples' feet, and to wipe them with the towel, with which He was girded. Peter, who is the character of our study, objected very strenuously that Jesus should wash his feet.

It might be of interest to bear in mind the oriental setting of this lesson. It was the custom in oriental countries, that after guests were gathered around the table, that a servant came and washed the guests' feet. Simon Peter knew that, but the thing that he could not understand, was the fact, that not a servant, but the Lord, should stoop to this menial service. This, of course, was the very reason that Jesus did it. He was giving an object lesson to Peter and the rest of the disciples on humility.

As Jesus and the disciples had been on the way to the upper room, Jesus turned and found them discussing among themselves, as to who should be the greatest in this Jewish kingdom, which they thought Jesus had come to establish. They were thinking in terms of position, honor and authority. They undoubtedly came to the upper room and gathered around the table in this quarrelsome, selfish mood, as to who should be the greatest. Jesus very strikingly, although the highest among them, took the place of an oriental servant, and began to wash their feet. No wonder Simon Peter could not understand it. The idea of a Lord washing his servant's feet was not the custom of the orient, and therefore causes not only surprise on the part of Peter, but undoubtedly disturbed his conscience. Jesus here not only taught the lesson of humiilty, but demonstrated it. Peter seemed to have learned the lesson, because we find that in his epistle he says: "All of you be subject one to another and be clothed with humility."

The life of the kingdom of God as taught by Jesus, is characterized by love, and love produces the spirit of humility. We who are admirers of our modern western civilization, with its emphasis on getting on and pushing our way through and dominating the situation, are not great admirers of humility. To us it suggests not so much a spirit of meekness as of weakness. We think of monks, of the medieval period, performing penance, but in spite of all this, Jesus did admire and emphasize the humble spirit. Jesus' particular reason for emphasizing it, was not only that the world in which He lived, emphasized pride, boasting and position, but the religion of the Pharisees seems to have produced in many cases, spiritual pride. The "holier than thou" attitude seemed to dominate the lives of many of the religious leaders of His day. Jesus emphasized humility, because He thought of goodness as something progressive, and the goal of life as perfection in Good. With such an attitude, an individual would necessarily have a spirit of inadequacy, and a consciousness of one's need. Such an individual continueally hungers and thirsts after righteousness. But the individual, who is spiritually proud, and sits in judgment on the religious experience of others does not have this feeling of need and imperfection. They boast of what they have already attained, which others do not have. Many of our problems, both of our church and nation, would be solved, if all the leadership could be in the spirit, not of an authority or teacher, but a servant.

What are the reasons for Jesus' teaching of humility?

What are the true marks of an humble life?

What is the relationship of humility to service?

How can I overcome spiritual pride in my own life?

January 27, 1935

Peter's Denial

Lesson Text.—Mark 14:27-31, 54, 66-72

Golden Text.—Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10:12.

One of the striking things about character study in the Bible is the fact that it reveals the weaknesses of the individual as well as his strength. Thou art Peter, a rock. And then in the next lesson Peter made the great confession, "Thou art the Christ, the Son of the living God." But in our lesson today we find that he has not yet fully developed that rock character in the presence of Jesus. It must, however, be said in Peter's favor that he faced a very difficult and dangerous situation. Jesus had warned them that the time would come when they would forsake Him and be scattered but Peter impulsively answered, although all the rest will forsake you, I will not. We come to the last days of Jesus' life. He has been captured by the Roman soldiers and is led before the high priest. Peter followed afar off to see what would happen with his Lord. There are two forces that are working in the life of Peter which hinder him in gaining the victory. One is his materialistic conception of the kingdom and the other is human fear in the presence of danger. Often times those who boast loudly and seem to be fearless are the greatest cowards. When Jesus was taken by the Roman soldiers, Peter felt that the hope of establishing the Messianic kingdom through Jesus was vanishing. They had no place in their thinking for a king that was to be a Messiah and yet will allow Himself to be taken by His enemies. So as Peter stood by the fire warming himself with the rest of the curiosity seekers, he was not at all prepared to face the accusation that he was one of the group that followed Jesus. Because of the hopelessness of the situation as he looked at it, he denied that he knew this man Jesus, but after he had denied Him, Jesus turned and looked upon him. This look brought to Peter's mind all that Jesus as a friend meant to Him whether Messiah or not. He went out and wept bitterly.

In making the application of this lesson it could very well be called a lesson in loyalty. Peter perhaps was over-selfconfident and then in an unguarded moment he was weak where he thought he was strong. There perhaps never was a time in the history of the church when there is such a great need for taking a stand with Christ. Men and women in every walk of life are raising the question seriously as to whether Jesus' spirit and teachings are the solution of our present day problems and then so often we Christians answer the question negatively by denying Him in the greatest opportunity for witnessing. We too often follow afar off and lose the power which comes in close fellowship with our Lord. It is well that we should adopt the motto of Christian Endeavor, "I will be Christian."

What seems to be the cause of most of the denials of Christ?

Did Peter really have anything to fear?

How do you interpret the statement, "Following afar off"?

What is an effective cure for cowardice and fear?

February 3, 1935

Peter's Restoration

Lesson Text.—John 21:11-19

Golden Text. — Lord, Thou knowest all things; Thou knowest that I love Thee. John 21:17.

One of the encouraging things concerning our Christian experience is that although we have denied Him, there is always a possibility of restoration. There are some interesting events that took place between Peter's denial and our lesson today. When Jesus rose from the dead, Peter was one of the first ones to rush to the tomb to see what had happened to His Master. Jesus met him and Peter knew that he was forgiven. The question now remained as to whether Jesus would take him back into His service. Peter met the Master a number of times, but Jesus had not said anything to him as to whether He would restore him. But one early morning while Peter and some of the other disciples were fishing, Jesus appeared to them by the Sea of Galilee. These seven disciples had been fishing all night and had nothing to show for their night's work. Jesus asked them whether they had any meat. He said they should cast their net on the other side. They did, and Simon Peter drew the net to land with 153 fish in it. Peter now recognized Jesus' voice and cast himself into the sea and swam ashore. Jesus had breakfast prepared for them and they ate. After breakfast Jesus asked Peter whether he loved Him more than their nets and boats and fishes. Peter answered that he did. Peter responded three times to Jesus' question and received Jesus' answer, feed my lambs and feed my sheep.

Jesus is testing finally the real character of Simon. He is becoming more and more a rock. We find later on that Peter feeds the lambs and sheep very faithfully and becomes a shepherd of souls at Rome. There he gives his life for his Master by being crucified head downward.

The searching question in this lesson that comes to us is: "Do you love me more than these"? It becomes a question of greater and lesser loyalties. Jesus says, "Except a man forsake father and mother, brother and sister, houses and lands he cannot be my disciple." Many of us have been handicapped throughout life becouse we attached our loyalties to THESE instead of to the Master. How often we substitute houses and lands, church membership, creeds, forms and customs for the larger loyalty of obedience to Christ. Jesus would say with Paul, "I desire not yours, but you." There is a religious movement in America which places its emphasis on an utter abandonment of loyalty to things and a new emphasis on loyalty to Christ. Do we need to join new movements in order to gain this experience? Jesus has always demanded this of His followers and then has given the power to obey it.

How is Peter different now than he was in our last Sunday's lesson?

Has Jesus forgiven Peter for his denial?

Why did Jesus take Peter back into His service?

Why does Jesus place so much emphasis on love in His questions to Peter?

CORRESPONDENCE

West Zion Church, Moundridge Kansas. On October 21, the Bethel College Intermediates gave a program for the West Zion Society. Mr. Willis Rich spoke during the Senior C. E. hour; a very interesting and thought-provoking address.

October 23, the young people of the Conway Brethren Church presented the temperance play, "What Shall It Profit"? in the H. S. Auditorium.

November 18, Mr. Marvin Dirks, Bethel student, brought the morning message. Dr. Harschbarger of the Bethel faculty, spoke on the European situation, during the C. E. hour.

November 25, the West Zion men's chorus presented a home concert of sacred music to a large audience.

November 28, Thanksgiving services were held at 10:30 A. M. Rev. P. K. Regier conducted the services, and a thank offering of $138.00 was taken for home and foreign missions.

December 2, our congregation observed the sacrament of the Lord's Supper. Preceding this service five new members were taken into the church, one by baptism and four by letter.

Mrs. F. E. Dyck and Miss Elizabeth Pankratz are the newly appointed Junior C. E. leaders, and Mr. Dale Galle is superintendent of the Intermediates.

December 9.—This morning our Sunday School celebrated the 400th anniversary of the translation of the Bible by Martin Luther. Every one was asked to read II Timothy and to bring their Bible to Sunday School. There was a fine response. The morning worship service was also a commemoration of this notable event.

The West Zion church chorus of fifty voices will present the cantata "The Coming of the King," by Dudley Buck, on Christmas night. Mr. Weldon Rupp is conductor, with Mrs. E. W. Rupp at the piano and Miss Linda Balzer at the pipe organ. Soloists: Miss Katherine Winsinger, soprano; Miss Maxine Taves, alto; Mr. Wilson Rupp, tenor; and Mr. O. W. Dirks, bass.

The Sunday School will give its Christmas program on Christmas eve. The classes will present their "White Gifts" at the close of the program, as has been our custom for several years. Mrs. D. O. Rupp, Corr.

JOTTINGS

Sister Aganetha Fast, of the mission in Hopei Province, China, who is home on furlough and doing special work at Hartford Seminary, spent her Christmas holiday in Philadelphia, visiting both the First and Second Mennonite churches in that town. She illustrates her talks with interesting pictures.

One of the interesting features at the Pre-Christmas gathering of the young people of the First Mennonite Church, Newton, Kansas, was a talk given by Rev. C. H. A. van der Smissen on the "History of Christmas," in which some of the ancient and modern customs of this celebration were described.

The Men's Chorus of the Reedley, California, church celebrated its twenty-fifth anniversary with a concert held in the church. Many of the charter members of the organization are still active in its work. In the past concerts have been given as far south as Los Angeles, LaVerne and Upland, and in the San Joaquin Valley as far north as Turlock and Modesto. Several concerts have been broadcast over KMJ, Fresno.

Rev. Phil. A. Wedel of Moundridge, Kansas, spent a week in Whitewater, Kansas, conducting a series of evangelistic services.

The Berne, Indiana, church enjoyed an elaborate celebration of Christmas. The church was beautifully decorated and a capacity audience was in attendance. The early part of the program consisted of the singing of Christmas carols by the men's chorus with instrumental number intermingled with the carols. The evening's outstanding number was the singing of "The Shepherd Story" by the men's and ladies' chorus.

It is to be regretted that The Mennonite and Christian Evangel is not in a position to bring illustrations to its readers, especially pictures of the work their missionaries are doing. Several pictures recently received would be of special interest. One of these shows a group of Christian students and nurses of the Kai Chow hospital. The writer asks that prayer be made for these young men that they may become of real service for the many suffering ones of China. The other picture vividly portrays the distress of the victims of the Yellow River flood in the district of our missions. The people are shown living in dugouts in an old soldiers' camp. This would not be so bad in mild weather, but is very unsanitary in cold, snow, or rain. Meetings are held in this locality and some of the people are openhearted. Pray that they may find God real to them in their distress.

The young people of the Second Church, Philadelphia, Pa., agree that the happiest part they had in the celebrating of Christmas was found by them in the distribution of many Christmas baskets of provisions to the poor families of the neighborhood, most of whom would have had a cheerless Christmas but for this help.

Brother and Sister William C. Gerhart, of near Norristown, Pa., celebrated their golden wedding o Christmas eve. The men's class of Grace church Lansdale, of which they are members, joined with th family and friends in the celebration of the happ event.

Brother and Sister C. F. Claassen of Newton, Kans. celebrated their golden wedding last month. For man years Brother Claassen was treasurer of the Genera Conference. Many of the friends and relatives o Brother and Sister Claassen joined them in the celebration which was held in the First Mennonite church in Newton.

The Burrton, Kansas, Mennonite church has recently been rearranged and improved. The church has been moved to a new foundation and a basement added.

A feature of the Thanksgiving service of the Alexanderwohl church, Goessel, Kansas, was the specia collection. The pastor, Rev. P. H. Unruh, held the collection plate while the children brought their offerings The total collection for the day amounted to more than $1000.00.

The quartet of Bethel College, comprising Terrance Burns, David Suderman, Sam Byler, and Henry Voth, together with Prof. Hohman made an extensive trip during the Christmas holidays, visiting Colorado and the western part of Kansas. Their first concert was at Pawnee Rock. Places in which they appeared, were: Hanston, Ransom, Cimarron, Ingalls, Ulysses, La Junta, Colo. Flagler, Colo., and Dorrance, Kans. A broadcast was arranged for Dodge City.

Der Mitarbeiter, which has been edited by Prof. H. H. Ewert of Gretna, Man., now in its 27th year, has been compelled to suspend publication because of economic conditions. The **Mitarbeiter** filled an important place in the work of our Canadian brethren and it is hoped that means will be found for its future continuance.

The Year Book of the General Conference for 1935, edited by Rev. Lester Hostetler, appears in the usual form, containing statistics, the list of ministers, conference organizations, etc., as well as other valuable information. It should find a place in every General Conference home. Files of the Year Book always record matters of historic worth. Copies of each issue should be preserved for reference.

Dr. J. E. Hartzler, former president of Witmarsum Seminary, now a member of the faculty of the Near East School of Theology, Beirut, Syria, in a letter to the editor writes: "I am having indeed a great experience again this year. My students in the School of Theology come from many different Christian denominations, and my university audiences represent 28 different religious faiths. What an opportunity to study religion and the philosophy! I wish that more of our young Mennonite men and women who are coming into the ministry could get some of this experience."

"On December 23rd I am engaged to preach in Nazareth for the Anglican church, both morning and evening. On the 24th I go to Jerusalem and Bethlehem, where we will spend Christmas. In Bethlehem we will worship in the Church of the Nativity on Christmas eve and then visit the Shepherd's Field."

Because of the lateness of the arrival by mail the greeting from Rev. and Sister H. J. Brown, of the General Conference mission in China, could not appear in an earlier issue. The message reads: "The Lord is good unto us and blessed us with heavenly blessings. The weather is nice, and we enjoy country work. We have catechism and Bible classes in five places and other places are still waiting. What a Christmas gift of bringing souls to Christ! We wish you all a Merry Christmas and Happy New Year! May the season bring to you all the richest blessings'!

A meeting of unusual interest, the observance of Students' Night, was held in Immanuel church, Los Angeles, Calif. A large number of students represented in high schools, colleges, Bible schools, and special professional schools attended and greatly enjoyed the social given in their honor. The program included good music, several short talks, and a closing devotional service led by the pastor, Rev. D. D. Eitzen.

The officers of the Pacifice District Conference are: President, Rev. J. M. Regier, Reedley, California; Vice President, Rev. J. E. Kaufman, Aberdeen, Idaho; Secretary, Rev. J. M. Franz, Pratum, Oregon; Treasurer, Mr. John C. Jantz, Odessa, Washington; Field Secretary, Miss Emma Ruth, Reedley, California.

DEATHS

Mrs. Paulina Wenger, daughter of Nicholas and Elisabeth Dick, was born in the State of Missouri, December 21, 1866, and died at her home near Salem, Washington, December 5, 1934. October 22 she was married to Robert Wenger, who preceded her in death May 24, 1922. She received baptism and was received into membership of the Emanuel Mennonite Church, Pratum, Oregon, in the spring of 1906. Her departure is mourned by nine children, two brothers, seven grandchildren, one great-grandchild, and a host of relatives and friends. Funeral services were conducted in Emanuel church by the pastor, Rev. J. M. Franz.

You cannot push people up to a higher plane of living, you must lift them up, and to lift them up you must first climb up yourself.

Some people are so insistent on having their rights that they do not find time to think of their duties.

CORRESPONDENCE

Boynton Mennonite Church, Hopedale, Ill. The Christian Endeavor Society was entertained at the home of Fred Donelson, Wednesday evening, December 26.

Howard Litwiller, Edna Bender, and Fred Donelson spent Christmas vacation at the homes of their parents at this place.

Mr. Julius Helwig is able to attend church again after several weeks of absence because of a broken ankle.

Mr. and Mrs. Dan Egli and family spent Christmas with Mrs. Egli's parents in Normal.

Howard Kaufman who was quite ill with pneumonia, is much improved at this time.

The Ladies Aid Society held their monthly meeting at the home of Mrs. A. W. Sutter, Thursday, January 3. Sewing was done for misisonary work in Africa.

A short Christmas program was given by the Sunday School, Sunday morning, December 23. Each class responded with one or more numbers. Gertrude Brenneman, Corr.

Comins Church, Comins, Michigan. The Sunday School Workers Conference held their monthly meeting at Mr. R. H. Kolbi in Fairview, December 13. They are studying "The Holy Land," locating the various places mentioned in the Scriptures, and connecting them with historic events.

Mrs. L. F. Shrock was taken to the McRae Hospital in Alpena where she underwent an operation. She had been seriously ill before going to the hospital. Her daughter, Mrs. Leonard Brightstone, of Lansing is with her there. Mrs. Shrock is recovering as well as can be expected.

Sunday, December 16, communion service was observed at our church. Mr. and Mrs. Orlo Bixel and daughter Lucile were received into the church by letter at this time.

The Christmas service was held Sunday morning, December 23. A program was given of songs, exercises, and one short drama, "His Star in the East," with the White Christmas.

A choir of about 20 voices has started practicing to begin work the first Sunday of the new year. A number have never done any singing before. Christmas eve they went out carol singing. They stopped at about 10 places. On account of the slippery roads they could not go so far, as they had to walk.

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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, FEBRUARY 5, 1935 No. 3

CALIFORNIA WELCOMES YOU!

Now that the Christmas-New Year season is past, we turn our attention more seriously to other things. This year being the Diamond Jubilee year of the General Conference, the Upland-Los Angeles committee in charge of local arrangements starts its work in earnest. Plans for entertaining conference visitors are taking shape. Dates and places of meetings are being definitely decided upon. Special committees are being created and these are starting on their work. It is the aim and hope of the host churches that plans of arrangements may be so worked out as to be worthy of the Jubilee celebration. The local churches also wish to have it known that their efforts from now till August will be bent on preparations to serve and entertain you as their guests at conference time. Make plans now to come then!

The Diamond Jubilee celebration and conference business sessions will be held at Upland. General Conference Young People's program will be at Los Angeles. At this time the Los Angeles church will also celebrate the twenty-fifth anniversary of General Conference Mennonite work in this city, it being 25 years since the first public service at River Station Mission by Rev. E. F. Grubb, May 8, 1910.

Conference Exhibits

One of the special local committees recently appointed is the Exhibits committee. It is the intention of this committee to request one person in each field of conference activity, who is thoroughly familiar with that particular field, to gather material for display—pictures and historical data of that field—send it to Upland where it will be arranged by the local committee. Thus we hope to create an exhibit which will be both interesting and instructive. Here you shall be able to find pictures of early and present conference leaders and of conference meeting places, personnel of various mission fields, displays of Women's Auxiliary work, displays of education, hospital, publication, emergency relief, Young People's and other conference work. What a privilege it will be for us to look upon the work done in and by the American Mennonite churches in the past 75 years. May it prove to be a real inspiration to all of us and bring glory and honor to our Lord and Savior Jesus Christ. —A. J. R.

THE SPENCER JACK MEMORIAL

Wednesday, September 5th, was an important day in the history of the Bethesda Leper Home in Champa. On the afternoon of that day the Spencer Jack Memorial for tainted girls was formally opened in the presence of a large number of Indian friends, about 500 lepers and some invited missionaries. We have felt for years that children should not, for obvious reasons, live together with older women. Because of our arrangements here we were unable to segregate tainted children into a specially protected building. This is now possible. A warm friend of lepers has erected in this Home, not only a building, but a set of buildings for leper girls. There are in the set three wards, one building containing the matron's room and a common room, one kitchen, and a lavatory. All are enclosed by a substantial brick wall. This set of buildings is called the Spencer Jack Memorial, as indicated by a marble slab in the wall to the right of the main entrance. The entire memorial was built by Rev. F. J. Isaac, a competent builder and our fellow missionary.

We were pleased to have with us on the dedication day, Rev. Dr. J. Gass, D. D., of Raipur, Rev. Carl Wyder of Ellichpur, Rev. J. H. Schultz of Baitalpur, and Rev. H. C. Saum of Takhappur, all of whom are superintendents of Leper Homes. Besides these we also had the privilege of having with us Dr. H. H. Gass, M. D., of the Baitalpur Leper Home. The dedication services began at 3 P. M. in the large church which can accommodate 800 to 1000 people. After the usual introduction, Dr. H. H. Gass gave a well prepared address on the subject: "What do we owe the leper"? Dr. Gass having a good command of the vernacular, gave all present much food for thought. Following the address, the history of the Spencer Jack Memorial was read both in Hindi and in English. Songs by the congregation and a selection each by the leper boys and girls accompanied by instruments, concluded the program in the church. After the closing prayer and benediction by Rev. Carl Wyder, all went to the Spencer Jack Memorial, a short distance from the church.

In front of the gate, Dr. Gass, D. D., read Luke 17:11-19 and made a few appropriate remarks. Rev. H. C. Saum gave the dedicatory prayer. Rev. J. H. Schultz then unlocked and opened the main door leading into the Memorial, after which he declared the Memorial open in the following words: "In the name of the Mission to Lepers and in memory of Herbert Spencer Jack, who died in New Zealand on January 11, 1933, I now declare the Spencer Jack Memorial open." All of those present, except the lepers, crowded into the Home to inspect the buildings.

The afternoon closed with a program given by the lepers with the exception of one number. One man, not a leper, who is a good imitator, took part in the program.

We wish to take this opportunity to express our thanks to our liberal donor and friend New Zealand who by her love for lepers ma this Home a possibility. God richly bless h and reward her! Such a memorial is bett than a high monument in some cemetery.

P. A. Penner

Champa, C. P. India, November 8, 1934.

SHORT BIBLE AND BUSINESS COURS

By Alfred Habegger, Busby, Mont.

Pupils were of High School standing, a lived in the log cabin on the mission groun and did light housekeeping. A young m boarded with friends and relatives a few wee The pupils were Jessie Lamewoman, Ruth Y lowrobe of Busby, Julia Yellowhorse, Alice R cherries, and James King of Lame Deer.

Typewriting and Bible were two main cou es, although a practical course in A. B. Shorthand was completed also, and a little M sic was given, as also some work in Englis by Mr. F. H. Smith, a government farm age and some lessons in gardening, by Mr. Milo D vis, the farm agent at the Boarding Scho These two men gave their services gratis, a taught their classes on certain evenings of t week. Mrs. Habegger gave the girls spec help in baking of bread, cakes, cookies, et each Friday afternoon, and this gave them su plies for the week following. The governme received huge quantities of food to be giv out among the Indians this winter, and so the girls received rations in flour, mutton, eg butter, etc., so that it was not necessary f them to have much money for food. We pr vided them with some milk daily while th were in school, and the mission supplied so coal, but the parents of the girls provided the with wood.

The young man had to return home to La Deer in the midst of his work, which he gretted very much, but he thanked us for t help we were to him. As for the girls, I sh quote from their last compositions.

Alice Redcherries wrote: "I have learned or more things during this short course. Nam ly, Bible, which helps me to learn more abo the Christian life, what a Christian should and should not do, and it helps me to love a keep Thy Word. Typing, which will help me

et a good position when I get to be a good
tenographer. Music, which helps me to learn
o read notes and play them on the piano.
heyenne reading, which helps me to learn to
ead Bible stories in my own language. I shall
ead these stories to my folks. Baking, which
elps me to learn to bake my own pies and
akes. And I am very thankful for the recipes
hich will always be on hand when it comes to
aking. Memorizing poems helps me to remem-
er things and keep them well in mind."

Julia Yellowhorse wrote: "I have learned
nore about the Word of God and wish we
ould make others enjoy reading it too. Be-
ides, I have learned Shorthand and I have
nade up my mind to practice it by writing to
he girls that studied with me. I have found
nterest in Typing and Music, and I hope to
ontinue every chance I get. I have found
yping useful. Cheyenne reading is a pleasure
o me, and I hope it is with the rest of us, and
hope to do it still better."

Ruth Yellowrobe wrote: "Things that I have
earned during this short course: "The first one
will put down, is the Bible, which will help
ne to a better way, and also that it might help
ne to overcome all obstacles that will come
ny way. I will try my best to read the Bible,
nd will try to come to church. The second is
yping, which has interested me a great deal.
he third subject is agriculture, and I thank
Ir. Davis for it. I appreciate it very much.
he fourth is literature, and I give my thanks
o Mr. Smith for his efforts to help us Indian
irls. I thank Mrs. Habegger very much for
he things she has done for us, especially the
aking. It will help me greatly. The follow-
ng, in which I am also interested, are Chey-
nne reading, shorthand course, and the Bible
otes which we have taken down in our note
ooks. I here give my thanks for the opportu-
ities which we have taken advantage of, and
lso for your efforts."

Jessie Lamewoman wrote: "I learned to read
he Cheyenne language which gives me a bet-
er understanding about the Bible. I have
earned how to type, which I think is interest-
ng and saves time. — I have learned the A. B.
. shorthand which is useful in writing dicta-
ion and notes. I have learned two poems and
ome Bible verses which I think are beautiful.
And for the Bible course I am very thankful, it
vill be easier for me next year, if I take up Re-
igious Education. 'The Gold Bug,' which Mr. Smith read to us was very interesting, and I appreciate very much the English work he gave us. The agricultural course Mr. Davis gave, telling how to plant, cultivate, etc., I will tell my relatives and other people, where to plant, etc., the things I have learned from Mr. Davis about gardening. From Mrs. Habegger I have learned to bake good bread and other bakery stuff, and also about sewing. I am very thankful. I appreciate very much your help, kindness, and the many things you have done for us."

From the above I believe it is clear to you that if the Indian youth comes in the right atmosphere, gets the right training under the right conditions, that they will respond just like other human beings of other races. Nothing would please me more than to see established a Bible school such as are supported in churches. The mission schools in India and China, have had such opportunities, and their superior educated native help has brought also better leadership into those fields. If a school of from ten to twelve or more pupils could be held for such who have finished the grades, then I would have more hope for the future of native support and leadership, in our Cheyenne congregations. May the Lord lead the way, giving us wisdom, courage, strength and means to carry out such plans as will work for the greatest good of the mission.

When I mentioned above that nothing would please me more than the establishing of a Bible School, I wish to be understood that foremost we desire the conversion of the Cheyenne, but that their training would be best served through such a school. The Indian girls in particular are unemployed, and had very little to keep them busy, and they can do their own cooking and housekeeping. For the young men it is not so simple, as they could not stay in the same building and so must find places to stay, and those are not so conducive to private study as our log cabin, where there is little interruption. But when such a school becomes established, I think its fruits will be a great reward for the time and effort and money that it takes to support it.

Alfred Habegger, Missionary.
Busby, Montana.

Labor to keep alive in your breast that little spark of celestial fire called conscience.
—George Washington.

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Courses to be Offered in the Ministers' Retreat

February 11 to March 1, 1935

The Epistle to the Galatians

Rev. A. E. Kreider

It shall be the purpose of this course to gain a fuller and deeper understanding of the message of this epistle through a careful exegetical study. The English text will be used, but help will also be drawn from the Greek. The study of this epistle should be richly rewarding.

Ministers' Problems Rev. P. E. Whitmer

This is a discussion course on the persistent problems which every Christian minister must meet. Some of these problems concern the minister himself, some concern his church primarily, and some concern his relation with the community and neighboring churches and pastors.

Present World Problems Dr. C. H. Smith

The aim of this course is to be informative with respect to present world problems existing in social, economic, national, and international life. Such movements as Russian Communism, German Nazism, the American New Deal will be considered.

Courses to be Offered in the Christian Fellowship Institute

Historical Survey of the New Testament

Rev. I. R. Detweiler

A brief study of the background of the New Testament is followed by a more careful study of the various letters or books, with special attention to the authors and the situation which called forth each particular message. The materials will be studied in the order in which they were written, and in their relation to Christianity's conflict with the Roman state and Graeco-Roman culture.

The Acts of the Apostles Martha Burkhalter

The course in Acts is designed to acquaint the student with the scope and significance of New Testament History. The structure and purpose of the book is studied, also its relation to the Pauline epistles, and its contribution to the solution of the problem of the origin and development of Christianity.

The Missionary Expansion of Christianity

Martha Burkhalter

This course includes a study of the variou missionary movements and methods throughout the Christian centuries, and a challenge o the present situation.

The Church School Worker Dr. J. S. Schult

Sunday School teachers and other worker in church organizations will study the natur of children and young people as well a methods of working with them so that the may be led into closer fellowship with Christ.

Mennonite History and Principles

Rev. A. S. Rosenberger

The history of the Mennonite Church up t the present day will be studied. Special attention will be paid to the origin of distinctiv Mennonite principles and an attempt will b made to evaluate their worth to the preser generation.

Social Problems of Today Dr. I. W. Bauma

The aim of this course will be to acquain the student with some of the major social an economic problems which we are facing toda The background, nature, and constructive programs of social groups will receive special attention. Though it is planned to discuss suc subjects as the New Deal, liberal and conservative economic and social tendencies, democracy vs. dictatorship, leisure, etc., student will be given an opportunity to suggest problems of special interest.

The Revelations of Science as Argument for God

Prof. Berky

The course will attempt to give the studer a glimpse of high spots in the fields of scienc and integrate them in such a manner as t leave no room for a universe which is not th masterpiece of an omniscient and solicitou Creator.

Church and Choral Music

Prof Russel A. Lantz

There is a growing demand for good mus in the churches of America. In almost a churches there is some program of churc music. Conferences and conventions of pastor and laymen, theological seminaries, and school of music throughout our country are making wider provision for the study of church music and for the training of church musicians. This course will consider the following problems: The problem of music in the church. The organization and administration of choirs. The Minister and the Hymnal. Hymn singing and hymn playing. Selected hymns and carols (Hymnology) and some work in general music appreciation, through the use of the phonograph playing examples of the world's best sacred and secular music.

THE SESSION OF THE FOREIGN MISSION BOARD

We are planning to meet, D. V., on February 19th in Newton, and would herewith call attention to the need of intercessory prayer, which has upheld the work so far, and must do so in the future.

The biggest problem before us is the furlough expense. So many of our furlough missionaries should be returned to the field, or should come home, that it looks almost like a mountain before us. But prayer can remove mountains, says Jesus, the prayer of faith.

For one couple we have already received the necessary traveling money, thank the Lord and the donor.

In the name of the Board,
Secretary.

HOW MAY WE STIMULATE MORE MISSIONARY INTEREST IN THE CHURCH?

M. C. Lehman

(Concluded from last issue.)

Perhaps we can stimulate missionary interest by remembering that missions merit a central place in the church's program because the atonement of Christ, the nature of God, the Bilbe's teaching and our own salvation all indicate that such is their place. If they become an adjunct our interest will wane.

II. By Preaching Missions Systematically From Our Pulpits

The question is sometimes asked: "How frequently should we have missionary sermons"? Some ministers arrange to preach a missionary sermon once per quarter. Sometimes ministers who do this feel that all missionary emphasis may then be eliminated from preaching at other times. The idea that missions are an adjunct of the Gospel which needs to be artificially injected again shows itself by such a procedure.

The method of periodically preaching missionary sermons is no doubt commendable. To exclude missionary teaching from other preaching, however, promotes the Gospel-and-Missions misconception. In fact, no minister should ever preach anything that is not an integral part of the Gospel.

And missions are such a definite part of the Gospel of Christ that any preaching which leaves out of account the child of God's necessity of missionary activity, is warped and misleading. Paul felt the urge of this fact upon him when he said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent"? (Rom. 10:13, 14.)

As to the central figure of that Gospel, Peter says in Acts 4:12 concerning Jesus the head corner stone, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

As to the source from whom Paul received the Gospel he preached we read in Gal. 1:11, 12: "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." In 1 Cor. 9:16 he speaks again of the urge he feels to preach the Gospel which he regards as essential for the salvation of "all men everywhere": "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel"!

The preacher of today should feel no less of that urge to preach a whole Christ-revealed Gospel than did Paul. With such a sense of urge upon him, we can hardly conceive Paul as leaving out of his preaching a strong missionary emphasis whether his immediate subject was carrying the Christian message to the heathen or not. We may well emulate Paul's missionary zeal in our preaching.

It would be possible of course to neglect other subjects or phases of the Gospel which need emphasis and without which our preaching would be incomplete. No sermon can give first place to every phase of the Gospel on every occasion. Sound Gospel preaching must bring into clear limelight some particular phase of the Gospel upon which worshipers concentrate for a particular service. The necessity of carrying the Gospel to those who have it not can in this way be in all our preaching whether it is the subject of particular emphasis on any definite occasion or not.

One method to stimulate greater missionary activity within the church is by the strong support of our pulpits. As ministers we will do well to note if we are doing this.

Goshen, Ind. —Gospel Herald.

THE CAROLINGIAN RENAISSANCE

Rev. W. B. Weaver, Danvers, Ill.

Outline

I. Historical Background.
    1. Political Conditions.
    2. Intellectual Conditions.
II. Reign of Charles the Great.
III. The Schools of Britain.
    1. Canterbury.
    2. York.
IV. Alcuin at York.
V. The Schools of Charles the Great.
    1. Palace School.
    2. Cathedral School.
    3. Village Schools.
VI. The Results of the Renaissance.
VII. Contribution of the Renaissance to Modern Education.

The Carolingian Renaissance is the intellectual awakening that came to Frankland in the reign of Charles the Great. This revival of learning which really started in Britain reached its height in the ninth century on the Continent. There are three such revivals of learning in Europe; the Carolingian, Scolasticism, and the fifteenth and sixteenth century renaissance which introduced the modern era. Although the Carolingian renaissance was the weakest and the least significant yet it was a beginning and had its effect on the other two.

In a discussion of the Carolingian Renaissance it will be necessary to note the political and intellectual conditions of Europe before the Renaissance came. The age of Charles the Great lies between the two dark centuries, the seventh and the tenth. The Roman Empire had gone to decay by the end of the fifth century The sixth and seventh centuries marked the time of the Barbaric Invasions. This was a period of anarchy, barbarism and confusion Barbaric hordes invaded Europe from the East and destroyed much of the established civilization of Europe. Finally the Vandals settled in northern Africa, the Visigoths in Spain, the Lombards in Italy, the Burgundians in southern France, and the Franks in the northern part of France and Germany. The Franks who had accepted orthodox Christianity finally gained the control of most of the other tribes and became the recognized power of Europe The only serious rival of the Franks were the Mohammedans who came across northern Africa, destroyed the Visigothic kingdom and established themselves in Spain. They began to make raids in France and became the rivals of the Franks. They were finally defeated by the Mayor of the Palace, Charles Martel in 732 A. D. in the battle of Tours With this last strong enemy defeated, the Franks began to unify their kingdom. The old Merovingian line of kings died out and Pippin the Mayor of the Palace, became king. In 771 A. D. Pippin's son Charles became the sole king of France. He immediately started on his program of unifying his territory. After he had unified the Frankish territory the Pope had invited Charles to Italy to subdue the Lombards. After he had completed this task he visited the Pope at Rome. On Christmas day 800 A. D., while he was worshipping, the Pope placed upon him the crown, thus making him an Emperor instead of a King. This is the birth of the Holy Roman Empire. This first Holy Roman Empire lasted through the ninth and part of the tenth century. It is during this time of Charles the Great's political domination that the Carolingian Renaissance was in Europe.

Charles the Great was, however, not only interested in the political side of the Empire but also in the intellectual. His purpose was to unify the work of the Teuton and the Roman; to adjust the Barbarian Frank to the Roman culture, and to transfer to the German the foundations for a social organization. Prof Monroe says, "Through the Holy Roman Em-

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

pire established by Charles in 800 A. D. the political and legal structure of society was finally accepted by the Teuton. There yet remained with this external unity the inner unity of community of ideas, of language and of the cultural elements of social life. It was the ambition of Charles to bring about this union by the adoption of Latin language, the learning of the church and of such of Roman culture as survived."

The eight Christian centuries before the Carolingian Renaissance may be divided from the standpoint of education into two periods. The first four centuries mark the decline of the Imperial Roman schools of learning and the rise of Christianity. The chief reason for the decline of the Roman schools was the opposition of early Christianity to Pagan education. Such men as Tertullian and even Augustine opposed the study of Pagan writings. Beginning, however, with the time of Augustine the church changed her position. She needed to meet the ideas that the Pagans were bringing into the church. The church fathers now advocated that a study of Pagan literature was necessary, but only as a means to an end so that they might understand the Bible better which was the source of all knowledge. They believed that they could find all the subjects of the Liberal Arts in the Bible. Boethius 525 A. D. was the last anscient philosopher. He translated Greek works which became text books in the Middle Ages. In 529 in the reign of Justinian he closed the Pagan schools and Pagan education died out except as it was preserved in the church schools. On the other hand it should be noted that the church developed a system of schools in these first four centuries. She had first established catechetical schools for the instruction of her converts. These were strictly biblical. Then followed the catechumenal schools which were for the training of the priests. These developed later in the episcopal or cathedral schools. In these schools the Liberal Arts were finally introduced. Another set of schools which are significant in relation to the Carolingian Renaissance was the Monastic schools.

In the second period of these eight centuries we find the destruction of many of the schools on the continent as a result of the Barbaric Invasions. The Monastic and Cathedral were almost broken up. The copying of books had almost ceased. It was impossible to build up an educational system while the Mohammedans were on one side and the Barbarians on the other. We have thus seen that Roman civilization and Roman education went into decline as a result of the interior moral decay; external barbarism and the supplanting power of new ideals through Christianity. It was, however, in the reign of Charles the Great that these were again revived.

Although schools were destroyed and learning had almost died out on the continent the seeds of learning were saved from the schools of Greece and Rome by the Irish and English scholars. They were preserved in the royal and ecclesiastical schools of Britain. Intellectual life and learning were fostered and encouraged. The two schools which perhaps had more to do with the Carolingian Renaissance than any other were Canterbury and York. The revival of learning in Britain was due largely to the inspiration given by Rome. While confusion was on the continent and before Christianity came to Britain, Ireland was maintaining education. In the monasteries of Ireland attention was given to the studying of the Scriptures and the collecting and copying of manuscripts. In the sixth century A. D. Christianity came to England through the work of Augustine. The Pope chose Hadrin for the vacancy of Canterbury. Hadrin, not feeling able to carry on the work alone, took with him to England Theodore of Tarsus, a learned man. Theodore established a school at Canterbury. Theodore of Tarsus was especially noted for his knowledge of Greek. Benedict Biscop later became the abbot of the monastery and master of the school. He made a number of trips to Rome to get literature, thus bringing to England some of the Pagan literature which had been preserved at Rome. He also was instrumental in the establishment of monasteries in northern England such as Wearmouth, Jarrow, and especially that of York. One of the most important pupils of Benedict was Bede. Bede was conservative and did not like Pagan learning. He was, however, a great scholar and wrote the first history of England. One of Bede's followers was Egbert, archbishop of York. It was he who founded the cathedral school of York. Egbert and Albert had charge of this school when Alcuin entered the school. The purpose of this brief sketch is to introduce Alcuin of York who is the most important person in connection with the Carolingian Renaissance. It is interesting to know how the curriculum of Pagan education came in the days of Cicero to Rome and was preserved there by Varro and later the Stoics. This curriculum of the seven Liberal Arts then found its way to the Ecclestical schools of Ireland and England. We find here the fusion of Greek culture, Roman law, Teutonic ideals and Christianity. It is these influences that determine the life and training of Alcuin and that through Alcuin came to the court of Charles the Great.

Alcuin entered the cathedral school of York while a child and there he studied and taught until he went to the court of Charles the Great. He was taught to read and write and memorize the Psalms. Then he was instructed in the Liberal Arts and finally in the Scriptures. He also received here instruction in Christian virtue which remained with him to the end of his life. The nature of the work that he received in the school of his master Albert may be noted from his own description. "The learned Albert gave drink to thirsty minds at the fountains of the sciences. To some he communicated the art and the rules of grammar, for others he caused floods of rhetoric to flow; he knew how to exercise these in the battles of jurisprudence, and those in the songs of Adonia; some learned from him to pipe Castalian airs and with lyric foot to strike the summit of Parnassus; to others he made known the harmony of the heavens, the courses of the sun and moon, the five zones of the pole, the seven planets, the laws of the course of the stars, the motions of the sea, earthquake, the nature of men and of beasts and of birds and of all that inhabit the forest. He unfolded the different qualities and combinations of numbers; he taught how to calculate with certainty the solemn return of Eastertide and above all he explained the mysteries of the Holy Scriptures." This quotation reveals to us the wide range of subjects studied by Alcuin. Alcuin soon became the master of the school at York. He became master in 776 A. D. He was also later given charge of the cathedral library. Here could be found the writings of Cassiodorus, Boethius and Bede, Aristotle, Cicero, Virgil, Statius and Lucan, gammarians such as Donstus and Priscian, Latin fathers such as Augustine, Gerome, Ambrose and Gregory the Great. Ethelbert who succeeded Egbert, was head of the school of York. He sent Alcuin to Europe on an important mission. It was at this time that he met Charles the Great at Pavia. Alcuin attended there the public dispute between Lullus the Jew and Peter of Pisa, Charles' instructor in grammar. On his third visit to Rome he was sent by Eanbald to get from the Pope the archbishop's pallium. Here he again met Charles at Parma in 791. Charles invited him to come to Frankland. Alcuin hesitated, but said he would come if he could get consent of his archbishop and king. He secured their consent and departed for Charles' palace at Aachen in 782.

Charles the Great called Alcuin to his court to assist him in the revival of learning that was beginning in Frankland. After Charles the Great had unified his empire politically he also wanted to bring true unity by an inner life of common language, culture and set of ideas. The educational conditions as was noted before were deplorable. By 750 there was a great loss in learning and Charles felt that it must be revived. Charles, in writing a letter to the abbot of Fulda, expresses the situation in a very striking way. "We have frequently received letters from monks and in them have recognized correct sentiments, but an uncouth style and language. The sentiments inspired in them by their devotion to us they could not express correctly, because they had neglected the study of language. Therefore we have begun to fear lest just as the monks appear to have lost the art of writing so also they may have lost the ability to understand the Holy Scriptures; and we all know that though mistakes in words are dangerous, mistakes in understanding are more so." Charles the Great sensed the situation in his kingdom and made every effort to improve it. He summoned leading scholars in various parts of England, Ireland, and Europe. He had at his court Peter of Pisa, Paul the deacon from Lombardy, and later Alcuin. The Carolingian Renaissance meant a revival in three types of schools. The palace school, the cathedral schools, and the village schools. He brought Alcuin from the school of York to aid him in bringing about this revival of learning. He made Alcuin the master of the palace school. This school originated in the days of the Merovingian kings and was for the purpose of educating the song of the king and of the nobles. Charles developed this school into a court university to which he invited learned men from all parts of the world. Alcuin brought with him to the court of Charles three of his pupils, Witzo, Fridugis, and Sigulf. These three with Alcuin became the teachers of the school. Charles, the queen, Charles' sister, his three sons, his two daughters, his son-in-law, his cousins, Einhard, his biographer, and a number of his bishops and archbishops became pupils of this school. Alcuin had a considerable prestige at the court because he was the best master from Britain and came from the best school. He was seven years older than Charles, which gave him prestige with the king, and yet not so old but what he could become a companion of the king. The question method was used in this school. They studied grammar, Latin poets, the writings of the church fathers, rhetoric, dialectics, arithmetic, astronomy, and theology. Alcuin and Charles the Great collected and copied tests of the classical authors. They copied them in the beautiful Roman characters. The Bible and the service books of the church were also carefully revised. In 786 Charles brought singers from Italy to Metz and Soissons where they taught the Gregorian method of chanting to Frankish clerks.

Charles the Great also encouraged sound learning in the monasteries and cathedral schools. In 787 Charles issued his capitulary upon schools to the monasteries of the land. Education in these monasteries had become almost extinct. Charles' capitulary was the first general charter of education. It was in the form of a letter to the abbots of the monasteries reproving them for their illiteracy. He not only urged them not to neglect study, but to apply themselves with perseverance. He urged them to choose men that are able and willing to learn and have a desire for instructing others. This capitulary of 787 says, "It is our wish that you may be what it behooves the soldiers of the church to be, religious in heart, learned in discourse, pure in act, eloquent in speech, so that all who would approach your house in order to invoke the divine Master or to behold the excellence of the religious life may be edified in beholding you and instructed in hearing you discourse or chant and may return home rendering thanks to God most high." Alcuin aided Charles in the writing of this letter. The little result this letter had was not due to the king, but to the insecurely protected social order. This letter was obeyed by many of the abbots and lasted until the next wave of barbarism in the tenth century. Charles issued a number of other letters of the same nature, urging education both for the priests and for the children of the villages. He was also instrumental in placing trained men in the various church positions. The letter of 789 particularly urges that every monastery and abbey should have its school where boys may go and be taught the Psalms, musical notation, singing, arithmetic, and grammar. Charles and Alcuin sent out "Missi Dominici" to see that these regulations would be enforced. The monastical cathedral schools taught the elementary and higher education. These schools were particularly for the training of the priests. Practically all the education was under the direction of the monks. The village schools were only for elementary training. At the head of these schools was the parish priest. Alcuin remained at the palace school of the king from 782 to 790. In 790 he returned to York feeling that the work had been quite well established in Frankland. He stayed at York two years and returned again to the palace school. After remaining at the palace school for two years he retired and went to the monastery of St. Martins at Tours. This monastery had been established for the purpose of training monks. He went to England and got books and built up quite a large library at Tours. Here he remained the rest of his life. He made Tours the center of learning of France and the church. In the latter part of his life he became narrower; rejected the classical literature, emphasized the ascetic aspect of monastic training, and limited his pupils to the study of sacred writings. There is perhaps one more thought which needs to be emphasized in relation to the work of Charles the Great and Alcuin. Two heresies arose in the church in the latter part of the eighth century. The one was the doctrine of adoptionism upheld by the Spanish bishop, Elipandus of Toledo and Feliz of Urgel. Alcuin wrote several treatises against this doctrine and then secured the condemnation of it at the council of Frankfort in 794 A. D. The other heresy was that of image worship which was also condemned at the same council.

This renaissance was continued beyond the time of Charles the Great and Alcuin by such men as John Scototus Erigena, Rabanus Maurus. The revival came to an end with the incoming of the barbarians in the tenth century.

It is rather difficult to state the results because Charles' empire was divided, his schools closed, and his monasteries devastated. There are, however, a few immediate results which need to be noted. It elevated the morals at the court of the king. Alcuin taught the king morals and reproved the court for its laxness. Charles started the great Renaissance movement which continued with a greater or lesser degree to the Renaissance of the sixteenth century. Alcuin said to Charles "If only many like you would have a desire for education there might be here another Athens, only greater than Athens because it is Christian.

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I resolve to permit no man to narrow my soul by making me hate him.

CORRESPONDENCE

Butterfield, Minnesota, December 31, 1934 The first thing we shall tell you is of the great surprise we had October 1st, on our 29th wedding anniversary. About one hundred relatives and friends gathered at our home in the evening, coming with filled baskets. Two ministers were here, Rev. P. J. Friesen spoke in German and Rev. L. H. Linscheid in English; a male quartet sang a number of songs. Rev. Linscheid led in prayer, after which a purse of money was presented to us by Mrs. H. M. Fast. After a while we all partook of the splendid lunch. We cannot express ourselves in words to these dear people. We are thankful that our Lord has kept us all these years.

Arthur Linscheid and Thelma Sperry were married in August, but no one knew about it so we shall mention it at this time. This couple stayed with their mother, Mrs. J. P. Linscheid, until lately they moved to town.

The 21st of October, Rev D. J. Dick from Mountain Lake had charge of the morning services. October 28, Rev. Herbert Rupp brought us the morning message. Herbert is working in Bena, Minnesota, among the Indians. On November 4, at the close of the Christian Endeavor our annual meeting took place. Mrs. H. M. Fast was elected president Mrs. Theo Linscheid, vice president, and Mrs Erwin Ewy as secretary and treasurer.

On November 15, Raymond Fast, a senior at school, was hurt by playing. It was so serious that he was taken to the Mountain Lake Hospital, where he stayed five weeks. Just before Christmas he came home, but is still in bed. We are glad to state he is improving, we hope he will soon be out again.

On November 18, Henry Flaming from Mountain Lake, gave an interesting talk on Sunday Schools. On November 20, P. J. Bergthold from St. James was laid to rest here. Rev J. J. Balzer and Rev. P. J. Friesen spoke in German and Rev. L. H. Linscheid in English A ladies' quartet from Mountain Lake had charge of the singing.

On November 25, our annual church meeting took place. Every officer was re-elected so I will again try to do my part in writing news for the paper.

On November 6, at our Ladies Aid Meeting at the home of Mrs. J. F. Enns, the annua election took place, where Kate Penner's time as vice president expired; she was re-elected.

On December 15, the Womens Community Choir rendered the Christmas cantata, "The Adoration," at our church in the afternoon and in the evening at the Norwegian Lutheran church.

On December 24, we again as usual had our Christmas program. It is always to remember the birth of our Savior Jesus that He came to save us from all sins. Now coming to the close of another year, we indeed are very grateful for all the blessings we received from our Lord the past year. We had the privilege to have services every Sunday and worship Him. We always had Sunday School; we have nine classes at present, the pupils are from four years to past eighty years. Though we feel weak at times, may our Lord give us more strength the coming year that we may work for our Master.

Now we wish the Editor and all readers a properous new year and God's richest blessings, may we as Christians pray for more souls for Christ in this coming year and may the Lord hear our prayers.

Mrs. Gust Miller, Corr.

Barto, Pa., December 29, 1934. Greetings to the Editors and friends of "The Mennonite and Christian Evangel" from the members of the Hereford Mennonite Church, Bally, Pa.

With this year rapidly becoming history one can't help but reflect on activities of the different organizations for all are having business meetings and appointing new officers, if necessary. This, too, reminds a person of some of the obligations; hence, this letter.

We started the activities of the past six months with our first Home Coming services on July 1, when we had a very interesting and challenging sermon delivered by our pastor, Dr. Elmer E. S. Johnson. He spoke of some of the outstanding people our church has given to the cause of Christ and the organizing of our church. Since time only permitted him to mention facts he has promised that he will at some future date give us more of these interesting facts. During the afternoon services, which consisted mostly of musical talent, Henry S. Borneman, a lawyer and former member of our church, was the speaker. The Ladies' Aid Society furnished the meals and the proceeds from same were turned over to the Church Building Fund.

Then, on July 15, Rev. Raymond Squire, a friend of our pastor and director of Religious Education at the Hilo Boarding School, Hilo, Hawaii, spoke to us in an interesting fashion of his work there. He is also Field Secretary of Christian Endeavor in Hawaii.

Prof. Herbert Berky of Bluffton College lectured to us from July 30 to August 4, basing his thoughts on "Seek Ye first the Kingdom of God." All of these lectures were the approach of a Scientist to the Kingdom of God. Prof. Berky had given a similar series of lectures about 15 months ago, but again he held many of us spellbound with the facts of this world we live in.

On September 29, our Sunday school and church entertained the delegates and friends of our 60th Sunday School Convention of the Eastern District Conference where the general theme was the Teacher stressing Preparation and Appreciation of same. Rev. Henry Kistler, associate pastor of St. Mark's Lutheran church of Pennsburg, was the speaker.

Sunday November 4, was another outstanding day to us at Bally. This was anniversary Sunday where the pastor preached a special sermon because it was 13 years since he began his work at our church. In the evening the Ladies Aid Society observed their 54 anniversary, where Mrs. P. J. Boehr addressed the group.

On Sunday afternoon, November 25, the Intermediate Christian Endeavorers of our church prepared four baskets of food which were delivered to aged and needy people. One of these families was married 52 years on November 27, which was Thanksgiving Day in 1882, and how we cheered the hearts of these two old people! We held a short service at their home and the joy we received from doing so can best be expressed by what a 14 year old Intermediate Christian Endeavorer said: "I would not have missed the visits to these homes for anything in the world."

Sunday, December 23, the Primary Department of the Sunday School held its annual Christmas program while on Christmas evening the Intermediate and Senior Department of the school presented the pageant "To All People." This unique pageant was greatly enjoyed by a record house. The offerings at these two programs were turned over to the Mission Secretary for the project by the Eastern District Sunday School Conference.

About 30 of our Sunday School members spread Christmas cheer on Sunday evening, December 23, by singing Christmas carols to aged, sick and shutins.

Our young people are again planning to render a program at the Old Folks at Frederick on December 30. Santa Claus tells us he will be there and bring a gift and an orange.

The pastor has been obliged to be away from our locality a few Sundays in the past six months when Paul Shelly has been substituting.

While quite a few of our church members are aged and infirm and many of our younger people have been sick in the past few months, we have only buried two of our members this year.

Our pastor has had to tie the wedding knot for quite a few of our young people in this past year. This, together with the young lives that God sends into a home to bring cheer to their parents, has helped to cheer us along life's way.

Reflecting upon the events of this past year our church has been quite active and we thoroughly enjoy the new quarters given us, but with these activities we also have responsibilities and reserves. But we hope, with Divine Aid, to take these reverses and difficulties and make them stepping stones to greater usefulness and service in our community in the coming year. Mae Latshaw.

Fortuna. Missouri, January 8, 1935. The Bethel Mennonite Church near Fortuna, Missouri, is still on the map, but it has been rather quiet for some time. The congregation elected a correspondent every year, but in spite of the fact that he failed to report any news in 1934 the voters had enough confidence in him to reelect him for 1935. We must give the voters more credit than the correspondent to have confidence in material like this. Thus we will emply reminiscence and report a few things of 1934. During the year there is no death to report in our congregation. This certainly is an outstanding statement, for which we are thankful to our heavenly Father. But although there were no deaths some families had quite a load to bear, inasmuch as sickness bore heavily upon them. On January Chris. Hofstetters took their daughter Mary to the hospita for a severe case of appendicitis. Afterward other complications developed, so that for several months she was quite feeble.

John P. Loganbill has been afflicted with rheumatism for more than a year, and for a while was quite helpless, but is recuperating some at present. William Hofstetter also has been suffering intensely at times with the dreaded disease cancer.

We are glad for the church work we are able to do. Our pastor, Rev. C. H. Dirks, is active trying to keep every department at work Sunday School, prayer meetings, and church services are regularly held every week during the year. During the winter the pastor teaches a Bible class and in summer the daily vacation Bible school is being conducted. There were 65 scholars enrolled and five teachers are engaged. Wednesday evenings after prayer meeting the choir practices for a while.

On Easter Sunday we had a sunrise service at 6 A. M. and later we had Sunday School as usual, after which a consecration sermon was given on the theme "The Resurrection and the Life."

Drs. Harry and Ella Bauman were with us for about a month, for which we were glad. On August 5, they were again ready to leave and we had an all day farewell and mission program. Rev. Adolph Freasen from Summerfield, Illinois, was with us for the day and gave us two sermons fitted for the occasion, one in the morning and the other at night. In the afternoon Drs. Harvy and Ella Bauman spoke, bidding farewell to the church and also giving some of the reasons why they are again ready to go to India. They pointed out the great need that existed in India, on the other hand God has kept them and given them health, and love for the people, and the work constrained them to resume the task.

Christmas evening the Sunday School gave a program that was much appreciated by all, both the exercises and recitations and the music by the choir. Greetings to the readers.

S. J. Moser, Corr.

Modern life calls for energy and more energy. It needs God more and more, even if it seeks Him less and less. Only in God is there an exhaustless reservoir of strength. "They shall run and not be weary" was said long ago of those who trust in God.—Sel.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer
Thought it was scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.
"What am I bidden, good folks"? he cried,
"Who'll start the bidding for me?
A dollar, a dollar, now two, only two?
Two dollars, and who'll make it three?

"Three dollars once, three dollars twice,
"Going for three"? — But no —
From the room far back, a grayhaired man
Came forward and picked up the bow,
Then wiping the dust from the old violin,
And tightening up all the strings,
He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said, "What am I bid for the old violin"?
And he held it up with the bow.
"A thousand dollars, and who'll make it two?
Two thousand, who'll make it three?
Three thousand once, three thousand twice,
And going, and gone," said he.

The people cheered, but some of them cried,
"We do not quite understand
What changed its worth." Swift came the reply,
"The touch of the master's hand."
Many a man with life out of tune,
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A mess of pottage, a glass of wine,
A game and he travels on.
He is going once, he is going twice,
He is going and almost gone.
But the Master comes, and the foolish crowd
Can never quite understand
The worth of a soul, and the change that is wrought
By the touch of the Master's hand.

—Author Unknown.

A FABLE FOR EPIPHANY

He was a church member.

This particular church member had more than a casual acquaintance with money.

He made it. He carried it. He spent it.

He used judgment in spending it. But was his judgment good?

What the coins and bills in his pocketbook thought of his judgment is rather interesting, as a conversation between them showed.

Fresh and crisp in his new attire, the dollar lay folded in the churchman's billfold. Jingling about with the pennies and dimes a little nickel played.

"You'd better have a good time," the dollar spoke through his partition, hearing the noise. "You won't be here long."

The little nickel was disturbed at the thought that he was to be taken out of his snug position. "How do you know"? he asked.

"Because you are going to church," he was informed.

"Why," the nickel replied, "aren't you going to church, too"?

"I? Go to church"? the haughty dollar made answer. "Of course not! I go to shows, and gasoline stations, and parks. Sunday is my big day, but I am not spent in church. That's a place for small fry like you."

The dollar of the fable had evidently quite a high opinion of the judgment of his owner. The nickel for God! The dollar for fun! That's the way money is set apart for its diverse purposes. But is it wise stewardship? Is it stewardship at all?

God forbid that we should look cross at a nickel in the collection basket or church envelope when poverty gives it and love consecrates it!

But when the dollar in the next pocket gets a swelled head because of its higher mission to the gasoline station or place of pleasure, whereas the nickel merely swells the trust fund of the Lord, we are reminded of a passage in Revelation: "So hast thou also some that hold the teaching of the Nicolaitans in like manner."

We do, alas! dear Lord.

—Lutheran Youth.

A WORD TO BOYS

You are made to be kind, boys, generous and magnanimous.

If there is a boy in school who has a club-foot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk rags in his hearing.

If there is a lame boy, assign him some part in the game that doesn't require running.

If there is a dull one, help him to learn his lesson.

If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.

—Horace Mann.

CHRISTIAN ENDEAVOR

February 17, 1935

What The Bible Says About Temptation And Sin

James 1:2-4, 12-18

There is a strong tendency afoot everywhere to get to the essentials of things. A part of this movement is to be found in a new eagerness to study the Bible anew. In some churches there is to be found a large group of Bible readers who band themselves together to read through the entire Bible carefully and prayerfully during the year 1935. As a part of this movement it is well that we have some topics which delve deeply into the Bible's truth on various subjects. For this week we will investigate as to what the Bible has to say about sin and temptation.

Found in the Scripture Portion: There are four men named James to be found in the Bible, but most Bible students and commentators believe that the author of the epistle is James, the brother of the Lord and head of the church at Jerusalem. It is thought by many to have been the earliest of all our New Testament writings which have come down to us. It was written for all Jews, those unconverted and those who were Christian. Thus we find an abundance of Old Testament material.

James speaks about temptations as trials which, if rightly borne, bring joy. The Christian is bidden to pray that he may not be led into trials, but when trials come they may be made to bear peaceable fruit. Temptations come from within. It has sometimes been thought that God sends temptations and that it is impossible for man to resist them, but God never tempts a man to sin, although he may permit temptation in order that we may be made stronger by resisting it.

Temptation comes from a man's own heart with its evil desire that draws him from the right path. Desire becomes the mother of sin, and sin results in death. On the other hand God is the source of good and every good gift emanates from Him.

For Bible Study and Discussion

1. What is sin? Prov. 10:19, 14:21, 24:9; Rom. 14:23; Jas. 4:17; 1 Jn. 3:4, 5:17.
2. The penalty of sin. Gen. 3:19; 1 Chr. 10:13; Prov. 11:19; Ezek. 18:4; Rom. 5:12, 6:23.
3. Satan the chief agent of temptation. Gen. 3:1; 1 Chr. 21:1; Mt. 4:3; II Cor. 2:11, 11:3; 1 Thess. 3:5.
4. Encouragement to those tempted. 1 Cor. 10:13; Heb. 2:18; Jas. 1:12; II Pet. 2:9; Rev. 3:10.
5. Resisting temptation. Luke 4:8; Acts 8:20; Prov. 1:10, 4:14; Rom. 6:13; Eph. 6:13; II P. 3:17; Jas. 4:7.

February 24, 1935

What The Bible Says About Forgiveness

I John 1:7-9, 2:1-12

Like was the case last week, the topic for this week again very definitely calls for a careful study as to what the Bible has to teach us concerning forgiveness. This week our Scripture portion is found in the First Epistle of John.

Our Scripture Text: Internal and external evidence seems to agree that this epistle was written by the Apostle John after he had come to old age, possibly between 90 and 100 A. D. Some think this epistle was originally written as a supplement to the Gospel. It was written probably to the Gentiles. The theme of the book seems to be fellowship with God and to assure his readers against losing it.

Since the theme of the whole letter seems to be based on fellowship we are not surprised that the author has a good deal to say about forgiveness. Those who walk in the path of the spiritually reborn they will have fellowship with their fellowmen, for they have procured forgiveness through the blood of Jesus Christ. But he goes on to say if anyone claims to be so perfect as to think they are without sin, they are only "kidding" themselves and the truth does not abide in them.

Study The Bible For Truth

1. Analyze 1 John 2:1-12 as to its message concerning forgiveness.
2. Study the promises of divine forgiveness. Ps. 103:3, 130:4; Matt. 6:14; Acts 5:31, 13:38; Eph. 1:7; 1 John 1:9.
3. Our duty to forgive our fellows. Mark 11:25; Luke 17:4; Eph. 4:32; Col. 3:13.
4. What the Bible teaches concerning rewarding evil with good. Gen. 45:15; 1 Sam. 24:17; Luke 22:51; Acts 7:60; Prov. 25:21; Matt. 5:44; Rom. 12:20; 1 Thess. 5:15.
5. Biblical lessons on mercifulness. Ps. 103:17, 108:4; Micah 7:18; Matt. 5:7; Luke 6:36; Jas. 2:13.

We should always cover our neighbor's faults with a cloak of charity, because we need a circus tent to cover our own. —Anonymous.

"He that ruleth his spirit is better than he that taketh a city."

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

February 17, 1935

Modern Waste of Human Life

Jas. 5, 1—6

So teach us to number our days, that we may apply our hearts unto wisdom. Ps. 90:12.

Pre-prayer

That our lives may be lived in accordance with His will, shown to us through His Word and our communications with Him.

Many a motorist watching the dial which records his speed fails to see the beautiful scenery and so it is with the human life. One of the greatest wastes and tragedies is that one's thoughts are absorbed by the trivial things of life and the great truths are disregarded. Let us look around us and we can see children whose lives are being wasted and whose years of living are being shortened by hard labor, so that someone else can make a little more profit. We realize that they are being hindered in their preparation for life. We go on and we can find other young people who have not had to labor as these children but have had a chance to prepare themselves for life and have thrown that aside and spent their life in carelessness, idleness, following the gang and sooner or later, maybe in youth, maybe in middle age, they have lost control of their life and follow into sin, yes, maybe crime. We say what a wasted life, one, that if led in the right direction may have been a great blessing for good—but they heeded not the warnings.

Again when we hear of a great accident where lives have been taken we feel that human life has been wasted by maybe someone's carelessness in small things or someone's disobedience to laws. Then we see hundreds, yes, thousands, of men whose lives have been on the battlefield and yet when the war is over and we count the number of lives that have been lost, we do nothing to prevent another such waste.

Yes, we can see how human life is wasted but let us look at our own selves. No, we don't do any of these things, but aren't there ways in which we waste our lives? Maybe not to such a large extent, but let us look seriously into our own life. Are we wasting our time reading the cheap literature when we could be reading material that will build us up, give us things worthwhile to think about and help us to live a life that is clean and noble? What about our studies? Are we just putting in our time because all the others do? Are we just getting by or are we trying to make every day's work mean something to us? Many have seen and felt later in life that they had wasted precious years and had not made the best of their life. Is there someone who is sacrificing so that I may have this opportunity and am I doing all that I can to repay them or am I neglecting some of my duties? Are we spending all our time and thought on having a good time? Yes, we need recreation but is it of the highest type? If it is sports do we play the game fair or do we cheat when we think that it won't be found out? Do we neglect our duties at home or let someone else do them, for pleasure? Are we so tired by Sunday that we have to spend the day resting? There are many questions more than we could ask ourselves but the life that is not going to be wasted is the one that is going to develop mentally, physically, socially and spiritually, having a time for study, work, pleasure and above all for our devotional life which will help us to make the most of our life and to make the right decisions. Let us take time to look away from the things which we can see to those which are not seen.

Forenoon, afternoon and night,
Forenoon, afternoon and night,
Forenoon and — what?
The empty song repeats itself no more,
Yes, that is life.

Make this forenoon sublime
This afternoon a psalm
This night a prayer
And time is conquered
And thy crown is won.

1. Name characters who you consider have wasted their life and why.
2. Name characters who have not wasted their life and why have they lived on.
3. Can the church help their young people so that their lives may not be wasted? How?
4. Can the church save young people from wasting their life in crime?
5. Do we always make the best use of our every day life?
6. How can we prevent wasting our own life?

February 24, 1935

How Do I Picture Jesus?

John 20: 30, 31

Jesus' Love

There is no height too high,
There is no depth too low;
As far as East is from the West
So far His love doth flow.
It covers all the land,
Encompasseth the sea,
Embraces every speck of time,
And all eternity.

Pre-prayer

May we see Jesus as we have never seen Him before and may His life be an example to us.

Pictures of Jesus

In trying to picture Jesus let us look at the Scriptures and form a picture of Him from the Holy Word and not from other's ideas.

In the first place we have His birth given Luke 2: 1—7.

At twelve He went with His parents to the Feast of the Passover. Luke 2:41-42.

We see Him in the temple with the doctors asking them questions. Luke 2: 46—47.

Jesus was obedient unto His parents. Luke 2: 51.

Luke 2: 52 shows us Jesus as a youth. Can you picture Him in the home? Although a boy of twelve in Jesus' time was considered grown, He yet was submissive unto His parents and learned from His mother, who was His best teacher, the great truths that she had to teach Him.

In later years we see Him coming to John the Baptist to be baptized. Matt. 3:13-17; Luke 3: 21—23.

Jesus was like us, human, and was tempted as we are but He did not yield. Matt. 4: 1—11. When Satan left Him angels came and ministered unto Him. Can you picture Jesus ready to enter His life work? It is a good thing to think upon Christ and to observe His life.

Let us try and picture now His life among men.

Healer — Simon's mother-in-law. Man with the withered hand. Blind man. There are many more that can be named.

Power over the devil—Matt. 12:22-27 and Mark 5:1-20.

Master of the elements—Mark 4: 35—41.
Supplying bodily need—Matt. 14: 13—21.
Sympathy—John 11: 1—46.
Kind and gentle—Luke 18: 15—17.
Humble service—John 13: 4—15.
Agony—Matt. 26: 30—46.
Gave His life for us—Matt. 27: 35—44.
Resurrection—Matt. 28: 2—4.

He was a teacher of great truths given to us in the Sermon on the Mount found in Matt. chapters 5, 6 and 7. Jesus had wisdom, Matt. 22: 17—22, courage and strength Luke 19: 45, 46 and yet in accusing the Pharisee in Matt. 5: 15 Jesus shows us a little humor.

The Christ-like Life

Are you willing to stoop down and consider the needs and desires of little children?

Are you willing to remember the weakness and loneliness of people growing old?

Are you willing to stop asking how much your friends love you, but ask yourself if you love them enough?

Are you willing to make a grave for your ugly thoughts and a garden for your kindly feelings for humanity?

With the gate open toward Gethsemane can you picture the Christ pouring out His soul in prayer to God for us?

He lived to save us from sin.

He died to save us from death.

1. What picture did I have of Jesus as a child?
2. How do I picture Jesus now?
3. What picture do I have of Jesus as a child?
4. What kind of young man was Jesus?
5. If Jesus were here on earth today what would He be like?
6. From what sources do we get our ideas of Jesus?
7. Are our pictures of Jesus affected by any outside sources?

JUNIOR C. E. SECTION

Mrs Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

Story Telling

The story is an unfailing interest in the lives of both young and old. The Story Method for teaching living truth, as well as for entertainment, is a method tried and true, that has come to us, down through the age, used by teachers ever since teaching has become an art.

The successful story teller must first of all know to select story material and how to work over that material until it is suitable for his audience.

In selecting a story, the first question to ask is, "Does it meet the child's interest?" Beginners and Primary children enjoy simple stories, such as animal stories, poetry, folklore, and children's experiences. Stories of adventure, sacrifice and service hold the interest of the Juniors while Intermediates enjoy stories of heroism and romance.

Meeting the child's interest, however is not the only factor to be considered in the selection of a story. A story may hold his interest and yet not be a "good" story for him to hear. A really good story always has a life giving content which stimulates the child's imagination in the right direction. The good story is true to life. "Untrue and exaggerated situations give children an untrue idea of life, a wrong perspective."

A good telling story is full of action. It dare not limp along with too much description or unnecessary explanation. It must capture the interest of the child with the very first statement and move along swiftly. It is full of real but dramatic situations, but leaves much to be filled in by the imagination of childhood.

The literary quality of the story should be of the best. It should be beautiful, not only in its imagery and ideas, but also its language.

When the teller of stories has learned to recognize a good story, his next task it to learn how to tell it. It is doubtful whether even the greatest artists ever get away from some analysis of their material. The beginner can well afford to outline in detail his entire story. First he will determine what is the special message of his story and write out its theme. Then he will outline the various scenes in his story form beginning to end.

Mrs. M. E. Plank, Middlebury, Ind.

(This is only a part of Mrs. Plank's article on Story Telling. Look for the last half in the next issue.)

February 17, 1935

Topic—God's Wonder Book: What it Promises.

2 Cor. 1: 20.

A great man once promised to meet a poor girl at a certain time to give her some money. As the time came near, he found himself so busy that he thought of sending someone in his place, then he thought, "No, I promised. I must keep my word." So God is careful to keep His word with all of us. I have before me a book of more than two hundred pages filled with promises from God's Word. Every one of these promises has been made by God and He can not afford to break one of them. If one promise should be broken, we might doubt the rest but we shall never have any reason to do that.

When I was a little girl in Sunday School, we used to sing a song in which were these words about the Bible.

"Each page has a promise,
Each promise a pearl
That all if we will may secure."

How are we to secure these promises, to have them come true in our own lives? There are people who think God has forgotten or doesn't do as He has promised. There are two reasons why this may seem true. Often we are in too great a hurry. We think God should give us just what we want when we want it. He knows much better than we and He always works at the right time. Then there are certain things He expects of us. See Acts 16:31. We must believe, then we are saved. Then John 15: 7 tells us our part if we would have prayer answered. You will find that true of the promises all through the Bible.

Here are just a few of these promises. You can find many more.

Salvation, Acts 16: 31; Joy, John 16: 22; Peace, Isa. 26: 3; Guidance, Psa. 48: 14; Wisdom, James 1: 5; Companionship, Matt. 28: 20; Help in sorrow, Matt. 5: 4; Help in trial, 1 Pet. 5:7; Food, Psa. 37:3; Answer to prayer, John 15:7; Home in heaven, John 14:2, 3.

Plans for the Meeting

Have many Bible promises quoted in the meeting. Also give illustrations of how God has kept these promises. You may find them in the Bible, in the experience of later Christian leaders and in your own experience.

Questions

1. Who has made the promises of the Bible?
2. Why has He made so many promises for our good?
3. How do we know we may trust Him to keep them?
4. Why is He so careful to keep His word?
5. How may we hinder God in keeping His promises to us?

February 24, 1935

Topic—God's Wonder Book: What It Tells Us about God's Care.

1 Pet. 5: 7.

From Genesis to Revelation, God's Wonder Book has a great deal to say about His care. Let us begin with Genesis 1. God wanted to make man but first He prepared everything for man's good then put him in a most pleasant place where he would have everything that he needed.

Later in Genesis we read of Joseph who was sold into Egypt and how wonderfully God cared for him there. He caused Pharaoh to become interested in Joseph and to give him a very good position.

Going just a bit farther, in Exodus 2 we find a little baby, Moses. The king had made a law that all babies such as he must die but God watched over him and sent the princess to find him at just the right time.

He cared for Daniel and his friends when they were taken prisoners into a strange country. Even though people tried to kill them for their faith in God, He protected them.

Then I am sure you remember Elijah. Read of God's care for him in 1 Kings 17.

Going over into the New Testament, we find Him still caring for people. Think of all the sick folks Jesus healed. Then as we study the life of Paul we see how wonderfully God cared for him even when he was a prisoner.

After thinking of all these folks, doesn't our verse for today make us glad? "He careth for you." He is just as loving, just as powerful as ever.

Plans for the Meeting

Assign to Juniors the names of different men and women of the Bible who are illustrations of God's care. This discussion may be a sort of sequel to that of last week for God's promises and His care are closely related. Use songs that tell of His care. Perhaps you could get an older Endeavorer to visit your meeting and sing one or two songs on the subject.

Questions

1. How did God provide for Adam and Eve?
2. Why does He care for His people?
3. Tell of ways in which He cares for people now?
4. Is God always able to care for us? Why?
5. What can you think of in Jesus' life that showed God's care?

"If it grieves you because your tongue is quick to say something mean or unkind about another, ask the Lord to help you to think kind and loving thoughts about that one. If you think kind thoughts about all, kind words will come. 'Out of the abundance of the heart the mouth speaketh.' (Matt. 12:34)."

—Selected.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

February 10, 1935

Peter Preaches At Pentecost

Lesson Text—Acts 2:22-28, 36-41

Golden Text:—Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

We have now come in the life of Peter to the day of Pentecost. We are beginning to see the significance of the words of Jesus, "'Thou shalt be called Petros, a rock," also after the great confession at Caesarea Philippi Jesus said, "Thou art Peter and upon this rock will I build my church." Simon plus Jesus equals Petros, a rock. This same transformation may take place in any life that lives in fellowship with Jesus and God. Simon Peter, who had been shallow, impulsive, and denied his Lord, now boldly proclaims Jesus as the Christ. What has brought about this change? How is it that Simon, who was afraid, now is a lion in courage?

There are two things that account for it. Up to the time of the Pentecostal experience Peter as well as the other disciples still were expecting Jesus to establish a material, earthly Jewish kingdom. While they were on their way out to the Mount of Olives the disciples said, "Will you now restore the kingdom to Israel"? So whenever anything occurred that looked like a defeat on the part of the disciples, they lost their enthusiasm and courage. But when the day of Pentecost came and they saw that the Kingdom of Christ was not material and earthly, but a spiritual kingdom with the risen Christ as King, their enthusiasm revived and they spoke with boldness in spite of opposition and persecution. The people perceived they had been with Jesus and learned of Him. A positive and joyful faith and with it courage must always come from a fellowship with the spiritual Christ.

In the second place Peter is different because something happened on the day of Pentecost. This great harvest festival of the Jews also became a great harvest and spiritual festival for the followers of Christ.

The Holy Spirit which Jesus had promised before He left, came upon the one hundred and twenty in the upper room. Each individual felt the presence of the Spirit. This Spirit brought to Peter as well as the other followers great **illumination.** It came as fire. Peter now began to see the kingdom in a new light and the mission of Jesus in a new way. It also gave them **power.** It came as a rushing, mighty wind. This power is seen in the testimony and work of the apostles. The key word of the Book of Acts is power. It also came to abide with them. It sat upon each of them. Jesus came at the day of Pentecost not as He came the first time, as a babe in a manger and as a man, but in this second coming He came as a spiritual Christ to abide in the hearts and lives of men and women. This is why Paul could say, "Christ liveth in me."

The sermon which Peter preached is simply a result and the product of this unique and marvelous experience that came to them on the day of Pentecost.

Where did Peter get his sermon?

What is the theme of his sermon?

Why did the people think the apostles had new wine?

Did they really lose their self-control?

What really happened on the day of Pentecost?

February 17, 1935

Peter Teaches Good Citizenship

(Temperance Lesson)

Lesson Text.—1 Peter 2:11-17; 4:1-5

Golden Text: Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. Rom. 13:10.

In this lesson we come to the writings of Peter as recorded in his first letter to the churches. The emphasis is to be placed on temperance. Temperance is a virtue. It is found in practically all the ethical systems of mankind. It was one of the virtues much emphasized by the Greek philosophers. It is possible to build up an ethical system separate from religion.

In the Scripture assigned to us for today we have taught this virtue of temperance, but as it grows out of a religious experience. It is always well to remember that although the New Testament teaches the highest kind of ethics and emphasizes the highest virtues, yet it was not written as a text book on ethics. It has a religious message. Its purpose is to reveal the Father of our Lord Jesus Christ. This Father is a God of love, and when we live in His presence this love becomes the native power and passion of our lives, and out of a life ruled by love there comes the highest ethical life and the great virtue of temperance. A man ruled by love will be temperate in all things. He will practice self-control in his speaking, eating, drinking, and in his attitudes toward others. He does not slavishly follow an ethical code set up, but in the spirit of freedom he willingly and joyfully lives a life of self-control by Christ-control.

The Bible is a book of life. Here in our lesson Peter first lived that which he wrote in this epistle. Life always comes before literature. Peter experienced these truths he is teaching us in his letters. He admonishes us to honor the king and submit ourselves to the governors. This, of course, we can not literally fulfill because we have no king, neither the kind of governors to which he refers. In other words, the forms in which truth is brought changes from century to century, but the truth remains. The value of the Word of God lies in the fact that we can reproduce these experiences in our own lives.

What do we mean by temperance?

What is the best way to develop self-control in the individual?

What to your mind is the most constructive way to combat the evil of strong drink?

Is smoking or any use of tobacco a form of intemperance?

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. Christmas was observed Sunday, December 23, with a short program by the children and a Christmas sermon by the pastor. In the evening a Candle Light and White Gift Service was given. There were twelve candle lighters. Organ music and choir and vocal numbers were given throughout the program.

The parsonage has been the scene of two weddings recently, the ceremonies being performed by Rev. Salzman. Friday evening, December 21st, Miss Beulah Morrell, daughter of Mr. and Mrs. John Morrell of Albion, became the bride of Mr. Robert Bilmire, of Ligonier. They will make their home in Ligonier.

On Sunday afternoon, December 30, Miss Evelyn Yoder, daughter of Mr. and Mrs. Clarence Yoder, became the bride of Mr. Clayton Molebosh, of Elkhart. They will reside in Elkhart. Our best wishes go to these young people.

College students who spent the holidays at home, were Paul Kohl and Alden Plank of Bluffton College, and Clifford Lantz of Goshen College.

Miss Nadine Miller of Bryon, Ohio, spent several days recently with her parents, Mr. and Mrs. C. A. Miller.

Miss Lois Hartzler, a nurse in the Epworth Hospital, South Bend, spent the holidays with her mother, Mrs. Celine Hartzler.

The Misses Sarah Bohn and Verda Plank have returned to Wooster, Ohio, where they are employed at Wooster College, after spending the holidays with relatives and friends here.

Rev. R. L. Hartzler and family of Carlock, Ill., visited his parents, Mr. and Mrs. R. A. Hartzler, during the holidays and attended the services Sunday morning, December 30. Rev. Hartzler delivered the morning message.

No evening service was held Sunday evening, December 30, in order to attend the cantata, "King of Israel" which was given at the M. E. Church by the Chumbuser M. E. choir and the local choir.

The Ladies Aid met Thursday, January 3, at the church.

Sunday evening, January 6, the cantata "Angelic Chorus" was given by the chorus from the Church of God at Emma. Several of our members assisted in the cantata. The cantata was under the direction of Mr. Walter Greenwalt. A large audience was present to enjoy the music.

The measure of a man's real character is what he would do if he knew he would never be found out.—Macaulay.

Whatever kind of world men build now, we all have to live in it. Let us take a hand in the building.

JOTTINGS

Rev. J. C. Kaufman, Freeman, South Dakota, spent some days visiting in the Eastern District Conference. He represents the interests of Freeman College and is bringing information concerning that institution and the condition of the community in which he lives. After four years, during which no crop has been harvested, the once very prosperous community is hard hit.

The ministers of the Eastern District Conference held their quarterly conference in the Zion church, Souderton, Pa., January 14. Rev. J. C. Kaufman of Freeman, South Dakota, was the guest of the Conference.

Rev. Carl Landes of the First Church, Philadelphia, is, at this writing, quarantined in his home suffering with mumps.

We were impressed with the loyalty and fine spirit shown by the members of a small congregation in the western drought region. Like their neighbors they are suffering from the extended drought and practically without means, yet when it was proposed that they omit their usual missionary festival because of the obvious shortage of means, they protested. It had always been their custom to hold such a service and no material need should stand in the way of its continous celebration. The missionary collection which was lifted was liberal considering the needs of the entire community.

The sympathy of our readers and the editor goes out to Dr. J. W. Kliewer, of Newton, Kansas. Mrs. Kliewer recently died in Bethel Hospital a sufferer from pneumonia. Dr. Kliewer was a former pastor of the Wadsworth, Ohio and Berne, Indiana, churches, having also served as president of Bethel College, Newton, Kansas. While in the college work he also served as minister of the Bethel College church and President of the Foreign Mission Board of the General Conference.

Another great loss to the Mennonite church resulted from the death of Prof. H. H. Ewert of Gretna, Manitoba. Professor Ewert was principal of the Halstead Kansas, Mennonite Academy when he accepted a call from the Canadian authorities to superintend the Mennonite schools of Manitoba forty years ago. For many years he was at the head of the Mennonite Institute in Gretna. This institution has a record for having inaugurated and maintaining a high educational standard among the Mennonites of Canada.

The early home of Prof. H. H. Ewert of Gretna, Manitoba, who recently passed to his eternal reward, was in the Brudertal church, near Hillsboro, Kansas. In this congregation there followed a Memorial Service in honor of the Professor. The services included a review of the work as an educator and minister during his long life.

Tabor College, an institution of the Mennonite Brethren at Hillsboro, Kansas, which has been closed during the past year, is planning for its reopening next fall.

Dr. E. G. Kaufman, president of Bethel College, was the guest of the First Mennonite church of Hutchinson, Kansas, recently delivering an impressive sermon. He was entertained at the home of the pastor, Rev. J. J. Plenert.

The Mennonite church of Berne, Indiana, held its annual business meeting on New Year's day. Otto Sprunger succeded his father, who retired because of age, as trustee. A vote was also taken on proposed changes in the church constitution. One proposal was to strike from the constitution a phase stating that ballots in pastor elections must be signed by the voter. Another change would permit members in good standing in other churches to participate in the Lord's Supper. The constitution leaves this only to Mennonites.

For thirty years the Berne, Indiana, community has been regularly holding special evangelistic services in the Mennonite church. Speakers of prominence and ability have always been engaged. This series of meetings arranged for this year has been under the direction of Rev. Harry van Bruch, one of the younger men in the field of evangelism who has had a continent wide experience.

Rev. C. Hege, of California, and former pastor at Freeman, South Dakota, who served a term as vice president of the General Conference, returned on a visit to his former charge preaching several sermons in the South church to large and appreciative audiences. From Freeman he visited the brethren at Wisner, Nebraska. From Wisner he went to Moundridge, Kansas, where he conducted a series of meetings in the Eden church of which Rev. C. J. Goering is pastor.

Rev. J. B. Frey who for many years served as missionary to the Hopi Indians and now teaching in the Meno Bible School in Oklahoma is at work on scripture translation. Recently he made a trip to Arizona to secure the father of Fred Johnson to assist him in the work. Brother Frey and his guest plan an extended visit to the Mennonite churches in Kansas.

The C. E. society of the West Zion Kansas Mennonite church was the entertaining society for the County C. E. convention.

The Annual Business Meeting of the St. John Church, Pandora, Ohio, elected the following officers: Pastor, Rev. E. Toews; Deacon, Menas Gerber; Trustee, N. N. Soldner; Secretary, H. Koli; Treasurer, Clarence Schneck; Chorister, Henrietta Schneck; Correspondents, Mrs. N. N. Soldner and John Schneck.

The Treasurer of the Emergency Relief Board of the General Conference reports receipts for November as follows: For Russia, $944.85; For Canada, $40.53; For Harbin, $50.00; For India, $.50; For Brazil and Paraguay, $5.00; General Fund $400.53. Total, $1440.68. Total Disbursements, $887.46.

After service of several years as pastor of the First Mennonite Church, Philadelphia, Rev. Carl Landes presented his resignation. The date when this is to become effective has not been announced.

Eden Church, Schwenksville, Pa., was delighted to have as its guest preacher on January 13, Rev. J. C. Kaufman of Freeman, South Dakota. Freeman Swartz is pastor of the Schwenksville church.

The Sugar Creek, Ohio, church, having been without a pastor for nearly a year, at its yearly meeting considered the recommendation of its Church Committee to extend a call to a candidate under consideration. Mr. Don F. Falkenberg, a representative of the Pocket Testament League, was the speaker at the service on the evening of January 6.

The report of the Executive Committee of Mission Societies of the General Conference for December is as follows: Foreign Mission Treasury, $1020.33. Home Mission General Treasury, $277.35. Christmas Fund, $110.04. Miscellaneous, $730.32. Expenses of Executive Committee and News and Notes $22.50. Grand Total, $2,168.94.

The financial report of the Foreign Mission Board of the General Conference for December, 1934, is as follows: Total receipts general fund, gifts for orphans, etc, gifts for Ewerts, Interest and Rent, gifts for Pension Fund and Balance in Bank $12,130.22. Remitted directly to India and paid on orders, $7,934.34. Balance in Bank January 1, $4,195.88. $3,500 of the first quarters payment has been paid, leaving a balance of unpaid of about $13,000.

On Sunday, January 6, Rev. A. M. Fretz of Perkasie, Pa., in his New Year messages in each of his three congregations led his people imaginarily from the "Upper room" in Jerusalem and its solemnities, in John 13 and 14, by the vine clad hills outside the city with John 15 and 16 down to the banks of the Kidron, where intense reverence the heads were bowed in attention to our Lord's high-priestly prayer before crossing over into Gethsemane. The New Year text from this prayer was John 17, 20—23. The motto prompted for 1935 is: Our Savior's intercessions for us before the sacrificial altar of His life leads us closer to His wounded side in the experiences of 1935.

DEATHS

Henry F. Myers, at his home in Perkasie, one of the charter members of the Bethel Mennonite Church, formerly a member of the Deep Run Church, died November 14, 1934. Age 57 years, 5 months and 6 days. Interment on the 18th, services by his pastor A. M. Fretz, assisted by Rev. Ritter of the Lutheran Church.

Oswin Clemmer, of Bally, Pa., born August 8, 1871. Died in Allentown Hospital, January 2, 1935. He was an active worker in the Bally, Pa., Mennonite Church. He is survived by his wife, three children, two brothers and a sister. Funeral services were held in his late home in Bally and the Mennonite Church. Dr. Elmer E. S. Johnson, the pastor officiating.

Rev. H. H. Ewert, Gretna, Manitoba, born April 12, 1855, near Thorn, West Prussia. Emigrated to Kansas in 1874 together with his parents. Taught in a country school 2 years near Hillsboro, Kansas. Was principal and teacher of the Mennonite Seminary at Halstead, Kansas, from 1882 to 1891. Came to Manitoba in the summer of 1891. Principal and teacher of the Mennonite Collegiate Institute, at Gretna, Manitoba, from 1891 to December 1934. School inspector of Mennonite Schools in Manitoba from 1891 to 1903. Total number of years taught 55 years. Was quite sick during the past summer months, gained enough strength to take up his duties in the school at the beginning of the fall term. Got sick on Monday, December 24. Died very peacefully Saturday, at 9 P. M., December 29, at the age of 79 years, 8 months, 17 days. Funeral at Gretna, Wednesday, January 2, 1935. Bishop Jacob Hoeppner of Winkler, and Rev. John P. Klassen of Winnipeg preached the funeral sermons.

Jacob C. Jantz, son of Cornelius and Maria Jantz, was born near Marion Junction, South Dakota, January 1, 1886. In the year of 1903 he came with his parents and brothers to the state of Washington locating on a farm northwest of Ruff. In the year of 1905 he was baptized and received as a member of the church at Menno. When the church in Ruff was organized in December 29, 1910, he became one of its charter members. On the 19th day of January, 1908, he was united in marriage to Rose Miller. The Lord blessed this union with 5 children, 4 sons and 1 daughter. He was a very faithful member of the church. The Bible was a steady companion. He took sick suddenly Sunday morning December 16, being taken to the hospital Tuesday morning. The operation appeared to have been successful, however on Saturday morning, December 22, he passed away quietly. He attained an age of 48 years, 11 months and 21 days. He leaves to mourn his untimely departure, his beloved wife, the 5 children, his aged parents, 4 brothers with their families and a host of relatives and friends. Funeral services were conducted from the home of one of his brothers in Odessa, Monday morning, December 24, at 10:45, and then from the Menno Mennonite church at 12 o'clock. Burial was made in the Mennonite cemetery near the church. His pastor, Rev. M. J. Galle, officiating.

Henry Wenger, son of Christian and Elizabeth Wenger, was born near Wayland, Iowa, on December 4, 1870, and died December 23, 1934, at the age of 64 years and 19 days. He spent his entire life in and around Wayland. On February 14, 1895, he was married to Anna Freyenberger. This union was blessed with three children. He is survived by his wife, one daughter, one son, and three grandchildren. Also five brothers and two sisters. He united with the Mennonite Church in his younger years, and remained faithful to the end. Funeral services were held at the Wayland Mennonite Church in the afternoon of Christmas Day. It was conducted by the pastor, Rev. Elmer Basinger, who was assisted by Rev. A. H. Miller of the Eicher Church. Interment was made in the North Hill cemetery.

MARRIAGE

Hixson-Meyers. —At the home of Erwin G. Sleiffer in Springfield, Pa., on December 25, 1934, their adopted daughter Marion M. Meyers was given in marriage to Wesley Hixson of near Springtown, Pa. The ring ceremony was performed by the family's pastor A. M. Fretz.

Basinger-Geiger—In the afternoon of New Year's Day occured the wedding of Laverne D. Geiger, son of Llewelyn and Pauline Geiger of Pandora, Ohio, and L. Gwendolyn Basinger, daughter of Elmer and Caroline Basinger of Wayland, Iowa. The marriage was solemnized by the bride's father at the parsonage at Wayland, Iowa.

A FAREWELL SERVICE FOR OUR MISSIONARIES

On the afternoon of January 20, Sunday, there was held a farewell service for our missionaries going to the Belgian Congo. This meeting was held at the Calvary Mennonite Church at Washington, Illinois. Rev. Ben Esch, pastor of the church, welcomed the audience and then read the Scripture and led in prayer.

Rev. A. M. Eash, field secretary of the Congo Inland Mission Board, presided and introduced the speakers of the afternoon. The missionaries who gave their farewell messages were Mr. and Mrs. Roy Yoder of Peoria, Ill., of the Central Conference of Mennonites, and Miss Fanny Schnalleberger, Norton, Ill., of the Defenseless Mennonites. Rev. Emanuel Roche, a member of the C. I. M. Board, and also the pastor of Miss Schnalleberger, gave an address representing the Defenseless Conference. Rev. Wm. B. Weaver, a member of the Board, spoke as a representative of Central Conference. Rev. E. Troyer of Carlock, Ill., then gave the commission to the missionaries and also licensed Mr. Ray Yoder to preach.

Another farewell service was arranged by the C. I. M. Board, which was held at Fort Wayne, Indiana, January 23. The missionaries sailing from New York February 1, are as follows: Mr. and Mrs. Omar Sutton, Miss Agnes Sprunger, Mr. and Mrs. Roy Yoder, and Miss Fanny Schnalleberger. May the Lord bless them as they go forth to their field of service in the Congo.

CENTRAL CONFERENCE LADIES' AID REPORT

September 1934—February 1935

September: — Hopedale: Food to Hospital, $9.00; Hopedale: Cash to 26th Street, $3.00; Comins: Cash to Old People's Home, $1.00; Danvers: Sewing to Hospital, $2.02; Anchor: Sewing to Hospital, $1.40; Congerville: Food to Hospital, $2.80; Middlebury: Canned Fruit and Food to 62nd Street; Carlock: Comforter, Jelly to 26th Street, $3.00.

October — Hopedale: Cash to 62nd Street, $3.00; Pekin: Hospital Sewing, $1.53; Middlebury: Hospital, $3.00; O. P. Home, Vegetables and Fruit; Anchor: Cash to 26th Street, $2.00; Carlock: Fruit and Jelly to Hospital, $3.50.

November—Pekin: Hospital Sewing, $1.93; Hopedale: Hospital Sewing, $3.00; Clothing to 62nd Street, $10.00; Middlebury: Canned Fruit to 26th Street; Carlock: Sewing for Hospital, $2.21.

December, January, February—Eighth St., Goshen: Support of two African Pupils (including A. G. Sewing, $30.00; Goodland: African Sewing, $6.00; Topeka: African Sewing, $4.16; Middlebury: Support of African Pupil (including African Sewing), $13.69; Comins: African Sewing, $6.50; Hopedale: African Sewing, $13.62; Bethel, Pekin: African Sewing, $13.00; Meadows: Support of African Pupil (including Af. Sewing), $16.40; E. White Oak Ladies Aid: African Sewing, $13.92; E. White Oak Miss. Society: Support of African Pupil (including Af. Sewing), $15.78; Tiskilwa: Support of African Pupil (including Af. Sewing), $15.00; Danvers: African Sewing, $14.16; No. Danvers: African Sewing, $6.50; Normal: Support of African Pupil (including African Sewing), $17.16; Carlock: African Sewing, $10.00; Flanagan: African Sewing, $5.00; Anchor: Support of African Pupil (including Af. Sewing), $15.00; Congerville: Support of African Pupil (including Af. Sewing), $15.62; Calvary and So. Washington: Support of African Pupil (including Af. Sewing), $17.39.

Gratefully received and respectfully submitted,

Mrs. R. L. Hartzler, Sec.-Treas.

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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, FEBRUARY 19, 1935 No. 4

EDITORIAL

AVAILABLE SOURCES OF MENNONITE HISTORY

Pastors and workers in our churches as well as others are frequently asked by interested parties where they may find literature available for further study of Mennonite history. We are fortunate in having considerable material that is not hard to locate. Europe of course has much that is valuable and represents able studies in Mennonite affairs, but having been prepared for European readers those unfamiliar with the Dutch or German languages, who wish to profit by what is presented are under a handicap. The older Histories gave much concerning our fathers and their faith, but many of them were either incomplete or inaccurate. Modern historical investigation is at an advantage because of better methods and a greater access to source material about which the earlier writers knew little.

We have been asked: "Must we go to musty old archives in Europe in order to learn about our fathers and their faith"? Fortunately, we do not and, what is better, there have been prepared for us of this generation, in our own country, quite a number of studies by able scholars that cover the subject well and thoroughly. We certainly must express our appreciation of the work of Prof. Harold Bender of Goshen College for one of the best guides to the study of Mennonitism in the shape of his "Two Centuries of American Mennonite Literature" in which there is given a description of every known Mennonite work up to the time of the publication of his book, copyrighted in 1929. The student of our church history is well equipped for further study if he avails himself of the information the book contains.

No work on Mennonite history can amount to much that does not take into account the suburb work, the "Martyr's Mirror," as a source book for the study of Mennonite history during and before Reformation times. This volume, especially the first American edition, is unique among American literary productions and has behind it a story that would be too long for the purpose of this article. The late governor of Pennsylvania, Samuel Pennypacker, himself a descendant of a Mennonite pioneer preacher, brought it to the attention of the American public in his histories and magazine articles, so that now the collector who comes into possession of the copy congratulates himself upon having made a valuable find. An English translation of the work was published by the late Rev. John Funk of Elkhart. It is unfortunate that the edition has been exhausted and that because of its bulk and the cost of printing, there is no present prospect for having it reprinted. However there are many copies in Mennonite families and in many Mennonite congregations there are some families owning copies which may be consulted. The German editions of the same work seem to be more plentiful, since there were several American editions. Following Pennypacker's notice of the book a flock of collectors, speculators and dealers combed Mennonite sections in Pennsylvania in search of copies that could be purchased.

An edition was brought out in England earlier than Funk's translation by Daniel Rupp, a noted authority on Pennsylvania German communities, but his edition as well as one printed in England about the same time, are not so well known.

The best authority on Mennonites of the Reformation in Europe is John Horsch of Scottdale, Pa. His work is marked with painstaking care and accuracy and deserves a careful study. His "Life of Menno Simon" has met with general appreciation and shows a familiarity with the subject that makes it a trustworthy source of information. Horsch's other writings with reference to the Reformation, appearing in Mennonite periodicals, throw so much light upon persons and conditions of that time that the student should give them careful attention. They represent pioneer work for the benefit of a generation that has known comparatively little of the subjects he discusses.

There were several non-Mennonite writers who undertook historical essays, which were often quoted, but no non-Mennonite writer in America had such an intelligent and accurate grasp on the history of Mennonites as had Pennypacker. His "Settlement of Germantown," though a comparatively late production, met with considerable appreciation and the edition was soon sold out. Much of his Mennonite lore appeared in Pennypacker's other writings.

One occasionally comes across a copy of Cassell's "History of the Mennonites," both in the English and German languages. Cassell was one of the earliest Mennonites in America to undertake a history and, unfortunately, though early on the field, he was poorly equipped for the task. He had little or no access to source material and such material he brought together that had worth was culled from other writers. However, it was the beginning of a general interest that has developed since his time. Not long after Cassell came van der Smissen with an excellent little book on Mennonites, that should have appeared in English rather than in German. It was at the transition period in our church, when young Mennonites were no longer learning to read the German language. Prof. C. Wedel of Bethel College prepared a series of Mennonite sketches that appeared periodically for a number of years and were used in his classes. These again were in German and consequently limited in their circulation and appreciation.

The Year Books and Almanacs issued by the various branches of the Mennonite church have been found rich sources of Mennonite lore and because of their historical value, files of these publications have been sought for and often purchased at a respectable price. Libraries that specialize in church history want them. Mennonite families that take and benefit by their information are in a position to know what is going on in their church and, in many respects, what has been going on in the church during the centuries of its existence.

No loyal member of the church should be without either subscribing for the church papers or, at least, he should have access to them and take advantage of such an opportunity to inform himself about his church and be able to give a reason for the faith that is in him. Church papers often feature historical articles and these generally are prepared so that the reader may have a general knowledge of what the past has been for the church that is his church and was the church of his fathers. For example, the numerous references that have been necessary to be made concerning our Russian brethren during the past ten or more years have increased the interest in a people whose existence the average American Mennonite had but a vague impression. This one subject, brought before Mennonites of several branches, has helped them to realize that there was one great work in which they all could participate as Mennonites. There was a time when Mennonites of one party would declare that Mennonites of another party were no Mennonites at all. Thanks to printed publicity inherited squabbles could, at least for a time, be forgotten while brethren of the same name, but considerably different from the rest of us, could be kept from starving to death or assisted to a refuge where they might worship as their consciences dictated.

Our church owes much to those who undertook to teach its young people. From the time of Cristopher Dock to the present Mennonite teachers have had a place of influence hardly less than that of the ministers. It was a Russian teacher who interested and made of the Russian Mennonites a people greatly concerned about missions. It was a teacher in the person of Justice van der Smissen who was brought from his comfortable little parish in Schleswig-Holstein to do pioneer work in higher education among the American Mennonites. It was a young Russian teacher in the person of David Goerz to whom great credit is due for many advances in the General Conference, especially the founding of Bethel College and Bethel Deaconess Home and Hospital, as well as the establishing of a Relief Board as a part of the working machinery of the General Conference.

Mennonite educators of our day, realizing that the fine historical background of the Mennonites, have given their time and talents to recording the history of our church in a way that has won recognition far beyond the limits of our churches. Their works on the shelves of libraries are frequently consulted and the mistaken ideas of Mennonites generally, that have been rife for generations, have been corrected and the truth portrayed. Dr. C. Henry Smith, formerly of Goshen College and now of Bluffton College, is a recognized authority on Mennonite history and affairs among the scholars of the world. His books, at least his more recent ones, are accessible and should find a place in the reading program of every Mennonite, "The Mennonites of America," "The Mennonites," "The Coming of the Russian Mennonites," and "The Mennonite Immigration to Pennsylvania" being his principal works. Education among Mennonites" by Dr. J. E. Hartzler, and "Development of Education Among Mennonites in Kansas" by H. P. Peters, plainly are the work of educators who appreciate matters of education among those with a Mennonite background. Dr. E. G. Kaufman, president of Bethel College, is the author of an extensive study of Mennoniteism that covers a field wider by far than the title of his book indicates, the title of which is "The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America." The work is a recent one and may easily be obtained from The Mennonite Book Concern, as may most of the others mentioned in this article. We conclude by reminding our readers that there is sufficient literature available for any one who desires to inform himself concerning the growth and development of our church.

There are numerous other works of local and general interest that may be read with profit, but space does not permit our giving them special notice, except to say that their authors recognized the value of giving special study to our church and the story of its growth by contributing time, talent, and means in making possible a wider knowledge of things that relate to the Mennonites. G.

SCHOOL DAY AT JANJGIR

Following you will find a report of the School Day which we held in Janjgir on October 11th. Miss Haramani Nand, the seventh grade teacher, who by the way is one of our own orphan girls, wrote it. In an organized way we have not done much along social or village uplift lines, but this day's program was planned with this in mind and in many ways it was fairly successful. The interesting feature of it was that we had a large group of women attend, among them the most ignorant villagers, and others the wives of Indian officials. The programs included numbers in English, Hindi, and even Chattisgarh dialect, yet the large number of official people attending seemed to appreciate the latter as much at the village people. Their work as tahsildars, sub-judges, excise tax officers, police and railway work bring them into close contact with the villagers. We trust that among the listeners were some who took the Christian messages which they heard to heart and that the day fully justified the preparation and effort which were put into it.

—Helen Nickel.

Here is a short description of our "School Day," which was on the 11th of October. I hope it will interest the readers a little.

It was an "Old Girls Reunion" as well as a "School Day." So all the old girls of this school were invited, but only fifty of them came and brought their children along. Altogether 170, including guests and teachers, ate the noon banquet meal of curry and rice.

Most of our Janjgir people are uneducated and do not care much for their health. So it was decided that the girls of Funk Memorial School should prepare a program to tell them a little about health and cleanliness.

First of all we had our Girl Guide demonstration. It was in the morning. Our guests enjoyed the songs and the drill very much. Our school hall had been given up for the display of things made by school girls. Shirts, baby frocks, sweaters, warm jackets were put up for every one to see. Map drawings, art work, poems, writings, etc., made a goodly sight.

At twelve o'clock all the old girls had dinner in the girls' boarding hall. We all enjoyed the dinner very much. Many girls who could not come, had sent letters and it was quite interesting to read them.

In the afternoon we had "Baby Show." Many babies were brought in and weighed. Each baby was given a little present. Clothes made by school girls were sold. After the sale Dr. Theodore gave a talk on "Health" and the girls performed a drama, called "Mother India." Fifty babies, among them many from Hindu homes, were examined.

In the evening we had another drama. It was about "Village Uplift." It was done by Bible students.

People appreciated our program very much. All our guests departed the next morning, and we had to rest a little to start our school work again.

I hope this description will not bother you. Often we would like to invite American friends to come to our holiday activities.

Yours in Christ,
(Miss) Haramani Nand.

A WORKERS' RETREAT IN CHINA

The usual Summer Institute had been dispensed with this year as an economic measure. Our Chinese workers had kept faithfully at their posts and on evangelistic tours. We like to get them together in fall to discuss plans for the year. So this year we planned on a three-day retreat in connection with that meeting.

During the first part of October our neighbor mission held special meetings in the north suburb of Tamingfu with Rev. James Taylor as special speaker. Rev. Taylor is a grandson of Hudson Taylor, the founder of the China Inland Mission. Having lived in China since he was ten months old, with the exception of five or six years spent in America, he has perfect command of the language and with it a sympathetic understanding of the Chinese people. We were eager to have our Chinese workers attend these meetings because we felt sure Rev. Taylor had a message for us all. And they were glad to come. As one of the evangelists said, "I want to be fed, for I am hungry (spiritually) — giving out all year and not receivin I felt like I had nothing more to give." An they, and we, were "fed," for Rev. Taylor a well as the Chinese evangelist he brought wit him, is a truly spirit-filled man and every se mon was a real message. Rev. Taylor spoke es pecially to workers and more mature Christiar centering around the Abundant Life and th Life in Christ. The Chinese evangelist spok more to the unsaved and to the Christians o confession of sin. He expounded especially th parables and sayings of Jesus, for which spi itual exercise Chinese preachers seem to hav a special gift.

Following these meetings came the thre days' retreat for the evangelists, Bible wome and committee members or deacons of the rur churches. Also some Christians and voluntar workers had come. We were happy to secu Brother Taylor's consent to speak at the fir meeting before leaving for his home in Ka feng. He spoke on Personal Evangelism, poin ing out John the Baptist's personal way of d recting his disciples to Jesus, Jesus calling H disciples one by one, Jesus' personal talk wit sinners like the Samaritan woman and its fa reaching results, and with an unsaved morali like Nicodemus, Jesus searching out Peter ar receiving him back into fellowship after th latter's denial. Other special speakers wer Dr. Feng of the Nazarene Mission Hospita Mr. Chang Ching, preacher of the Tamir church, and Mr. Li Ching Hsien, who taugl in the Kai Chow Bible School. Then there wer papers and devotional talks by the workers ar missionaries in charge.

Dr. Feng, who is as good at soul surgery a physical surgery, illuminated the subject of d vine healing and demon possession for us ou of his rich experience in the Shantung reviva Mr. Li, speaking on the subject, "How can w induce lay members of the church to partic pate more actively in the work of the church' gave timely advice in suggesting that preache and Bible women do not monopolize the Scri ture reading, the singing, the praying, the Su day School teaching and even the sweeping ar window washing. These, if done by chur members, would give them a feeling of owne ship in place of that guest feeling paid worke seek painstakingly to satisfy lest the membe fall away.

Other topics were: "How can we bett reach the non-Christians in villages where w have preaching places"? "What is the best way of presenting the Gospel in order to obtain the best results"? This was followed by a discussion on the relative merits of Paul's methods used at Athens (Acts 17:16-34) with those used at Corinth (1 Cor. 1:1-2:2). "How can we overcome old ideas of Christians in regard to: (1) becoming church memers for other than spiritual gain, (2) the absence of incense and ceremonial offerings obviating any other cost to the Christian." Too often only the "freely ye have received" side of Christianity is emphasized by workers without the resulting obligatory "freely give" part. "Christian ways of celebrating the festivals" was discussed. Here special reference was made to Chinese festivals such as the Mid-Autumn Festival, Arbor Day, National Children's Day (April 2), Memorial Day (November 2), Independence Day (October 10), New Year's, and others.

At the close Mr. Chang Ching brought us a review of the help he personally received at Group Fellowship meetings he attended at Shunte last summer. He earnestly urged the keeping of the Quiet Hour upon workers and Christians. "Have we not all experienced that self-accusation, how 'dzi gi hen dzi gi" (self hates self) when we realize that we are not that power for God which we desire to be"?, he asked searchingly. "Is it not because we do not use enough time to build ourselves up in the inner man"?

We earnestly ask readers to remember this group of workers in prayer that they may be granted strength for their work.

Your co-workers in Christ,
W. C. and Mathilda Voth.

WORLD WIDE SUNDAY SCHOOL NEWS

A Review of 1934

AFRICA—The notable achievement of the World's Sunday School Association in 1934 was the sending of its General Secretary, Dr. Robert M. Hopkins for a four months' visit in south and central Africa. As a result of this visit the Sunday School work has been organized in the Belgian Congo through the appointment by the Congo Protestant Council of a very representative Sunday School committee, the Rev. Malcolm Guthrie serving as executive director. This is the first cooperative unit for Sunday School work organized in the heart of Africa. Its nearest neighbor to the south is the South African National Sunday School Association and to the north the Egypt and Sudan Sunday School Union. The funds requested of the World's Sunday School Association in the Belgian Congo have been assured for 1935. Additional funds are being sought to assist the work of Christian education in the neighboring Portuguese colony of Angola. Dr. Alexander H. Kemp of Quessa was named as Sunday School secretary for this province following the visit of Dr. Hopkins. Recent letters both from Angola and from the Belgian Congo indicate a wide spread awakening to the importance of the Sunday School, Daily Vacation Bible School, and other agencies for Christian education.

GREECE — Greece has reported the outstanding numerical increase in the work of religious education for 1934. The ZOE catechetical schools, particularly in Athens, Piraeus and Salonica, are growing very rapidly. There are now 114 such schools in Athens as compared with 89 in 1933. For all of Greece there are reported 662 schools enrolling more than fifty thousand students. Rev. J. Riggs Brewster, who represents the World's Sunday School Association in Greece, has the finest fellowship with his Beatitude, the Archbishop of Greece, as well as Dr. P. N. Trembelas, the head of the ZOE movement within the Greek Orthodox Church.

ENGLAND—Progress is reported in England in the movement for improving religious education in public education. A statement adopted at the annual meeting of the English Council for Christian Education held late in 1934 reviews the awakening interest in the subject of religious education in day schools during the past five years as revived by the publication of the report of the Archbishop's Commission on Religious Education in 1929 and the more recent action of the National Free Church Council Assembly in 1933. The British Sunday School Lessons Council has compiled from the graded lessons a "Standard Scheme of Religious Instruction" for the ten year school life of the child. A new quarterly edited by Dr. Basil A. Yeaxlee, "Religion in Education," is being devoted largely to the forwarding of this movement. Its editorial board is composed of well known Anglican and Free Church men and women. Approximately 73% of the Local Education Authorities, which have about 80% of the school population in their areas, have taken definite steps encouraging and expecting their teachers to use the authorized syllabuses.

SIR HAROLD MACKINTOSH — The many friends of Sir Harold Mackintosh, President of the World's Sunday School Association, will be pleased to learn that one of the few honors awarded by the King of England at the close of 1934, was one granted to Sir Harold Mackintosh. He was made a Baronet, and the announcement of his new honor specifically refers to the fact that he is President of the World's Sunday School Association with a constituency of more than forty million Sunday School pupils around the world. Those who knew Sir Harold are fully convinced that he is deserving of every recognition both by his king and country and by this globe encircling group which constitutes "the greatest voluntary movement in the world working for the spiritual education of the rising generation."

THE WSSA BALANCES ITS BUDGET — Friends of the world-wide Sunday School work will be gratified to learn that for the most difficult year of 1934, the World's Sunday School Association has balanced its budget. This was accomplished through the loyal support, and in many instances repeated gifts, on the part of a host of friends in many countries. Gifts were received during 1934 from thirty-six countries for the work of the World's Sunday School Association. We are faced with many untrue philosophies of life in these days. Perhaps one of the most misleading is to the effect that we can build a Christian society without the aid of a thoroughgoing, continuous program of Christian education. Fellowship with the World's Sunday School Association is helping to make possible an effective program of Christian education throughout the world.

A Preview of 1935

DEAN WEIGLE TO VISIT CHINA—Looking out upon 1935 the World's Sunday School Association envisages as its most notable achievement the sending of Dr. Luther A. Weigle to China for six months of intensive service. The aim of Dr. Weigle's visit is to respond to the insistent invitation of the National Committee for Christian Religious Education which is anxious to have made under his leadership a study of the problems of training for church leaders in China. "The theological schools are not the only places on which attention will be concentrated. Dr. Weigle will study all grades of training schools, Bible schools and methods of training voluntary workers. This will involve making himself familiar with Chinese conditions, the work that pastors and others have to do and the needs of the local church. Ample time will be allowed in his program for full and leisurely concentration not only with the institutions concerned but with church and mission administrators responsible for policy." Dr. Weigle is chairman of the World Council of the World's Sunday School Association, president of the Conference of Theological Seminaries of North America, chairman of the Educational Commission of the International Council of Religious Education, and Dean of Yale Divinity School. A conference called in New York City to confer with him prior to his visit was attended by forty representatives of the mission boards and other agencies concerned with this visit. Dr. Weigle will spend ten days in Japan enroute to China, and he expects to return in August by way of Siberia and northern Europe, thus completing the circling of the globe.

DR. HOPKINS TO VISIT PUERTO RICO—A very insistent invitation has come from Puerto Rico that the General Secretary of the World's Sunday School Association shall visit this island early in the spring of 1935 with a view of effecting some such program of Christian education for Puerto Rico as that which prevails in Mexico under the leadership of G. Baez Camargo. Among the Puerto Rico leaders from whom communications have been received are—Rev. C. R. Wellman, Director of Religious Education of the Methodist Episcopal Church; Rev. J. L. Santiago-Cabrera, Director of Religious Education of the Presbyterian Church, U. S. A.; Rev. G. A. Riggs, Superintendent for the Baptist Churches; Rev. C. I. Mohler, Executive Secretary of the United Evangelical Church; and Rev. C. Manley Morton, Superintendent for the Disciples of Christ. Prof. Florencio Saez, who is now studying in Chicago, has been the Executive Secretary of the Evangelical Union of Puerto Rico and he is strongly insisting that this visit shall be made at an early date. Conditions seem ripe for the creation of an interdenominational department of religious education to be directed by an aggressive full time secretary with perhaps two associates trained especially for ser-

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vice in the elementary and young people's divisions. It is expected that the personnel will be entirely national.

NEW APPEALS—Several very urgent appeals have been received by the World's Sunday School for assistance in opening Sunday School work in important areas in 1935. The allocation to the World's Sunday School Association by the Presbyterian Church U. S. A., of Rev. Irven Paul of Chile as General Director for Religious Eduation in Spanish speaking South America makes it imperative that provision shall be included for opening up this long desired continental service. The strengthening of the newly formed cooperating committees in the Belgian Congo and Portuguese Angola is also most important. It is hoped that the urgent appeals from Northern and Southern Rhodesia may be answered for a visit on the part of Karlton Johnson, Assistant Seretary of the South African National Sunday School Association. Rev. R. T. McLaughlin of the Near East Committee of the World's Sunday School Association, with headquarters in Cairo, is earnestly requested to make his first visit to the Sudan and also to visit again Algeria where the work is in process of reorganization. It is hoped that conditions will make it possible for Mr. McLaughlin and Rev. George H. Scherer of Beirut, Secretary of the Bible Lands Sunday School Union, to visit Persia for extended service there. It is most important that Mr. and Mrs. Levon N. Zenian shall return in 1935 to their work in the Near East within the Apostolic Church of Armenia to begin a new term of service of the Christian education within this ancient Eastern Church. Thus an ever increasing circle of activities opens up in the world-wide work in behalf of Christian education.

WINONA LAKE SCHOOL OF THEOLOGY

Reports Progress in 1934 and Announces Enlarged Program in 1935

The Board of Directors of Winona Lake School of Theology, Winona Lake, Indiana, has just released a report concerning the 1934 session which indicates that the School enjoyed an attendance increase over the preceding year of 32%.

The report further shows that there were twenty-one denominations represented in the student body, also sixteen states, besides two foreign countries. The Board at the same time announced the 1935 session, which is to be held from July 9 to August 11. There will be two semesters of fifteen days each. Work may be pursued in either semester.

Winona Lake School of Theology is interdenominational, thorough, and evangelical. Its president is Dr. William E. Biederwolf, and its dean, Dr. J. A. Huffman. Work is offered leading to the regular theological degrees.

Faculty

The faculty announced for 1935 is composed of the following instructors, well-known in the theological world: Dr. Samuel M. Zwemer, Dr. Harold Paul Sloan, Dr. Leslie Ray Marston, Prof. Rolin Pease, Dr. Howard T. Kuist, Prof. Mable MaQueen Weir, Dr. J. A. Huffman, Dean.

Courses

The courses which will be offered are as follows: English Bible, Biblical Archaeology, Christian Evidences, Modern Cults, Christian Ethics, Hymnology, Biblical Messianism, Greek New Testament, Beginners' New Testament Greek.

Winona Lake School of Theology affords a splendid opportunity for ministers, teachers, Sunday School Workers, and Laymen to study with teachers who are recognized as authority in their respective fields, during the summer weeks.

School and living costs are reasonable at Winona Lake. It is one of America's beauty spots, a fine watering place, dedicated to the higher things of life.

As last year, arrangements have been made whereby a small unit of credit will be allowed for certain lectures attended during the Bible Conference which follows for two weeks at the close of the school. This work is in charge of the dean, and is open to those who have enrolled previously in the School of Theology, or who may wish to enroll for this particular work.

A twelve-page Prospectus has been prepared giving full details of the 1935 session of the school, copy of which may be had by addressing the Dean, Dr. J. A. Huffman, Winona Lake, Indiana.

EVANGELISM IN ITS BIBLICAL SETTING AS TO SPIRIT AND METHOD

By J. D. Graber, Dhamtari, India

In my talk this afternoon I shall not try to justify our present evangelistic methods. I shall not try to justify anything that our Mission Board, missionaries, or mission institutions are doing. Nor shall I seek to indict them, as did a certain author whom I recently read. The view which I shall be able to give will be partial and incomplete, yet I shall attempt to set forth as clearly as possible what I believe to be the spirit, in the first place, and then, the method of biblical evangelism.

I shall try, as much as possible, to keep from making applications. I shall leave those applications for you to make. I shoud like to offer one suggestion, however, with regard to making these applications. I should like you to keep in mind that just because a certain piece of work was done in a certain way in the New Testament does not necessarily mean that it must be done in exactly that way today. There may be new and different factors in the situation that demand careful study and attention. Let us note just two such situations in a general way. The work of Jesus was all done among people of His own race, language, and nationality, speaking with regard only to His human nature. The Apostle Paul worked mostly among people of his own status, people who spoke the same language, of the same race with himself. The Antioch Church and the churches established by her missionaries were essentially on equal financial, social, and racial bases What a contrast this offers to our work in India, for example. We represent a wealthy church, the wealthiest church in all the world while the church which God has established through us in India is the poorest church in all the world. We work among people of a different race; people who speak a different language; people with different standards of living; people of a different mentality. All these things must be taken into account when we seek to make applications and comparisons.

I have discovered in my study of Scriptural evangelism, and particularly of New Testament evangelism, five fundamental attitudes which may represent to us the Spirit of Scriptural evangelism.

The Holy Spirit

The first of these is the fact that the Holy Spirit was the center of all evangelistic work of the New Testament. It is challenging, it is inspiring to read from the New Testament the history of that early missionary development to see the place and honor that is continually given to the Holy Spirit. He is always found as the center, the dynamic, inspiring and directing the whole missionary movement.

It is significant that Jesus Himself, before He entered upon His ministry, was first baptized in a special manner by the Holy Spirit. The Spirit descended upon Him in the bodily form of a dove, the Word tells us. And then, before His ascension, Jesus tells His apostles and believers, "Tarry ye in the city of Jerusalem until ye be endued with power from on high," i. e., until the Holy Ghost will come upon you. When the day of the great outpouring of the Spirit came and the promise of the Lord was fulfilled they began to evangelize and souls began to be gathered in.

I feel that the most important thing I can say this afternoon is that, as I understand the Scriptures, the spirit of the New Testament evangelism is the Holy Spirit. He is the secret that explains that remarkable behavior of the early believers, as well as the explanation of that remarkable series of events that led to the establishment and spread of the first century church.

Let us trace through the spiritual experience of the Disciples during those crucial days and see if we can come to an appreciation of the tremendous difference the Pentecost experience made for them. While they walked the Syrian roads in company with the Master, He was all they needed. In the Divine presence they were satisfied. He tried on various occasions to prepare them for the shock of His going away, and when the time was ripe He began to tell them that after He had gone away He would pray the Father and He would send them another Comforter. In reading this we often overlook the word, "another." It emphasizes the fact that Jesus taught that the work of the Comforter was to be a continuation of His own work. As Jesus had comforted them by His presence throughout the three years of His earthly ministry so the Spirit would also be to them the comforting Divine presence.

After the death of Jesus these disciples were heart-broken, sad, weak, behind closed doors for fear of the Jews, all because the Divine presence had left them and they were painfully alone. On the day of Pentecost they were overwhelmed at the joy and conscious power of the return of the Divine presence in the person of the Holy Spirit. They felt that everything they had lost when Jesus went away they had regained and in a fuller measure, by the coming of the Promise from the Father, and they broke forth in tongues of flaming fire. Their fears had fled, they knew not where, and with a boldness and effectiveness that amazed the authorities and quickened the consciences of those who heard they preached unto them Christ.

Let us note that the Holy Spirit as He came to them on that day was the assurance to the believers of the real Divine presence. It was nothing like a mere attitude of mind they succeeded in getting. It was not merely the psychological effect of the right kind of faith. There are those in these days of unbelief who seek to explain the movements of the Spirit in these and other naturalistic terms. Nor was it an experience that seemed magical or mysterious to them. It was an experience as natural to them as had been their associations with the Christ. Here had come back to them in full and overflowing measure Christ, and God, in the Person of the Holy Ghost, and He would never leave them, but would be and abide with them even unto the end of the world and the end of the age. Friends, it was a divine presence, a divine indwelling, a divine power for a divine purpose and for the accomplishment of a supernatural and a superhuman task! New Testament evangelism then, in the first place, is divinely dynamic through the presence of the Holy Spirit in the life of the believer.

The second underlying attitude I see in New Testament evangelism is its

Universality

This is true in a two-fold manner: that the Gospel is for everyone, and that the spread of that Gospel is the task of everyone. The universality of the Gospel was a new conception to the Jews. God had chosen them, but they had failed to understand the purpose of this act of grace and had selfishly sat down and appropriated their blessing, forgetting that their choice by God was simply His method of making Himself known to the whole world. Spirit-filled prophets and saints from the beginning always understood this world-wide purpose of God and the Old Testament Scriptures are full of the spirit of God's love for the whole world, and they speak much of the vision glorious when righteousness shall cover the earth as the waters cover the sea.

The Gospel in its universal aspects had no trouble from the beginning with Spirit-filled people. It was not the whole church at Jerusalem that objected to the giving of the Gospel to the Gentiles. Acts 15:5 very definitely says that it was certain of the sect of the Pharisees which believed who were objecting to missionary activity, people who had gotten into the church but had apparently missed out on the Holy Spirit's fulness. We have them in the church today and their paths or opposition toward the missionary program of the church can be explained in the same way. In Jerusalem they said, "This Gospel is for the Jews only, and we must call back the apostles and have them give an account of themselves."

So the apostles returned. Paul and Barnabas spoke of the Antioch church and of their experience on their first missionary tour. Peter spoke of the conversion of Cornelius. And when those at Jerusalem saw that the Holy Spirit had placed His seal of approval upon the work they said, in effect, "We are satisfied that it is the will of God to save the Gentiles also." A right understanding of the nature of the Gospel and of the will, the love, and purpose of God always leads men to this conclusion.

We note again that the early church believed that the spread of the Gospel of Christ was the task of everyone who believed. We have those with us in our day who will say that the command of Christ in His Great Commission was binding only on the apostles and so is not binding on the church today. Let us see how the early church understood this command. In that upper room on the day of Pentecost, when the promise that had been given with the command was fulfilled, there were present about 120 believers. Women were present; disciples were there; and the Word says they were ALL filled with the Holy Ghost. When the Spirit comes upon a believer He comes upon him for a purpose and that purpose is that he might be a witness. These people apparently did not appreciate this fact fully and it seems that in the early days the apostles did do most of the preaching. But a persecution came upon them. They were all scattered abroad by this persecution. ALL EXCEPT THE APOSTLES — and "they that were scattered abroad went everywhere preaching the Word." The Holy Spirit had endued them all for a purpose, that they might be witnesses, evangels. And when they failed to appreciate this fact God permitted a persecution to come upon them to scatter them abroad until they knew and understood that Christ's "Go ye" meant everyone, and when they grasped this truth with clarity then the Gospel began to blossom forth and there was a great ingathering.

The third underlying attitude which we shall note is the belief in

The Inadequacy of Non-Christian Faiths

The apostles and early Christians appeared to believe that non-Christian religions were not adequate to live by or to die by. They believed, according to Acts 4:12 that Jesus is the only name through which salvation can come. When the Apostle Paul saw the idolatry in the midst of cultured and learned Athens and then saw the altar set up to "The Unknown God" he felt that here was a pathetic attempt to find the true God that had failed. After a tactful introduction he gets to the heart of the Christian Gospel and brings them a message of life through the resurrection of Jesus, for he felt that in their systems and faiths there was no message of life or salvation.

In Romans, the first chapter, where the same apostle is giving a description of the moral degradation that is the result and the outworking of non-Christian religions we have a terrible indictment of all non-Christian religions. The apostle saw that in spite of all their beautiful ideas, their clever philosophies, and the elements of truth and goodness contained in their beliefs, in the practical working out of them it left the devotee but a loathsome creature with festering sores from head to foot. We have an example of the same principle in India. Regardless of what the Hindu Pundits tell cultured audiences in this country about the superiority or the beauty of Hindu philosophy, in its practical working out Hinduism has smitten the masses of India's population with a sickening moral blight.

In Acts 26:18 Paul gives us what he considers the aim of foreign missions. He says, "I go to the gentiles to open their eyes"—for they are blind—"to turn them from darkness to light"—for they are in spiritual and moral darkness—"and from the power of Satan unto God" — for Christ is the only power that can make an immoral man righteous—"that they may receive forgiveness of sins"—for other religions do not even propose to deal with the problem of sin—"and an inheritance among them which are sanctified by faith"—for the offer of an eternal inheritance like this is nowhere else found. Here we have a composite picture of the inadequacy of non-Christian religions: no light, no power, no forgiveness, no life, no hope.

Just what was their attitude toward these religions, then? Did they go about trying to destroy them? No, they appreciated soul hunger wherever they found it. Our finest example is the Apostle Paul at Athens under the circumstances of which we have already spoken. He did not stand up in their midst and begin smashing idols with a hammer. I believe that Paul saw them as Christ did, sheep without a shepherd.

(Concluded in next issue.)

CORRESPONDENCE

Charlesville, Africa, November 22, 1934. Dear Brethren in Christ:— Greetings in the name of the Lord, our Master and Guide—"Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness, come before his presence with singing." Psalm 100:1-2.

As we look back upon the recent past experiences that we have enjoyed, we feel like expressing our thoughts in accord with what the Psalmist says in the above verses.

Last Sunday morning as I stood on the porch, it made my heart thrill to see the native Christians and others march toward the river, singing songs of praises to God. They were on their way to witness the baptismal service which was to take place at the river. After the choir sang a few songs and Mr. Graber gave the morning sermon, Russell and he baptized 77 converts in the river. At that time we were also very glad to see three Bashilele take part in this service. There has been just one boy baptized from this tribe in the history of the mission before hand. The work in this tribe is still quite new, but we are looking for great results in the future.

There was also baptized at this time a man who has a very interesting history back of his conversion, which is as follows: Some time ago he lost a child of his own, and after trying to obtain the whereabouts of this child by means of following all the ideas of the witch doctors and failing, he became quite discouraged. An outstation teacher of ours, hearing about him, went to him and presented him the Gospel and told him to pray to God about his trouble. After having accepted Christ and praying to Him, about a week later he received a letter by mail saying his child was perfectly well and was being well cared for also. This seemed to be a direct answer to his prayer, and so Sunday he gave his heart publicly to Christ and became baptized.

Then in the afternoon we enjoyed the communion services with the native Christians in the church, at which time about 500 Christians partook of the Lord's supper. After the services we felt that we had spent a very profitable Sunday in the service of the Lord, and that many a person had received a blessing for attending the services.

Of late we have been plagued with a very heavy plague of locusts in this community. In some districts in the outstations they have wiped out all the fields and many of the natives are sitting in hunger. The elders made a plea to the native Christians to help out, so they brought what they had to the church on prayer day, and a week ago Tuesday Russell and Mr. Graber took it to this place. The people seemed to be very thankful for it and praised the Lord for remembering them in the time of need and distress. The locusts have been here in droves, and when they come it surely is a sight to see. They come in big, black clouds, toward evening and in the night settle upon the fields and just clean up everything within their reach. But now they have left us for a little while, for which we are very thankful, because they do a lot of damage wherever they go. When the people become hungry and discouraged we find it much harder to deal with their spiritual life, and Satan seems to enter in and rule them.

On October 30th, our home was blessed by the arrival of Carolyn Rosa, for which we are very thankful. We are planning to have her dedicated to the Lord next Sunday in the native church in the Sunday morning service.

In these trying times when it seems that Satan can not be conquered at times, we feel that the need of prayer is great and a clearer vision of Jesus is needed. So in closing we would like to request that you earnestly remember this work in your prayers. We also urge that each one of you drop us a line or two now and then, because we would enjoy hearing from our friends. Wishing you God's blessing in the work you are doing, and praying for your success in the future, we remain,

Yours in the service of our Lord,
Russell, Helen, and Baby Carolyn.

Mennonite Church, Trenton, Ohio. Sunday, January 13, 1935, should be a memorable day for the Apostolic Mennonite Church of Trenton, Ohio, at which time we held our annual congregational meeting, which was well attended by the young people as well as the older people.

Rev. J. E. Amstutz gave us an inspirational sermon on the text: "I will build my church." Immediately after the morning service dinner was served in the basement of the church at which time we enjoyed a delightful social period as well as a splendid dinner.

Promptly at 1:30 P. M. the meeting was called to order and all joined in singing the familiar hymn "Faith of Our Fathers," after which Rev. Amstutz read passages from the Mennonite Articles of Faith, followed by prayer.

The minutes of the last annual meeting were read and adopted. The Sunday School report was then given by Donald Imhoff, followed by a short talk by the superintendent, E.M. Kennel, showing improvement in interest and attendance.

The Missionary Report was given by Lydia A. Augspurger, followed by a short talk by the president, Miss Elisa Holly.

The Woman's Society Report was given by Mrs. Lewis Augspurger, followed by a short talk by the president, Miss Florence E. Augspurger.

Rev. J. E. Amstutz gave his yearly report, showing regular Sunday morning worship, all but four Sundays throughout the entire year, namely a Children's Day program, one union meeting with the U. P. Church, one open air meeting in connection with the Sunday School Picnic, and one Sunday at the Middle District Conference. Two communion services, eight young people were baptized, mid-week services were held for six months with the U. P. Church, two Christmas programs were rendered; the Messiah, under the direction of Mrs. Estelle Mosiman Howe, on December 16, and the children's program on December 23. During the year the Bluffton College Men's Glee Club gave us a program, and addresses were given by the following: Dr. Bauman, Dr. Mosiman, S. F. Pannabecker, and Dr. C. L. Pannabecker and wife. One marriage ceremony was performed, and four deaths, two of our oldest members, Christian Mosiman of Middletown and Miss Fanny Kinsinger of Collinsville; Mrs. Theodore Ehresman and Miss Ida May Augspurger; also conducting the funeral services of Mr. Hinghaus and Mrs. Patton.

Mr. James Moon, who for many years served the church faithfully as deacon, asked to be relieved of this duty, and the church unanimously elected him as an honorary member of the Board of Deacons.

We are indeed very grateful to Mrs. Mary Ehresman for her gift of a Bulletin Board for our church.

We are also very happy to report that by united effort our deficit was cleared, and we are starting the New Year free of debt, and we sincerely hope that each and every member will take a personal interest in the upbuilding of our church, and we face the new year with a spirit of hopefulness.

Lydia A. Augspurger, Corr.

Hutchinson, Kansas, January 12, 1935. The year 1934 is now history, but our memory is yet vividly filled with its happenings. Some we liked, others we disliked. Nothing can now be changed. A closed book that can not be opened. It reminds us of one beloved dead, whose presence we no more can enjoy, but the memory of him lives on. Crammed was the news of weighty events here and there, at home and abroad. Economical, social, political, religious. Want in the midst of plenty. Starvation and gluttony. Depression, with here and there a lift. But to the optimist 1934, if sometimes perplexing, was always interesting. And what about 1935? God knows. He cares. In Him we trust.

Our Mennonite church here, as whose correspondent I am serving, looks back with thanks upon a successful year. Not that all wishes were met, all desires were realized, no; but as far as we sowed in love seeds of kindness and service, we harvested blessings of the heavenly Father's approval.

We know that many Mennonites from far and near have parents, children, brothers, sisters, or friends here. We feel a responsibility toward them. We want to help them. We as Mennonites feel related to them. How do you feel about it? Have we your cooperation? Often we hear of one, a member of a Mennonite church, having been here a long time, never coming to our church, and we have never been notified by his home church of his being here. Think this over prayerfully. Notify Rev. J. J. Plenert, 725 E. 7th St. He will be glad to see them. United we stand, divided we fall. Read John 17:21, "That they all may be one," etc. Don't you see the handwriting on the wall?

Our Sunday School has 13 classes, with 176 enrolled. Quite regular attendance. Church membership 110. 13 were baptized, and 3 united with us by church letter in the past year. The Lord's Supper was solemnized three times; also three church weddings. Several fellowship meetings. A fine Christmas program. Annual church meeting, followed by Old and New Year Watch Night, December 31. Senior and Junior Christian Endeavor activities alternating with Sunday night services. United with a neighbor church a Bible school, 83 enrolled. May 5, Mother's Day, five children were dedicated. Summer open air meetings with two neighboring churches. Well attended. Dr. J. H. Langenwalter, closing night speaker. Serving visitors were: Missionary Linda Brown, Dr. J. H. Langenwalter, Rev. P. E. Franz, Rev. J. M. Janzen, Rev. P. R. Voth, Dr. E. G. Kaufman.

Ladies' Missionary Society meets every week.

Most houseworking girls have Thursday afternoon off. They needed a place to go. We were very glad to invite them to our church basement for their mutual entertainment, recreation and gathering. Here they can sing, play, recite, prepare and eat their supper, etc. Here the newer working girls can bring their vocational and moral problems and discuss them with the more experienced girls. A pretty picture indeed is a group of well behaved youth. My wife and I learned the blessings of a similar weekly gathering of working girls in Winnipeg and Saskatoon, Canada, in 1927, when visiting there. We consider this an essential home missionary activity. Dear reader, do you realize their problems and temptations? Father, mother, do you? A letter of thanks and appreciation from them to the church was read at our annual meeting. Sunday night, January 20, they will give an evening program in our church at 700 E. 4th. You are invited.

Every Wednesday night we have prayer meeting and Bible study. The older folks in the chapel, the children in the basement. In addition we have arranged a teacher training course, in which a large group desires to enroll.

Our pastor, Rev. J. J. Plenert, led evangelistic meetings: one week in Turpin, Okla., one week in Garden Township (Moundridge), ten days in Mountain Lake, Minn.

We are yet under the leadership of the Home Mission Board of the General Conference and the Western District Conference. We are also, resultant of the ever increasing influx of Mennonites by church membership, inclination or extraction, by our location, in the inner or home mission field, and ought to be such vitally and consistently. We also, therefore, need wise and continuous assistance and cooperation by our Mennonite constituency. Thus united we will proceed, divided fall back. From you, our friends, we beg assistance in prayer and cooperation. In God we trust.

Yours very truly,

C. C. Epp.

530 East First St., Hutchinson, Kans.

Meadows Church Notes, Meadows, Illinois. The Christmas program was given on December 24th. The program consisted of vocal and instrumental numbers presented by the young people and several exercises by the children.

A choir from the Calvary church presented a splendid cantata on Sunday night, December 30.

Mr. and Mrs. G. C. Gundy are the parents of a boy, born December 4. He has been named James Ralph.

Special services were conducted on January 6, to celebrate a triple anniversary for Rev. Gundy. The occasion marked his twenty-fifth year in the ministry, his tenth year as pastor at Meadows, and his thirty-first wedding anniversary. The attendance was large and many of the churches were represented. A musical program was presented in the afternoon and evening. Rev. Troyer gave the address of the evening.

Bible school will be conducted each Thursday night, covering a period of five weeks. Rev. E. A. Sommer, Rev. Hartzler, and Rev. Weaver will teach the classes.

Mr. and Mrs. John D. Roszhart celebrated their golden wedding anniversary on Friday, January 18. Their friends wish them much joy and happiness in the future.

Pleasant View Mennonite Church, Aurora, Nebraska. The Ladies Aid Society met at the home of Mrs. John Troyer, Thursday, January 3rd.

Mr. and Mrs. Harvey Springer entertained at a miscellaneous shower in honor of Mr. and Mrs. Earl Oswald, Wednesday evening, January 2. The honor guests received many lovely gifts.

Mr. and Mrs. Dave Bauchman and daughters, Francis and Wilma, of Illinois spent several days during the latter part of December visiting relatives and friends here.

Miss Mildred Rocke of Gridley, Ill., returned home January 1, after visiting for several weeks with relatives in this vicinity and at Milford.

The Rev. Jacob Peltz of Chicago, the general secretary of the Hebrew Christian Alliance of America, was in Aurora during the week from January 6 to 13. His lectures were on the Bible and the Jewish problems of our day. All the ministers of the county and their congregations were invited to attend these union meetings. Great interest was shown in these meetings and each evening he spoke to a large audience. I feel that each one who had the privilege of hearing him derived some benefit from it. Gladys Rediger, Corr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

THE HOUSE OF HAPPINESS

Take what God gives, oh heart of mine,
And build your house of happiness.
Perchance some have been given more,
But many have been given less.
The treasure lying at your feet,
Whose value you but faintly guess,
Another builder, looking on,
Would barter heaven to possess.

Have you found work that you can do?
Is there a heart that loves you best?
Is there a spot somewhere called home,
Where spent and worn your soul may rest?
A friendly tree? a book? a song?
A dog that loves your hand's caress?
A store of health to meet life's needs?
Oh, build your house of happiness!

Trust not tomorrow's dawn to bring
The dreamed-of joy for which you wait;
You have enough of pleasant things
To house your soul in goodly state;
Tomorrow time's relentless stream
May bear what now you have away;
Take what God gives, oh heart, and build
Your house of happiness today.

—B. Y. Williams.

HOW DO YOU REACT TO THIS?

By D. D. Eitzen, Chairman of the General Conference Young People's Committee

Young people sing with fervor and enthusiasm, "Faith of our Fathers — —." "Our fathers" had a living faith. We admire and respect it, but — — — do we want that faith? To live by it is extremely hazardous. It costs.

This faith exposed our fathers to "dungeon, fire, and sword." This same faith virtually drove them into frontiers — frontiers fought with peril and failure. Visualize the faith of those five "fathers" who met in Iowa seventy-five years ago for the purpose of unifying the Mennonite churches of America into a working organization. Study the faith of those "fathers" who founded the Wadsworth school and the other institutions of the conference, not forgetting the faith of our more immediate "fathers" who are carrying on the mission of these institutions.

Our schools, our mission fields, our hospitals and all the other enterprises of the conference are the products of this "Faith of our fathers." The work begun has been overtaken by adverse economic circumstances, burdening several of our boards with debt. What now?

Say not the days are evil — —
Who's to blame?
And fold your hands and acquiesce
Oh shame!
Fight on, and bravely in God's name.

Will God find the "Faith of our fathers" in us of the oncoming generation to meet this emergency — this debt?

A problem with a solution in view is no longer a problem. For an instance, hunger is not a problem to the man in bed who is hungry but who also knows that there is food in the pantry and is capable of getting it and eating it. The DIAMOND JUBILEE FUND, however, is a problem. This committee undertakes to collect moneys to liquidate the debts of all conference boards by August 4 of next summer, but it does not know whether there is money in the "pantry." However, a "problem" plus "faith" equals "solution." We need a demonstration of the "Faith of our fathers" to celebrate a debt-free Diamond Jubilee of the General Conference. How much does the "Faith of our fathers" in you prompt you to sacrifice? Are you, young man on the farm, willing to give the Lord one head of the two or more hogs or cattle or chickens or whatever you have? Will you, young people who draw a salary no matter how large or small, honor the "Faith of our fathers" with a week's wages? What can your Young People's Society do? Pray about this and send your response to

The Diamond Jubilee Fund,
K. A. Richert, Conference Treasurer,
Newton, Kansas.

CHRISTIAN ENDEAVOR

March 3, 1935

The Insight of Jesus

Matthew 9:36-38; John 2:24-25

This study calls for some fundamental thinking and a sincere perusal of Jesus, the Son of God. He knew all men, He could comprehend the innermost thinking of the woman at the Samaritan well, He could foresee the possibilities in Simon, He knew what was in the heart of a Judas as they were seated around the table at the Last Supper, and He understood and sympathized with the multitude.

Jesus had an insight into divine truth, into the lives of His friends and of His enemies. It should remind us that He knows all about our lives, our hopes, our aspirations, our temptations, our struggles, and our needs. Jesus is the best friend any man can have, for He is so knowing and understanding. Yes, like John says of Him: "He knows all men, he needs not that any should testify of man for he knows what is in man."

We are very thankful for such topics like these. We will not use much space in these columns, but will simply suggest a few portions of Scripture which gave us insights into the inner comprehension of Jesus. It is suggested that these portions of Scripture and these incidents in Jesus' life be made the basis of topics and discussions.

For Topical Discussions

Read and study carefully the Scripture portions suggested and tell in your own words Christ's insight revealed therein. If possible, have each speaker make practical applications for life today.

Some Scripture portions are as follows: Luke 2:40-52; Matt. 4:1-11; John 3:1-13; John 4:4-42; Luke 7:36-50;; Matt. 5:1-7:27; John 6:14-15; Matt. 16:13-20; Luke 10:5-37; John 13:18-30; and Acts 1:3-8.

"We cannot go farther until we go deeper."

March 10, 1935

Crime Does Not Pay

Psalm 1:4-6

"The wicked are not so, but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the wicked shall perish."

Crime has become of such stupendous magnitude that the public is becoming concerned. Special crime conferences are being held to study the problem. Campaigns are being waged to wipe out the criminal. Just a bit of common sense should convince all the gangsters that crime does not pay. Practically all the "Dillingers" and "baby kidnapers" get caught sooner or later. But above all there needs to be taught to all people young and old that God is a God of righteousness, and the soul that sinneth it shall die.

A daily newspaper recently reported the story of a sixteen year old boy who stole into a well-to-do home, he stealthily ascended the stairs intent on thieving. As he came to the top of the stairs a dim light revealed to him an old man in a bedroom asleep, and over that threshold he could read the words, "Jehovah will keep thee from all evil; He will keep thy soul." After reading those words he retraced his steps and went to his hotel room and wrote the man with that same house number a letter telling him how he had entered his home intent on stealing, but that when he read that Scripture text over his door he remembered how his mother had taught him those very words. And then he went on to tell how in idle moments he had drifted into pool halls and had learned to do petty thieving, but because of that experience he would try to go "straight."

Questions

1. Give some statistics and facts as to the extent of crime.
2. How can we account for the fact that the criminal is coming increasingly from the ranks of youth?
3. Is environment a sufficient excuse for becoming a criminal or must we hold every individual responsible for his deeds?
4. Who is to blame for our increase in crime: the home, the school, the church, society, or all of them together?

5. Why do criminals commit crime, do they think it does pay?
6. On what basis do you feel assured that crime never pays?
7. What is the ideal Christian method of dealing with the criminal: life imprisonment, death penalty, or reform?
8. How would Jesus deal with the criminally minded?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

March 3, 1935

How Poets Interpret God

Isa. 40:9-17.—(Consecration Service)

"Naught but God can satisfy the soul."

Pre-prayer

"O Thou by whom we come to God—
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray!

Great poets have always spoken with authority. All poetry that is worthy of the name is essentially creative. It is the natural language of youth, freedom, joyousness and love of beauty. Poetry of religion should be the most natural and universal sort of composition. The spirit of man seeks expression for its most elemental feelings in the elevated phrases of rhythmic speech. We need only to turn to the Bible for examples of great poetry. One of the sure tests of great poetry is its power of survival. This we know is true of the Bible poetry and that it is as varied as are the experiences of humanity in its experiments with the great mystery of the soul's relationship to God. Let us study great poems.

The Poet's Call

By day the field and meadows cry;
By night the bright stars plead;
He hears the message from on high,
And to the call gives heed.

The roses tremble as he nears,
And cry, "Rejoice, rejoice"!
The rocks break forth as he appears,
God sends a Voice, a Voice"!
(Thomas Clarke.)

Study Psalms 42 and 43. This in poetry form is called "The Search." Verses 5 and 11 of chapter 42 and 5 of 43 are called the refrain. It is the story of a successful searcher.

The Poet's Simple Faith

You say, "Where goest Thou"? I cannot tell,
And still go on. If but the way be straight
I cannot go amiss: before me lies
Dawn and the day: the night behind me: that
Suffices me: I break the bounds: I see,
And nothing more; believe and nothing less.
My future is not one of my concerns.
—Victor Hugo.

God revealed in nature. Imminence in nature in general.

Song from Pippa Passes

The year's at the spring;
The day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world.
—Robert Browning.

The Country—

Out in the Fields With God

The little cares that fretted me
I lost them yesterday,
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen
I cast them all away
Among the husking of the corn,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born —
Out in the fields with God.
—Anonymous.

Trees

Read the poem "Trees" by Joyce Kilmer and also "A Ballad of the Trees and the Master," by Sidney Lanier. These are both written as songs and they might be sung.

Gardens and Flowers

God's Garden

The years are flowers and bloom within
Eternity's wide garden;
The rose for joy, the thorn for sin,
The gardener, God, to pardon
All wilding growths, to prune, reclaim,
And make them rose-like in His name.
—Richard Burton.

Animals

The Lamb

Little lamb, who made thee?
Dost thou know who made thee?
Gave thee life and bade thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee;
He is called by thy name,
For He calls Himself a lamb.
He is meek and He is mild,
He became a little child,
I a child and thou a lamb,
We are called by His name,
Little lamb, God bless thee!
Little lamb, God bless thee!

—William Blake.

Heavens

Read Psalm 19. This is called "The Heavens Above and the Law Within."

Mountains

Silence

I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute; yet how they speak of God!

—Charles Towne.

For worship, study great hymns written during the eighteenth and nineteenth centuries. "When I Survey the Wondrous Cross," "Jesus Shall Reign Where'er the Sun," "Jesus Lover of My Soul," "Adeste Fidelis," "Come Thou Almighty King," "Rock of Ages," "Coronation," "In the Cross of Christ I Glory," "My Faith Looks Up to Thee." There are many others we need to study and they will mean more to us when we sing them.

"Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

—Tennyson.

March 10, 1935

What Is The Meaning of Lent?

Luke 19:28-38; 24:1-4

" 'Tis midnight, and from all removed,
Emanuel wrestles lone with fears;
E'en the disciple that He loved
Heeds not his Master's grief and tears.

" 'Tis midnight, and for others' guilt
The man of sorrows weeps in blood;
Yet He that hath in anguish knelt
Is not forsaken by His God."

Pre-prayer

"Watch and pray"

Lent—Lent means spring and is employed to denote a period of fasting preceding Easter. Easter never stood alone; it came as a day of rejoicing after a fast which commemorated the death and burial of Christ. Periods of fasting can be found in the Old Testament, by the Prophets and Jesus fasted forty days before He began His ministry. It was originally believed that demons entered the body with food and if a person wished to meet God, he must get rid of all evil spirits that would stand between him and God. The fast before Easter, called Lent, began in the second century with only the day before Easter as the day of fasting. Later it was lengthened to forty hours, the length that Jesus was in the grave. In the third century it was lengthened to six days, then called "Holy Week." In the fourth century the time was extended to forty days, thus beginning lent on Ash Wednesday.

Ash Wednesday—It is so called because in the Old Testament times when people wished to show mourning, the custom was to put on "sack-cloth and ashes." This day begins the period of mourning in memory of Christ's suffering.

Object and Purport of Lent—We may inquire in the next place what was the primary idea in the institution of such a fast, and what other reasons were subserved in the maintenance of it.

First, it lasted for the time during which our Lord was under the power of death, to mark the mourning of the church when the bridegroom was taken away. Of this mourning then, Lent is the perpetual commemoration.

Second, this particular fast, however, served as a special preparation for several important events directly connected with Easter. Chief among these was the Easter communion. Easter again was the special time for the administration of baptism, which was necessarily preceded by a solemn preparation and fasting. Lent was also a special time of preparation for penitents who looked forward to readmission for the following Easter.

Manner of Observance of Lent—Special characteristics of Lent consisted in various forms of abstinence from food, the cessation of various ordinary forms of rejoicing, the merciful interference with legal pains and penalties and the like. 1. The actual fast, which was generally a total abstinence from all food till evening, except on Sundays and in some cases on Saturday. 2. The forbidding of all things which were of festal character, such as all public games, theatrical shows, observance of anniversaries, as birthday and weddings, etc. 3. It prohibited all hearing of criminal cases during the season. 4. Besides these negative characteristics we find also the endeavor to maintain a higher spirit of devotion by an increased number of religious services. Many had sermons daily during this season.

Questions

1. Does our church observe Lent?
2. Do you think it would be good for us to observe Lent? Why or why not?
3. Does our church have Lenten services?
4. Does our church have special services during Holy Week?
5. If they do, do young people attend them?
6. If they do not, could we as Endeavorers plan services for that week?
7. What are some of the ways in which Lent is observed?
8. Couldn't we rise earlier than usual and spend a quiet fifteen or thirty minutes to read and meditate on Christ's life, especially this last period of His life, and in communion with our Father? Do you think the sacrifice would be worth while?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

Story Telling

(Continued from last issue)

Stories for small children should be brief. Many stories come to us in perfect form for telling. Others must be reorganized and adapted. Indirect discourse may need to be changed to direct form, unnecesary detail and explanation be eliminated and sometimes word pictures should be added to stimulate imagination. No one should ever tell a story unless it appeals to him so much that he enters so sympathetically into its mood that he wants to share its meaning with some one else. The amateur should rehearse his story until he has it thoroughly mastered before he attempts to tell it to a group. The story teller who halts or hesitates is lost. The story teller should cultivate poise; not stiffness, but a quiet manner. He must not "moralize." A story that is good enough to tell will do its own teaching.

The story teller would do well to keep a story scrapbook, so that he may have on hand story material for the occasion, whether it be class room, worship period, missionary program, week day social hour, or special days as Christmas, Mother's Day, etc.

The Bible with its wonderful life stories, suitable for all ages, is the ideal course of story material for the church school worker. History and biography are also rich in true life stories. Careful search of your Public Library will yield books of stories to be told as well as books on story telling. Another good source of story telling material may be found in our daily newspapers. Brave deeds, heroism, unselfish living are excellent true life materials upon which to build interesting stories.

Mrs. M. E. Plank, Middlebury, Ind.

March 3, 1935

Topic.—Children of the Bible: Joseph

Gen. 37:1-4; 12-36—(Consecration Meeting)

We have for our lesson today a Bible story that we all enjoy—that of Joseph. You will remember that he was a son of Jacob and Rachel, and had eleven brothers. Our lesson begins with Joseph a young man, seventeen years old. He tells his father of wrong things the brothers are doing. The father loves Joseph more than all the rest and shows him special kindness. All of this makes the brothers very jealous and angry. Joseph has dreams in which he sees himself the leader in his family and as his brothers hear of these dreams they become still more angry.

As we read on, we find Joseph being sent by his father to find the brothers who are away at work. The brothers see him coming and feel this is their chance to "get even" with him. They sell him to men from Egypt, then go home and pretend to their father that some wild animal has killed him. Joseph trusts God and God is with him as he is taken far from home.

It is He who helps Joseph live rightly among strangers. Even though he is misunderstood and put into prison, God is right there caring for him and finally he is made the greatest man in Egypt next to the king.

He reminds us of Jesus in many ways. He was much loved by his father, hated by his brothers (the Jews hated Christ), misunderstood, sent into a far country (as Christ came to the earth), forgave those who hated him, and at last became a great ruler. There are other ways in which Joseph was like Christ. See how many you can find.

Plans for the Meeting

A week before the meeting assign questions and topics to the Juniors covering the entire Bible account of Joseph's life. Call for them in order. After his life story has been told in this way, go over it again, discussing lessons that boys and girls of today may learn from his life. Close the meeting with a short talk by either the superintendent or a guest on "Joseph, a type of Christ."

Questions

1. Who were Joseph's parents?
2. What do you know of Joseph's brothers?
3. Why was Joseph sold?
4. How did Joseph become a great man in Egypt?
5. Tell of Joseph's meeting with his brothers in Egypt and what came of it.

March 10, 1935

Topic.—Pictures in the Shepherd Psalm

Psalm 23

The 23rd Psalm, or Shepherd Psalm, is perhaps the most beautiful and most loved of all of the Psalms. Many of us have memorized it. Do we think of its meaning when we repeat it or do we say it so fast that we fail to see what is really there? Today we are to think of the pictures found in it. Before you read on, close your eyes and repeat the Psalm very slowly to yourself, counting the pictures you find.

There is a beautiful picture in the very first verse. Can't you see Christ, the good shepherd? A good shepherd gives his sheep the best of care. He loves them, gives them the right food, protects them, cares for them kindly if they are sick or hurt.

I am sure that you who live on the farm can see the picture in the second verse. Isn't is a restful one? Here we see the shepherd leading his sheep into places best for them. And so Christ want to lead us.

Verse four has a darker picture. The sheep are not in green pastures now, but in a dark valley where there is danger. I like to think that when there is a shadow, the sun is shining. Go out on a dark day and you can't see your shadow. So even though Christ may sometimes lead through sorrow, soon He will lead out into sunshine and even while in the darkness, this verse says He has a way of comforting. The shepherd uses his rod and staff to protect and help the sheep.

In verse five we have a picture of plenty. But I must stop before I name all of the pictures. How many others have you seen? Doesn't this Psalm make us feel like thanking God for His goodness to us who love Him?

Plans for the Meeting

If possible, bring to the meeting pictures suggested by this Psalm. After the Psalm pictures have been discussed, make the Psalm very personal as you read it aloud emphasizing the pronouns "I," "me," "my" throughout. This will not be done with a selfish motive, but to help the Juniors to see that the Lord, our Shepherd, does deal with us individually. Such passages as John 10 and Luke 15:3-7 may be used.

Questions

1. Why is the shepherd careful of his sheep?
2. How does a shepherd care for his sheep in dangerous places?
3. What does the shepherd do if a sheep gets hurt?
4. Tell the story of the lost sheep in Luke 15.
5. Find New Testament verses telling of Christ's care for His sheep.

"Some children were reading the twenty-third Psalm. And they went on talking about what Jesus, the Good Shepherd, does for His sheep and lambs. One said, He guides them, and feeds them, and drives away the bears and lions from them. 'Yes,' said the smallest child among them, 'and He carries them up the hills.'

"This is true, and shows how great the tenderness of our Lord is. I suppose the dear child was thinking of that verse which says: 'He shall gather the lambs with His arm, and carry them in His bosom.' "—Life Line.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

February 24, 1935

Peter Heals A Lame Man

Lesson Text—Acts 3:1-10; 4:8-12

Golden Text.—Then Peter said, Silver and gold have I none; but such as I have give I thee. Acts 3:6.

The incident in this lesson occurs soon after the experience on the day of Pentecost. Peter and John are on their way to the temple for prayer at three o'clock in the afternoon. As they came to the Gate Beautiful of the temple they saw a man lying there begging alms. This man was a cripple from his birth. He was not looking for healing and restoration, but for money by which he might buy the few necessities of life. He asked Peter and John for money. This occasioned the memorable remark of Peter which is the golden text of our lesson: "Silver and gold have I none, but SUCH AS I HAVE give I unto thee." This statement immediately arouses our interest. In this day of relief funds and doles it becomes doubly significant. "Silver and gold have I none." There are many people in our churches who excuse themselves from any obligations because they say, "I have no money." In our materialistic America we feel that unless we have money we can not be happy or render service. What a mistaken idea!

Peter said, "I have no money, but such as I have, I'll give you." What did Peter have to give? In the first place let it be noted that Peter lived in the positive rather than negative. There were many things Peter did not have. He could have complained for a half hour to this poor cripple what he did not have. How often we stand in the presence of need and make excuses because of what we do not have. If I had money, or if I could sing, or if I could teach, or if I had an opportunity what service we would render! But Peter said, "I have something." He was positive. It would profit us to take an inventory of what we have rather than what we do not have. The world is not interested in what I do not have, or cannot do, or do not believe. What have you? What can you do? What do you believe? The story is told of D. L. Moody that he was preaching one night to a large crowd. After the service a man came up and said, "Mr. Moody, you made eleven mistakes in grammar in your sermon." Mr. Moody replied, "Undoubtedly I did, my education is faulty, but I use all the grammar I know for Christ. Do you"? We are never condemned for not using what we do not have, if it is only one talent. But if we neglect to use it, we lose it. I really have only what I share and give. Inasmuch as ye did it or did it not.

In the second place Peter had sympathy. He was going to pray, but he did not have his head in the clouds so he could not see the cripple. His worship was linked with service. Many of us go to church Sunday after Sunday and have our lives challenged and then go out into the world refusing to use our lives in His service. The world today needs material things but it needs a great deal more love, sympathy, and someone's deep interest in them. Peter did not look at the man and say, "Yes, I pity you. I'm sorry you are crippled. How did you get that way? When I get to the relief headquarters I'll write a check for such as you." He took him by the hand and lifted him up.

In the third place Peter had faith. When he lifted the man up he believed Christ would help him. Peter said, "Don't look on us as if we had done it. It was the God of Abraham, Isaac, and Jacob, whose Son is Jesus Christ, that did this." May we go forth in His name with what we have to help the needy world to find Christ!

What do you have that man needs?

How can you give what you have?

What place does silver or gold have in the helping of mankind?

What does the church have that the world needs?

Are you using what you have?

March 3, 1935

Peter Unmasks Falsehood And Hypocrisy

Lesson Text.—Acts 5:1-6; 8:18-24

Golden Text.—Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Ephesians 4:25.

It may be well in this Sunday School lesson to remind ourselves of the background of the incident of Ananias and Sapphira. After the day of Pentecost through the efforts of the apostles the church grew rapidly. The Lord added daily such as should be saved. Many of these people, when they gave up Judaism and became Christians, lost their jobs and everything and needed to be supported by the Christian brotherhood. On the other hand there were wealthy people who, when they became Christians, sold all their possessions and gave the money to the church. This was practiced so that it was said, "They sold their possessions and had all things in common." This was done for several reasons. First, of course, their spirit of unselfishness and love which came with their acceptance of Christ, in the second place the great necessity to support the poor, and in the third place they believed the Lord would return very soon and so it was not important to hold property. One of the outstanding cases where a wealthy person sold all and brought it to the apostles was Barnabas of Cyprus. These examples stimulated others among whom were Ananias and Sapphira. They sold real estate, but instead of giving all to the church they secretly kept back part of it. Peter places upon them great condemnation which causes the death of Ananias and Sapphira. What was their real sin? They were not compelled to sell their property, so it did not lie in the fact they believed in private property. In other words, this incident is no argument in favor of Socialism or Communism.

In the second place the sin did not lie in the fact that they kept back part of the money, because that was their privilege. There was no ruling of the church or command of Christ that they must give all.

Their sin was one of pretense and hypocrisy. They wanted the good name of being liberal givers and doing like Barnabas did, and yet not give very much. They secretly kept back part of it. How typically human this is! People posing certain attitudes which they do not really possess. A hypocrite according to its original meaning is "an actor on the stage." One who plays the part of another character without being that one. Ananias was acting out Barnabas without being Barnabas. Many a church member falls spiritually dead beside the offering plate on Sunday morning when he lies to the Lord and says a nickel is all he can afford to give, when the Lord knows better. This is the reason for our spiritually weak churches. We are to be stewards even in our possessions, then we lie to the Lord and hold back what belongs to him. The writer hopes that Sunday School teachers will not waste their time discussing why Ananias fell dead physically, but rather press home the fact that withheld lives and money today causes spiritual paralysis and death.

The second incident in our lesson is where Simon the magician wanted to buy the power of the Holy Ghost with money. The most valuable treasures of life can not be bought with gold and silver.

What is the real sin of Ananias and Sapphira?

What effect does hypocrisy have on the church?

What is the relation of a man's possessions to his life?

What truth is there in this lesson particularly practical for us as Sunday School teachers?

STEWARDSHIP

It ain't in throwin' your cap in the fray
And shoutin' your minister's praise;
It ain't in arguin' all day long
Until you are red in the face;
It's to pay as you pray
On collection day—
That's stewardship.

It ain't in swellin' a talk-fest brigade
And spoutin' out promises fair;
It ain't in yellin' encouragement
When creedsmen rant and rare;
It's livin' day by day,
In a God-honoring way—
That's stewardship.

It ain't givin' advice,
Though it's free and without price;
It ain't in boastful braggin'
About spiritual heights attained;
It's to do your best work
And never play the shirk—
That's stewardship.

It ain't in singin' Psalm tunes
Or repeatin' the Apostles' Creed;
It ain't in bombast or Pharisaic pride,
Or in sayin' one is on the Lord's side;
It's prayin' and workin' and payin'
Always puttin' God's kingdom first—
That's stewardship.

—Woman's Missionary Friend.

JOTTINGS

From Montana comes the report that the three branches of Mennonites at Volt and Lustre have combined to carry on spiritual work at the Fort Peck Dam. A good number of our Mennonite people are working there, and the ministers have been concerned about them as to carry on a mission work there. Three ministers, namely: Rev. Thiessen, Rev. A. C. Wall, and Rev. Schultz, were sent there to make a thorough investigation regarding the possibilities of such work, and it was decided to work together with the American S. S. Union. Rev. McLean welcomed this cooperation. Rev. Albert Ewert ministered to the people last Sunday at Wheeler and New Deal. These are small towns that are formed near the project in which the workers live. The population in and near this project numbers close to 10,000 people.—Freeman S. D., Courier.

Rev. Freeman Swartz, pastor of the Eden church, Schwenksville, Pa., has hit upon a plan by which interest in the service and its message is fostered and continued. He distributed a small book of blank pages that bears the title "Sermon Record." The pages have nothing on them except places indicated for notes on the sermons month by month.

The Quarterly Ministers Conference of the Eastern District Conference was held at Lansdale, Pa., in Grace church, of which Rev. Daniel Unruh is pastor. The meeting was one of unusual interest. Rev. J. C. Kaufmann of Freeman, S. D., and Dr. L. Pannebecker were guests. The former spoke on "The Spiritual Lessons Learned from the Drought" and Doctor Pannebecker brought a misisonary message with special emphasis on the medical end of the work. Rev. A. J. Neuenschwander of Quakertown read a paper on "The Ministry and the Greater Ministry from a Pastor's Viewpoint." Mr. William Mohr read a paper on "The Ministry and the Greater Ministry from a Layman's Point of View."

Rev. J. B. Epp of Frieview, Oklahoma, who has been successfully conducting Correspondence Bible Courses, writes: "The Lord took me out of the school room (Bible School); the work was too strenuous for me. But He gives me in place of that many hundreds of students in America (German and English), and thousands over in Europe and other lands. The courses are being translated into a number of different languages, mostly for Russians, Poles, etc., etc. Since they have but very few and small Bible schools over there, i. e. for mission helpers, my simple course suits them well. They study in groups, by correspondence. Over there no one is able to pay. I send everything absolutely free, even pay the postage."

Dr. and Mrs. C. L. Pannebecker of the General Conference Missions in China, now on furlough, spent a Sunday in Philadelphia visiting and addressing the First and Second Churches. Dr. Pannebecker illustrates his addresses with a very interesting and informative series of pictures,

Rev. P. H. Unruh, pastor of the Alexanderwohl church, Goessel, Kansas, held a series of meetings in St. John's church, Pandora, Ohio, of which Rev. Edgar Toves is pastor.

Rev. P. R. Schroeder of Freeman, S. D., president of the General Conference, visited Madrid, Nebraska, on a recent Sunday to deliver a missionary message to install the newly elected pastor.

Bluffton College combines a Ministers' Retreat and a Christian Fellowship Institute with its Annual College Bible Lectures, February 11-15. The Bible lectures will be conducted by Dr. David Jones Evans. The Ministers' Retreat has been arranged in view of the need of a time when ministers get together for study, fellowship and inspiration. The following subjects are offered: 1. "The Epistle to the Galatians," Rev. A. E. Kreider; 2. "The Minister's Problems," Rev. Paul Whitmer; 3. "Present World Problems," Dr. C. H. Smith. The Christian Fellowship Institute continues from February 11 to March 1. The Institute has been planned for men and women, regardless of age or educational training, with the view of giving them the opportunity of spending three weeks in inspirational fellowship and study at the college. The following courses are offered: 1. Historical Survey of the New Testament, Rev. J. R. Detweiler; 2. The Acts of the Apostles, Miss Martha Burkhalter; 3. Missionary Expansion of Christianity, Miss Burkhalter; 4. The Church School Worker, Dr. J. S. Shultz; 5. Mennonite History and Principles, Rev. A. S. Rosenberger; 6. Present Day Social Problems, Dr. I. W. Bauman; 7. Revelations of Science as Arguments for God, Prof. H. W. Berkey; 8. Church and Choral Music, Prof. Russell Lantz.

The Dutch Mennonite Missionary Society, the oldest Mennonite missionary organization, now in its 86th year, recently ordained two candidates, David Amstutz, a native of Switzerland, and Otto Stauffer, a German. The society operates on the islands of Java and Samatra, in the Dutch East Indies. Mennonites in Europe outside of the Netherlands provide considerable support for this oranization and have done so since its beginning.

Dr. J. H. Langenwalter, of Wichita, Kansas, was the special lecturer at the Bethel College Bible Week. Dr. Langenwalter is a former president of Bethel. Faculty members participating in the lectures were Prof. D. H. Richert, Prof. P. J. Wedel, Dr. P. E. Schellenberg, Dr. J. Thierstein, Dr. W. H. Harshberger, Prof. W. H. Hohman, and Dean P. S. Goertz.

Rev. Carl Landes, pastor of the First Church, Philadelphia, has been confined to his home under quarantine, but has improved. In his absence the pulpit was supplied by Rev. A. J. Neuenschwander, a former pastor, of the church, and Dr. L. Pannebecker.

MARRIAGE

Augspurger-Oswald.—Margie Augspurger, daughter of Rev. and Mrs. E. R. Augspurger, became the bride of Earl John Oswald, son of Mr. and Mrs. John C. Oswald, in a ceremony performed at the home of the bride's parents, Sunday morning, December 23, at 11:30 o'clock. The couple who was attended by Mr. and Mrs. H. S. Springer, the latter a sister of the bride, and the bridal party stood in an arch of white with a background of flowers. The single ring ceremony was read by the bride's father. The bride was attractively dressed in a frock of peacock blue. Dorothy Oswald, sister of the groom, played the Mendelssohn wedding march. Rose Marie Springer, niece of the bride, carried the ring in a pink tea rose. A wedding dinnner followed the ceremony. A pink and white color motif was used in the decorations and a white wedding cake centered the table. — The bride and groom are both graduates of Aurora High School, and Mrs. Oswald has been a teacher in the county for several years. The groom is engaged in farming. They will make their home three miles west of Aurora, after February 1st. — Guests at the wedding included the Augspurger family, Mr. and Mrs. H. C. Springer and family, Mr. and Mrs. John Oswald, Dorothy, Bessie, and John, Ruth Leech, and Paul Augspurger of Lincoln.

Leech-Augspurger.—Ruth L. Leech and Paul Augspurger were married at noon, Thursday, January 10, at the home of the groom's parents, Rev. and Mrs. E. R. Augspurger of Aurora. Rev. Augspurger performed the ceremony. The couple was attended by Esther Leech, sister of the bride, and Peter Wendel of Lincoln. The bride is a daughter of James Leech, farmer near Syracuse, Nebr. She wore a navy blue tailored suit. She was graduated from the Syracuse High School. The groom is the youngest son of Rev. and Mrs. Augspurger. He graduated from the Aurora High School. He has been bookkeeper for the Holland Furnace Co. of Lincoln. A dinner was served following the ceremony. The guests were James Leech of Syracuse, Esther Leech and Peter Wendel of Lincoln, Mr. and Mrs. Harvey Springer and family, Rev. Jacob Peltz, Mr. and Mrs. Earl Oswald.

DEATHS

David Funk was born November 1, 1851, in Adelshein, Baden, Germany. He was baptized upon confession of his faith by Elder Lander and taken into the Mennonite church, where he remained as a member until his death. On January 30, 1876, he married Anna Babette Bär. This union was blessed with four chidren, of which only one is alive today. On January 12, 1882, the mother died. On August 4, 1883, he married Susanne Bär of Heidelsheim, Baden. In 1893 he emigrated with his family to America where he settled near Clay Center, Kans. In May 1894 his second wife died. In 1895 the father migrated with his daughter to Oklahoma, where they settled in the strip near Perry. On January 2, 1898, he married Barbara Dester, Halstead, Kans. With her he could live until his death. The union was blessed with six girls, who are all alive at present. He passed away quietly and peacefully on the morning of December 24, 1934. He reached the age of 83 years, 1 month, and 24 days. He leaves to mourn his death, his wife, 7 children, 16 grandchildren, 14 greatgrandchildren, many relatives, and a wide circle of friends and acquaintances. Rev. Henry Funk conducted the services at the home, using Phil. 1:21-23 as reference. At the church Rev. Frose preached in the German language, and Henry Hege in the English language on Gen. 35:29.

Mrs. Emma Mohr, nee Roth, was born in Bucks county, October 4, 1868. She was a daughter of Mr. and Mrs. William Roth. On March 14, 1896, she was united in marriage to Frank D. Mohr. This happy union was broken when the Lord called her on January 3, 1935, bringing her age to 66 years, 2 months and 29 days. She leaves to mourn her departure, her husband, a daughter, one step-daughter, four grandchildren, and one greatgrandchild. As funeral text her pastor, Rev. A. J. Neuenschwander, used one of her favorite passages, Isaiah 55:1-11. Interment in West Swamp cemetery.

Simon B. King, son of Christian and Mary King, was born in Livingston County on February 21, 1871, and passed away at his home near Flanagan, Ill., on January 9, 1935, after an illness of nine days with pneumonia and complications, at the age of 63 years, 10 months, and 19 days. On January 22, 1895, he was united in marriage to Barbara Rheinhardt and together they have shared their joys and sorrows in their life for nearly forty years. He leaves to mourn his departure, his sorrowing wife, one son, Irwin, at home, and one daughter, now Viola Zanner, of Chicago, Ill., four grandchildren, four brothers, and two sisters. His father, mother, two brothers, three sisters, and three infant children preceded him in death. Early in life he accepted Christ as his Savior and joined the Flanagan Mennonite Church, of which he remained a faithful member until his death. Funeral services were conducted by Rev. G. I. Gundy and Emanuel Ulrich.

RESOLUTIONS

Jonathan's Edwards' resolutions were these:

Resolved, to live with all my might while I do live.

Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can.

Resolved, never do anything which I should despise or think meanly of in another.

Resolved, never to do anything out of revenge.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—

—Selected.

Let us renew our trust in God, and go forward without fear and with manly hearts.

—Abraham Lincoln.

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Rev Emanuel Troyer Mar 35

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

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OUR DIAMOND JUBILEE

For the people of Israel God instituted the fiftieth year as a year of Jubilee. In Leviticus 25:9-10 we read, "And thou shalt cause the trumpet of Jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof. It shall be a Jubilee unto you."

They were to celebrate a whole year. All the slaves were to be set free; all the debts were to be cancelled; all the land which had been bought and sold was to be restored to its original owner, and the people as a whole were to rejoice that the Lord was their God and in the fact that He had abundantly blessed them. That Golden Jubilee for Israel was a good and wise arrangement.

As a Conference we have long since passed our Golden Jubilee and are this year celebrating our Diamond Jubilee. Surely it will be profitable for us to look back to the time of the beginning, to the time before we were born, and reviewing the seventy-five years thankfully, marvel at the things which God hath wrought and the blessings which He has bestowed.

If in 1859, when my father's uncle, Daniel Krehbiel, whom I remember as an old man visiting our home in Summerfield, Ill., when I was a boy, suggested that the two small churches in Lee County, Iowa, have a union meeting on Easter Monday, had been told that out of this suggestion there would eventually grow a Conference of Mennonites extending from the Atlantic to the Pacific and north into Canada, doing mission work in several continents, he could not have believed it. Behold what God hath wrought! In the 126th Psalm, which is a Psalm of Thanksgiving, the writer says, "The Lord hath done great things for us, whereof we are glad." Surely the Lord hath done greater things for us, wherefore we should be glad and thankful. I know of no better way to give expression to our joy and gratitude than by making a contribution to the Jubilee Fund, and I am glad that this opportunity has been offered us and is meeting with such universal approval. If we with grateful hearts will give to God according to the manner in which He has prospered and blessed us, we will not only liquidate our debt, but have a surplus in our Jubilee Fund for the extension of His Kingdom. Let us remember, it is more blessed to give than to receive.

H. J. Krehbiel,
Chairman of Board of Publication.

THE BEGINNINGS OF THE GENERAL CONFERENCE

To tell the story of a great movement that began in a small way involves difficulties and speculations. The historian, too often, must surmise motives and draw on his own conclusions in order to fill gaps where there are few, if any, sources of information, such as documents and the testimony of surviving witnesses. The General Conference is fortunate in having had the account of its beginnings recorded by one of the second generation who knew most of the outstanding participants and was closely related to many of them. We refer to the History of the General Conference by Rev. H. P. Krehbiel in 1898. This pioneer work having been done, there remains only the need of interested diligence in consulting records, church publications etc., in order to complete the story. The purpose of this article, and those that will follow, is to sketch the origin and development of our General Conference as briefly as possible. In view of the Diamond Jubilee of the Conference, which is to be celebrated in California next summer, we hope that these articles will help center interest on that event.

There is little to record of the existence of previous conferences of Mennonites in America apart to those movements that led to the organization of the General Conference. In Pennsylvania there arose on several occasions the need for Mennonites to meet and give to the world a declaration of their positions, especially in relation to their community and the State. As early as 1727 there appeared from the press of the celebrated colonial printer, Bradford, a pamphlet bearing the title: "The Christian Confession of Faith of the Harmless Christians in the Netherlands Known by the Name of Mennonites." The work was a republication of a similar one appearing in Holland for the benefit of English speaking refugees who had associated themselves with the Dutch Mennonites. This appeared in 1712 and at an earlier period in German.

As the purpose of this work was to show what the Mennonites stood for and bore the signature of eighteen Mennonite ministers, who represented five sections in Pennsplvania, it is hard to conceive that anything but a general gathering of these brethren could have been responsible for its appearance. In the copy we have consulted there is an inscription indicating that it had been filed with the officials of the Province of Pennsylvania, February 9, 1754, at the time a group of Mennonites applied for naturalization. This would indicate that Mennonites gave the document the recognition of authority that had behind it the approval of representatives of their entire church. However, there is no record of the time or place when the document was so endorsed.

The local gatherings of ministers and deacons that were held in the Franconia District, Montgomery County, Pa., were called conferences and in other localities similar gatherings were conducted, but our story begins with the Franconia Conference and, as the other conferences were hardly involved, we will direct our attention to this one. It gained its name from the Franconia Meeting House, in which the meetings were held. The district represented covered several counties. This conference kept no records. It concerned itself briefly with matters of discipline, and the oldest bishop presided. Rules were made and regulations were imposed covering various matters, such as dress. The result was that often the ruling of one meeting would be either contradicted or forgotten at the next. The Pennsylvania Mennonites, and those who had gone from them to settle in Canada, had been out of touch with the Mennonites in Europe for at least a century, immigration having long before that come to an end. Mennonites were not an illiterate people at this time, as some would imply, since they had their schools and could boast of so eminent a teacher among them as Christopher Dock. Indeed, with their various books, such as the Martyr's Mirror, Dirk Philips writings, Danner's Sermons, Hymn Books, and Catechisms, they make a better showing than their non-Mennonite neighbors, but as the middle of last century approached, things had become stagnated, tradition and form having the precedence. In some quarters there was a distorted idea of the principles of the church if not downright ignorance of them. Daniel Hogh cites an instance in which, upon being asked what the Mennonite church stood for, one of its ministers replied that he did not exactly know, but if the questioner would come to his house he would show him a book written by Dirk Philips in which it could show what the Mennonites represented.

John Oberholtzer was called to the ministry from the Swamp church. He had been a school teacher and when he began to preach he attained a popularity as a preacher in the community which none of his brethren in the ministry enjoyed, being often invited by non-Mennonites to preach in school houses and other places. Objection to the cut of his coat, which unintentionally slightly differed from the regulation uniform, gave opportunity to the less popular brethren in the ministry to bring him into disrepute with the conference. His next offense was to suggest a regularly prepared constitution for the conference. In order to bring it to the widest notice he had it printed and circulated with his signature and that of a number of other ministers and deacons attached. The pamphlet was intended to be brought before the Conference as a proposition. At this the members of the Conference took offense and he and his supporters were ordered to recall the book and confess themselves guilty of introducing an innovation.. Their not doing so made them guilty of disobedience, which was to be understood as an excommunication.

On October 8, 1847, two weeks after the meeting of the Franconia conference from which they had been excluded, had met, there gathered in the Skippack Meeting House six ministers and five deacons who had been involved, to consider their position and plan for the future. This was the beginning of the East Pennsylvania Conference, which later came to be known as the Eastern District Conference of the General Conference. Since Oberholtzer was the outstanding personality, responsible for what happened, it was quite natural that then and for a number of years later his influence was paramount. Others, however, were men of ability and standing. The differences in the Franconia conference divided several churches into two parties, while in the case of the Upper Milford church, under the leadership of Jos. Schantz, the entire congregation entered the new movement. The Skippack, Herford, Deep Run, and Swamp churches divided. Germantown and Phoenixville, though not numerous, seem to have gone entirely with the new party. In some cases the churches peaceably divided their time of worship, in others there were lockouts. In one instance the old party retired and built another meeting house for itself, while in another there arose the strange spectacle of Mennonites who professed not to believe in the righteousness of lawsuits going to law in order to settle their right in the use of a place of worship. New places of worship were erected for the new party at Freeland, Deep Run, Swamp, and Herford.

As it often happens where there is a revolution, those entering into it differ greatly from one another. There are sure to be parties representing a conservative, a radical, and an emotional point of view. This is what happened in the East Pennsylvania Conference. There were three schisms that greatly weakened the new movement, particularly is this to be noted in the Skippack group, which at time of the separation was possibly the largest group. About this time the Odd Fellow movement was at its crest in eastern Pennsylvania. Mennonites generally did not approve of secret societies. Abraham Hunsicker, a minister of the Skippack group, who stood high in the community and who was the founder of Freeland Academy, while not himself identified with secret societies of any kind, took a liberal view with reference to them. The matter could not be settled in conference and the Hunsicker party, having been excluded, established an organization of its own. The group included several congregations calling themselves the Trinity Christian Church. Some years after the death of Hunsicker one church became Lutheran, two became Reformed, and Germantown returned to the Eastern District Conference.

There arose a difference with reference to the ordinance of feet washing. Henry Johnson, secretary of the Conference, represented the element that held to this ordinance. After numerous efforts to come to an understanding, this party was excluded and its adherents came to be known as the Johnson people. They remain to this day a prosperous and energetic congregation, in possession of the Skippack meeting house, one of the most historic in the east. Later, when a wave of emotionalism, fostered by the Evangelicals or Albright People, was sweeping over Pennsylvania German communities, the Mennonites of the Eastern Conference as well as those of other communities, were deeply moved and often greatly affected by the proselyting that accompanied the movement. Several aggressive individuals insisted that prayer meetings, as they understood and conducted prayer meetings, were the test of real Christianity. Efforts to force these meetings on people to whom emotionalism did not appeal so strongly, caused great dissentions in several congregations. The result was the founding of the Evangelical Mennonite Church, known then as the Gehman's People, which later came to be merged in what is now known as the Mennonite Brethren in Christ. Many Mennonites broke away from their congregations to join this movement, but there was not, as in the other separations, a serious dividing of churches.

One wonders just what must have taken place in the East Pennsylvania Conference at the time when these differences were under consideration. As one thumbs the old records one finds time and again only a record in the minutes which reads: "Nothing of importance was accomplished at this meeting." Perhaps nothing was accomplished, but with feeling running high enough to divide the church, the meetings certainly could not have been lacking in intensity and general interest.

HOME MISSION NOTES

Altoona, Pa.—Brother L. H. Glass writes: The Ladies' Missionary Society made it possible for us to give our school a treat this Christmas that was enjoyed very much by the children, and Sister Stiffler prepared baskets with clothing and dolls and the things she knew the families needed, and gave them out on Christmas, and we bought coal and shoes and other things that the people needed with the money that was sent in by different parties. It was on account of this work, when the mayor of the city and his official body visited us and made an investigation, that they exonerated us from a debt of $500 for street paving, and also the taxes of about $61.50 a year. They said if the solicitor would not exonerate us from our city and school taxes, they would pay it themselves.

So many move away on account of having no work, and many lost their homes; many had to move to the country. Still some come to the services, from ten to fifteen miles. We had election of officers and took in ten members and had communion services, and there is a splendid spirit among the people. We have three tons of coal and one load of wood in the cellar, and all bills are paid. When I went to run an engine I made up my mind I would do it right, and when I retired I had a record that the superintendent said was not equalled on the system, and when I took this work and saw the conditions, I made up my mind I would stay with it until it was on a solid basis, notwithstanding all the opposition, and God is giving us the victory. We ask for nothing but your prayers.

Mrs. Stiffler is a busy woman. She works in the Post Office five hours every day, and keeps the church clean, trained over fifty children for one of the best Christmas programs they had, teaches the largest girls' class in Sunday School, plays the piano in school and church, is president of the Ladies' Missionary Society, meets her class once a month for sewing for the needy, and members of her Missionary Society visit the sick and wash and iron for them. She visits the sick, gives out clothing, and feeds the hungry. Such consecration I never saw, but she would have it no other way. She says the Board expects her to do her part, and she will not betray her trust. She takes no vacation.

Chicago.—No report from Chicago has come to the Board since April 1, 1934. Brother A. H. Leamann, who is now in charge of the Mission and will be for some time to come, has submitted his report to the Board for the last quarter of 1934. Bro. Leaman took charge September 16, and found a number of unpaid bills and needed repairs, and until January 1, 1935, the loyal group that rallied around him had generously contributed $750.67 for all purposes and paid all the outstanding bills and their running expenses, the Board contributing only $10 a week for Bro. Leaman's expenses in serving them while living 20 miles away. Until other arrangements are made, the mission will cost the Board less than one-half the amount per month than formerly.

The Sunday School has an enrollment at present of 135, which is an increase of 61 for the quarter. The average attendance is 93. God has graciously provided teachers for all classes. During this period the church work was organized on a working basis with the following officers: Sunday School Superintendent, Treasurer, Trustees, Y. P. S., Pianist, and Secretary. All the officers thus far appointed have been willing to work in the spirit of harmony and for the advancement of the work. Bro. Leaman writes: "In looking over the past three months we feel that God has graciously led us despite the oppression, difficulties, and prejudices to which we had to always display the spirit of a Christian."

Smith Corner, East Freedom, Pa. (Mountain Mission).—While Bro. Sylvan Lehman, who is in charge, has nothing striking to report, only the fact that the work and the support is satisfactory, yet in his optimistic spirit he is looking hopefully into the future. In conducting his own evangelistic services he says that the attendance was as good as when strangers were called in. Though there were no conversions to report, the people were evidently strengthened and encouraged in their faithfulness and devotion to the work of the mission and in their Christian life.

Ontario, Canada.—Bro. Jacob H. Janzen of Waterloo is a very busy man. During the past year he has traveled clear across Canada and preached 418 sermons, 111 of which were delivered during the last quarter of 1934. Under such pressure, he writes, the stock of material runs low and it becomes no easy matter to present the Truth in new strength and beauty when one has so little time to meditate. And yet I had evidence that the Lord honored His work which He did through me. Many were brought nearer to God, their faith was strengthened, drooping spirits revived, and straying souls came back to the father's house. Sometimes I wonder why the Lord wants me for such a work, but it seems He wants me to answer certain questions and approach certain problems, and for this I am thankful. Without any efforts of my own, the means for my expenses were furnished. After installing several Elders in the congregations, I expected to have less to do, and I have more. For the first quarter in the new year I have been asked to give special instructions to Sunday School teachers; will begin this work January 15, in Vineland.

Winnipeg, Manitoba.—Sister Lena Epp, matron in the Girls' Home, reports 150 girls on her list, and a group who only come for their positions and then stay with their parents or relatives. The wages vary from $5 to $25, and the youngest girl is 14 years of age. They had a very successful and pleasant Christmas gathering at the Home on December 23. In the light of the Christmas tree the girls sang hymns and had Christmas recitations, and addresses by the brethren J. P. Klaassen and J. H. Enns. The former is the Elder in the church and the latter has charge of the spiritual care in the Home and conducts the Bible studies. The room in the Home is almost too small.

W. S. Gottshall, Secretary of Board.

FAMILY WORSHIP

The family altar has always had a prominent place in the religious life of our people of the Mennonite church. Possibly at times it was more stressed than at other times; perhaps for reasons real or imaginary, at times neglected only to be revived, when these reasons yielded to a revival of religious interest. It is an established axiom that the church reflects the religious life and devotion of the home, while the altar fires of the home, in turn, are being fed and rekindled by the oil of the Holy Spirit and enjoyed in the love, devotion, and harmony of Christian parents and well reared children. A marked contrast to many so-called modern homes.

The family altar brings young life, devoted life, sacrificial life, to the altar of the church, thus making the TWO, ONE divine institution with Christ the High Priest and head. In the home-worship is learned the bending of the knee; in the church the bending of the heart. The devotions of the church help to make the home devotions increasingly sacred, and combine to make the participants good soldiers to meet the trials, troubles, and temptations of everyday life.

Several years ago a correspondent of a prominent journal visited the Berne, Indiana, church, the largest in our General Conference. His observations were later printed in pamphlet form for distribution. In answer to the question why the size of the Sunday School, the superintendent replied: "This big church and Sunday School has its roots planted deeply in the homes of our people. I do not know one Mennonite home in this community in which there is not daily worship and Bible study. This is the flower and fruit of the tree; its sustenance comes from family worship." In a teacher's interview he got the formula for raising "a church from the dead." Quote: "One chapter of the Bible and one fervent prayer; mix and take each morning after rising, and each night before retiring, in the home with the family gathered around. Let that remedy spread throughout the neighborhood and it will cure that tired feeling in the worst rundown church and make it sing and shout so loud you can hear it for miles. We Mennonites have family worship. We live our religion in our homes and lives six days in the week, and bring it to church with us on the seventh day, so we can all unite in worship and singing and Bible study, and present it to the world. Too many communities keep their religion for show only one day in the week, in the church, and they have none in their homes. That is why their churches are weak."

The pastor, who, by the way, was a fellow student at Wadsworth Seminary with myself, learning Christianity at the feet of Prof. C. J.

van der Smissen, gave the following answer to the question: Quote "And why has your church grown so"?

"It goes back to the family," he answered slowly, "to Bible study and worship in the home, to the children. We are commanded to search the Scriptures at home to teach them to our children. We Mennonites obey that command, and we are blessed for it. You will find it in Deut. 6:7, 'And thou shalt teach them (the Scriptures) diligently unto thy children, and shalt talk of them (the Scriptures) when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Any church membership that obeys that command will live and grow."

Suggestions as to ways and means: While in general there ought to be system in family worship as well as in church worship, each family must have its option as to time and details. It might be the first thing in the morning, the last in the evening, or any time between best suited for the gathering of all the members of the household. The services may consist of a Bible passage, brief comments and application, prayer, song; participated in by the different members of the family. Helps: The daily readings on the Sunday School lesson and C. E. topics furnish good portions of Scripture, while many religious papers, as Sunday School Times, Christian Herald, Revelation, etc., furnish suitable notes. Of devotional books arranged for every day of the year, there are many — six, which I will name, lie on my table as I write: 1. "Bogatzky's Golden Treasury," 2. "Every Day," 3. "Courage and Consolation," 4. "Mornings With Jesus," 5. "Streams in the Desert," 6. "Gossner's Schatzkaestchen." I can still hear Father van der Smissen on January 1, 1870, read the passage with comments indicated for the opening of the new year, in the last named book, Isa. 63:16; Acts 4:12, followed with his impressive reading of hymn:

"Ein Nam' ist mir ins Herz geschrieben,
Den keine Zunge wuerdig spricht,
Auch wenn mich alles will betrueben,
Ist er mir Salbe, Trost und Licht.
So oft ich Jesum hoere nennen,
Will mir das Herz im Leibe brennen."

Often the lessons of good or evil of a matter are learned by contrast — here are a few: Heading of a column in the paper: "A frightful home tragedy, father shoots daughters, kills himself." Contrast with: "A pleasant home service, father leads in family worship, mother offers prayer, children sing. — Another: After a night's carousal with drinking, the drunken driver runs the car over the bank into the river, all drowned. Contrast with: A cheerful home gathering of parents, children and grandchildren closes with a season of prayer and song. All returned to their homes happy.

It certainly must augment the joy of any pastor to know, in the closing years of his ministry, that the families of his charge have regular family worship in some form, thus safeguarding the rising generation against the temptations lying in their pathway, and that young couples in starting new homes do not forget the family altar. The revival and survival of church life, the arrest in the decay of our national life, the purity and peace of our social life depend upon Christian home life.

The Christian religion is the cement that binds society together; the granite pedestal of Liberty; the strong backbone of the social system. In closing, let me appeal: Make way for the King of Kings; prepare in the nation clean hearts and renew right spirit within. Consecrate the home to God; and the church and the nation will be blessed. Allen M. Fretz.

THE CALL TO SERVICE

Go ye into all the world and preach the gospel to every creature. Preach! Instruct! Exhort! It is indeed a great privilege to be in the Master's service. We are sure that God has a plan for each individual life. It often means much time spent in prayer and communion with our Father in order that we may find our place in life.

We can not all be missionaries, but we can do our duty in letting our light shine right in our own community. The harvest truly is great, but the laborers are few. Sad, indeed! The night cometh when no man can work. We are studying in our Sunday School lessons this quarter about Peter who left all and followed Jesus when he received the call. May we learn a lesson from Peter that we may also have that strong faith that was found in the apostle.

Those of us who have heard this call and have experienced the fellowship and communion with Christ, let us indeed be a blessing to those we come in contact with, that we may not be as the blind leading the blind, not as stumbling blocks in the pathway of others, but stepping

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Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

stones to lead them to higher things, that we many not only have the form of godliness, but that we may have the power also, rooted and grounded in the faith that we may be able to withstand the temptations that come to us.

The call to service means to be a witness for Him to be glad when the opportunity presents itself to confess our Lord before men, not to be ashamed of the Gospel, for it is the power of God unto salvation. The call to service is to present our bodies a living sacrifice, wholly acceptable unto God, which is our reasonable service, cleansed and purged, and meet for the Master's use. We cannot serve two masters, we must be for or against God. The Lord hath said, "Thou art neither cold nor hot, but lukewarm; therefore I will spue thee out of my mouth." We must walk the separated path if we would please God, be a peculiar people, zealous of good works, that we may hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." In being in the Master's service, let us not seek for the praise of men, but that whatsoever we do in word or deed may be done to the glory of God.

"Thy word is a lamp unto my feet and a light unto my path." Mrs. Wilmer Martin,
Quakertown, Pa.

AN ORPHAN BECOMES HOUSEFATHER

(By John Thiessen)

People of India very often despise an orphan, because, they say, "he is not born into anything." As a whole it appears as though India has little or no confidence in itself to learn anything. A person must "be born" into something. The blacksmith's boy must of necessity become a blacksmith, because he is born into blacksmith work. Such is the tendency all along the line. So often non-Christian Indians wonder why missionaries bother about orphans. Even some people in western countries question whether it is worth while to spend energy, time, and money with orphans. Such ideas are held in spite of the great work of a George Mueller and others.

It is true that orphans are not all a success in this world. But neither are all other people a success. Sometimes the very best of homes fail with a child. In our boys' orphanage in Birra, India, we also have had failures. I could draw a discouraging picture about some of the boys who have gone wrong. Though it pains us that some boys have gone wrong, we should not remain with that painful feeling. There have been boys who have become men and are a credit to Christ. One of these is Simon Petrus, who was picked up as an orphan in one of the famines a number of years ago. He was always looked upon as a sort of a "non-plus" when he was a small boy in the orphanage. He usually was goaded into doing the dirty work. But he always was faithful, and did what he was told. Already towards the end of our first term of service I began to notice that there was something in the boy. Sometimes, when I asked one of our leading Indian brethren to supervise a group of rowdy boarding boys in a piece of work, like cleaning the yard, I soon heard nothing but a lot of screaming and yelling, but no work was done. Then I sent Simon to try his hands at it, and lo, in a few minutes everything was quiet and everybody was busy at work. Incidents like that happened quite a few times, and I soon saw that Simon had a control over others which his superiors did not have.

This year in the beginning of May, our former housefather, Jacob, left to go to take care of his own farm. I was wondering and praying whom I should get as housefather. For several days I took care of all details myself. One noon while walking in the blazing sunlight, it came to me like a voice saying, "Try Simon." I did. And now for three months he has been housefather and it appears as though he will make a success of it. The boys respect him and listen to him, better than they did to the old housefather, who was a mature man. For the occasion, God has His leader ready, no matter from where he might be picked up. One cannot help but think of 1 Cor. 1:26-28. Yes, orphans can become something, if they give Christ a chance.

EVANGELISM IN ITS BIBLICAL SETTING AS TO SPIRIT AND METHOD

By J. D. Graber, Dhamtari, India

(Conclusion)

I believe that before we can properly appreciate what should be our attitude toward a lost world we must see every soul utterly and eternally lost without Christ. Paul spoke sympathetically of their religious zeal but he did not compromise the message. In the end he came to the heart of the Gospel, the resurrection of Jesus Christ.

Again, in New Testament evangelism we see

The Spirit of Venturing Faith

When Jesus sent out His disciples He gave them this command: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." But now comes the portion of the text to which I want to call special attention here: "Provide neither gold, nor silver, nor brass in your purses, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Here was already Jesus giving His disciples a practical lesson in faith that ventures out, trusting only God. Here, as it were, was struck the keynote of the spirit of faith that was to characterize the evangelistic activity of the early church.

One of the outstanding characteristics of the Apostle Paul is his unfaltering faith, faith that trusted God and faith in the sufficiency and efficacy of the Gospel he carried. He said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." I believe that any missionary who goes out desiring to follow the spirit of the New Testament must have to the fullest degree this unfaltering faith that the Gospel of Jesus Christ is adequate for every need. He must feel with Paul that he can recommend it unreservedly for he has experienced both in his own heart and has seen it in the lives of others that it is indeed the power of God unto salvation.

Young people sometimes ask us, "What has the Church to offer? What may we reasonably expect the Church to do for us"? It is a common question among those who are looking forward to a definite work in the Church. The only answer I can give is that the Church has nothing to offer in a definite way. Prepare yourself. Go to school. Spend hundreds, perhaps thousands, of dollars of money, and years of time, but the Church cannot promise you definitely that she will find you a place after you have completed your preparation. I asked the young people last week, "Is that a discouraging outlook to you"? They said, "No! it only challenges the best that is in us." I believe one of the best ways to dampen spiritual ardor is to have everything absolutely hedged; everything insured and guaranteed. That is not the spirit of New Testament evangelism, for there we see believers venturing out by faith and trusting God one step at a time, knowing that He will direct all the way.

George Mueller is a modern example of this spirit. It is said of him that God raised him up in order that men of this generation might yet know that God answers prayer. The China Inland Mission began as a pure venture of faith because Hudson Taylor saw that organized missionary societies were working largely on the fringes of China, in the coast cities and provinces. Today the C. I. Mission has on its rolls more than thirteen hundred missionaries, a standing monument to the fact that God honors faith. That is the spirit of New Testament evangelism.

I want merely to mention one more of these underlying attitudes which I see in Scriptural evangelism and then hasten on to a consideration of method. They endured

Hardship and Suffering

In Acts 20:24 Paul says, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God." We recall also the resume this same Apostle gives of his own life, how he was shipwrecked, stoned and dragged out of the city for dead, in prison and in stocks, beaten with stripes, and then how he completes the list by saying, "I count it all joy that I am counted worthy to suffer these things for the Gospel of Jesus Christ." These things were not mere accidents in his life, for at his very conversion the Lord told Ananias, "I will show him how great things he must suffer for my name's sake." He had accepted them as an integral part of the life of a faithful witness. To the young man Timothy he wrote, "Endure hardness as a good soldier of Jesus Christ."

I believe that the Gospel of Jesus Christ, in its evangelistic aspect, is challenging people to suffer for the Kingdom of God. I sometimes feel that our present day missionary work is too easy. Compare our work with that of the early days of foreign missions. They went out in sailing vessels; we go out in steamships. They went to countries they did not know; we go with passports and visas demanding admission, for we carry the credentials of a powerful government in our hands. They went to countries inhabited by hostile natives. Some were eaten by cannibals, some were thrown into prison. Some were shipwrecked and were never again heard of; many died of tropical diseases. We have learned that quinine is the cure for malaria, have serums and vaccines to combat plagues and cholera, and medically trained men and women have preceded us to look after our physical needs and so we are spared many of these dangers and hardships. I believe it is right that we make every provision to conserve strength and personnel, but I believe that we must not attempt to take the idea of sacrifice out of our missionary program. The suffering Church has ever been the growing Church and whenever the Church has lost this spirit she decayed.

In the early centuries "The blood of martyrs became the seed of the Church," which is to say that a literal sacrifice of life was the very essence of the propagation of the Church. This has always been an immutable spiritual law and whenever the Church has evangelized she has paid the price of human self-sacrifice.

I have yet to say a few words regarding

Method of Scriptural Evangelism

As I studied again the Scriptures trying to discover there some word as to the methods used in the work of evangelization, I was impressed with the secondary place that is there ever given to method. Spirit-filled personality is ever the most important factor. Wherever we find a man or woman under the direction of the Spirit of God there we have an evangelistic movement. That is to say, evangelism in the scriptures centers in persons and not in methods. Given a man of prayer we have as a result spiritual accomplishment; given a Spirit-filled believer we see evidence of the release of divine power. We may have organizations that are efficient and may be using the latest improved methods, but if we do not have these organizations and methods vitalized by the presence of Spirit-filled personality nothing of lasting value will be accomplished. So the New Testament evangelism has as its center, as I said in the beginning, the Holy Spirit, and, as I can now say more specifically, men and women who are Spirit-filled, and around them the work of evangelism has ever gone forward.

The first fact we note when we consider the methods of New Testament evangelism is that of their continual

Guidance by the Holy Spirit

This may appear as a repetition, for I have already spoken of the place of the Holy Spirit in this work. But I spoke more directly of the power of the indwelling Spirit; here I am thinking of the guidance of the Spirit. In spite of all our organizations, Boards, committees, councils, division of territory and boundary lines, we dare not lose the clear consciousness that in all this work we are moving at the direction of the Spirit. I can testify from my own experience, as you can from yours; we could cite illustrations from the lives of other Christians demonstrating the fact that God opens doors, closes doors, leads, directs, shapes circumstances and in myriads of ways makes His will momentarily known to those who seek with a pure heart to follow. We believe in the kind of guidance described by Rev. Shoemaker of New York when he says, "I believe in the kind of guidance that consists of a surrendered life at one end and the living God at the other." In New Testament evangelism this consciousness of the continual guidance of God is strongly marked. Paul gives expression to it when he says, after having gone to Macedonia, "Assuredly gathering that the Lord had called us to preach the Gospel unto them."

The second consideration by way of method is the fact that in seeming contrast to this utter dependence on God for guidance the New Testament evangelism is characterized by a

Strategic Purpose

We must be careful not to fall into the error of believing that dependence on God means careless planning and slipshod methods. We have people in our day who have simply wandered over the face of the earth preaching the Word. They did nothing of lasting value, established no permanent work, and yet they claimed to be following the example of the Apostle Paul. When we study the work of Paul as a whole we see that it presents to us a composite picture; we see in it design and purpose. People who have studied the geography of his time will tell us that the cities in which he preached the Gospel were all strategic centers. There he established self-propagating and outreaching churches. He had visualized the whole known world gathered into the Christian church, and he set about the accomplishment of this task in an orderly manner following strategic centers and seeking to launch the bread of life on the currents of trade, travel and expansion that were moving through the Roman Empire of his day. He said, "I am going to Jerusalem, regardless of the fate that awaits me there, to preach the Gospel at the heart and center of Judaism." And again he says, "I want to preach the Gospel in Rome also, at the capitol of the world, so that from that political center the ferment of the Gospel will find its way into the far-flung provinces of the Empire, carried there by officials of the government, traders, travelers, soldiers, sailors,—by everyone or anyone of that vast throng that is ever moving in and out of the imperial city."

We have further to note that

Preaching and Charitable Work

hold a large place in this early evangelistic method. They were commanded by Christ to preach the Word, and so they went everywhere preaching the Word. They no doubt preached eloquently by word of mouth, in fact we have a number of recorded sermons in the New Testament that are remarkable in their setting forth of the Gospel truths, but we see also that they preached just as eloquently by the witness of their lives. Their suffering and martyrdom were powerful sermons. It is more than interesting that the Greek word for witness is "Marturia" from which our English word "Martyr" has been directly derived.

They were filled, not only with a zeal for the truth of God, but with the compassion of Christ. They were constrained whenever they met human need to meet it in the name and by the power of Christ. He had commanded His disciples to heal the sick, cleanse the lepers, cast out devils; this they were doing as an integral part of their evangelistic endeavor.

The Apostle Paul collected money from the churches for the purpose of helping those who were less fortunate. Permit me to read II Cor. 9:11, "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to God. . . Thanks be unto God for His unspeakable gift." From the context we gather that this unspeakable gift has reference not only to Jesus Christ but also to these gifts which God's people had sacrificed to give. It becomes clear then that through the distribution of this charity, and I believe some of it was distributed to non-Christians, many were made to thank God for the unspeakable gift of money, but more significantly for the unspeakable gift of His Son. Preaching the Gospel has always meant living the Gospel as well.

The last thing I want to say regarding method is that the missionaries on the field worked out the problems occasioned by the spread of the Gospel into new circumstances and among strange peoples with the home church by

Mutual Consultation

The apostles returned to Jerusalem, the Mother Church. The Church there had her ideas, no doubt, especially a certain section of the church, on just how that Gospel was to be preached abroad, to whom it was to be preached, and held definite opinions as to just how this was all to come about. But when they were convinced that the work of the missionaries was directed by the Holy Spirit and that the blessing of God was upon it they were willing to say, "The Holy Spirit must have His way." They became willing to change their opinions and attitudes when necessary and to work out together with the missionaries the problems which the spread of the Gospel created, for the expansion of the Gospel into strange countries among strange people created problems, in that day even as it does in our own day. May the solution lie for us, as it did for them, in a full submission to the leading of the Holy Spirit. —Gospel Herald.

QUOTED WISDOM

Excerpts from addresses given at Founders' Week, Moody Bible Institute

"The story of man in the Bible is the record of man made, man unmade, and man remade." —Max I. Reich, Founder's Week Conference, Moody Bible Institute.

"Many persons are members of the church as an organization who are not members of the church as an organism."—Rev. Will H. Houghton, D. D., Founder's Week Conference, Moody Bible Institute.

"We possess the Holy Spirit, but does He possess us? As the 'well of water' He desires to permeate our lives."—Rev. Herbert Lockyer, Founder's Week Conference, Moody Bible Institute.

"We have had plenty of fundamentalism in the last decade or so, but the world has not been overly impressed because it has been more an orthodoxy of the head than of the heart."—Rev. W. W. Ayer, Founder's Week Conference, Moody Bible Institute.

"If God would answer every prayer for power it would mean disaster. Wisdom must precede power. Jesus first grew in wisdom—power later."—Max I. Reich, Founder's Week Conference, Moody Bible Institute.

"The noblest life is often the product of sanctified tribulation."—Rev. Herbert Lockyer, Founder's Week Conference, Moody Bible Institute.

"Only those doctrines count which reach the bloodstream of our being and get built into the bone and fiber of our moral and spiritual living."—Rev. W. W. Ayer, Founder's Week Conference, Moody Bible Institute.

"Will you pray—'Lord, take the strings of my inward life, and the keyboard of my outward life and, putting all into harmony, produce the music all-sublime' "?—Rev. Herbert Lockyer, Founder's Week Conference, Moody Bible Institute.

"This call to consecration is not all for the younger men and women. Some of you are too old to go to the ends of the earth with the saving message. Will you older Christians say—'Here am I, use me! My money against their lives; my prayer with them in partnership"!—Rev. Will H. Houghton, D. D., Founder's Week Conference, Moody Bible Institute.

"A native of India said, 'Christians should be huts with lights shining through the door!'—even so—let your light so shine." — Captain James E. Mallis, Founder's Week Conference, Moody Bible Institute.

"It is imperative to have surrendered bodies, seeing that they form the media of the Spirit's operations."—Rev. Herbert Lockyer, Founder's Week Conference, Moody Bible Institute.

SPREADING SCANDAL

How easily thoughts and tongues turn to gossip, gossip that is very often of a character that does great harm to those of whom it is spoken. Here is a striking warning against this sin.

A story is told of a woman who freely used her tongue to the scandal of others and made confession to her priest of what she had done. He gave her a ripe thistle-top, and he told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and when the task was completed, returned to her confessor. To her amazement he bade her go back and gather up again the seeds she had scattered. And when she objected that this would be impossible, he replied that it would be even more difficult to call back again and destroy all the gossip and scandal she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind, but the strongest and wisest cannot gather them again.

CORRESPONDENCE

Boynton Mennonite Church, Hopedale, Ill. Rev. and Mrs. Hostetler, Mrs. C. D. Naffzifer, and Mr. and Mrs. Julius Helwig are attending the course in Bible study conducted by Revs. Weaver, Hartzler, and Sommers, in Danvers.

Mr. and Mrs. Henry Donelson are the parents of a son, born Saturday, January 19.

Mr. and Mrs. Marion Brenneman entertained members of the Christian Endeavor Society at their home, Tuesday evening, January 8.

The Ladies' Aid Society met at the home of Mrs. C. D. Naffziger, February 7. Sewing was done for missionary work in Africa.

Mr. A. I. Brenneman attended the business meeting of the Mennonite Hospital in Bloomington and gave a report of the meeting Sunday morning, February 3.

Gertrude Brenneman.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

A DAY WELL SPENT

One glance most kind, which felt like sunshine where
If you sit down at set of sun
And count the deeds that you have done,
And counting, find
One self-denying act, one word that eased the heart
of him that heard;
One glance most kind, which felt like sunshine where
it went,
Then you may count that day well spent.

But if through all the livelong day
You've eased no heart, by yea or nay,
If through it all you've nothing done that you can trace
That brought the sunshine to one face,
No act most small that helped some soul and nothing
cost,
Then count that day as worse than lost.

CHRISTIAN ENDEAVOR ON THE MARCH

By Danuel A. Poling

To travel more than eighteen thousand miles in less than sixty days to and from across Europe, is something of an experience in itself; but in these same days of the past summer to meet with Christian Endeavorers in fifteen countries and to catch from the inspiration of what is unmistakably a united advance for Christ and the Church unequalled within the knowledge of the writer, is an even greater experience. Under the moonlit skies of Mediterranean Spain and high among the Italian Alps, on the old Hungarian plain and by the Rhine, in Paris and London, in Ireland and in Norway, everywhere the message was the same — our universal message of loyalty, fellowship and service.

One thing in particular these often widely separated Christian Endeavor unions and groups have in common—evangelizing fervor. Winning young people to Jesus Christ Himself is the supreme business of Christian Endeavor overseas. Whether among the White Russians of Poland or in the Irish Free State, Christian Endeavorers are primarily concerned with the winning of youth to Him whom they acknowledge and adore as Savior and Lord, and with whom as Captain and Comrade they stand everywhere ready to crusade for a new world.

In the majority of these countries "to be Christian" still means to follow another than the popular flag of religion, still means to invite social ostracism and even economic boycott. "To be Christian" still means to choose "hardness for Christ's sake."—C. E. World Quarterly.

CHRISTIAN ENDEAVOR

March 17, 1935

Managing Ourselves

I Timothy 4:12-16

This is in reality a psychological problem, but it also strikes at the very root of religion. Psychology at its best is not an enemy to religion, but if rightly understood it is a helpmate to religion. The ancient philosopher said, "Know thyself." That is the secret of a truly successful life, for the individual must learn to know himself and by the aid of an overpowering ideal to overcome the worst that seeks for dominance. We may say that all of life consists of that struggle. As long as man is in the flesh he must ever be a fighter, his higher spiritual nature must seek to dominate his lower fleshly and sensual nature.

Roughly speaking, we may divide the normal life into three periods. Childhood is the period in which the habits which are the elements of character become set in specific lines and patterns by a somewhat conscious learning process. Adolescence is the period in which character goes through a general melting down and fu-sing together, from which there emerges, if the operation is successful, an organized conscious self unified around some dominant interest or purpose. Mature life is the period when a man either becomes set in a fixed mold, determined by his specific place in the social order, or if he is dynamic he will adopt certain principles and methods of self-discipline which will keep him malleable and bring him more and more into harmony with his chosen ideal.

Within every normal human being there are present three latent powers, the emotional nature, the intellectual powers, and the will. By the emotions we mean the desires motivated by fear or love. We see it expressed in loyalty to parents, we see its mighty power evident in the conversion experience when the child gives his heart and life in full consecration to Jesus Christ and determines to live a life well-pleasing to his heavenly Father. The intellect consists of the reasoning powers, which seeks to pass on all things. We all like to do things in a reasonable manner, and it is right that we should use our minds, for God has given us these powers to use, only let us not become so sophisticated that we think we know all things and that those things which our small minds cannot comprehend can surely not be true. The will in turn is the power which whips the various members and functions of the body into some definite channel. In the ideally formed Christian character there must be a perfect balance between the emotions, intellect, and will. When this is not so, you will find there the fanatic, the cold rationalist, or the weak, wishy-washy soul, or the person with wrong motivations.

Religion as centered in Jesus Christ, the highest revelation and the Great Ideal, takes man into the presence of what is noblest and most awe-inspiring, kindles in him new loyalties, reverences, purposes and enthusiasms, adjusts him to what is deepest in the nature of the universe, and so releases floods of warm energy within him, which often sweep away those obstructions which otherwise would tend to draw him increasingly away from God. Jesus Christ becomes the overmastering ideal. If He is accepted by the emotional nature, if He is accepted as the most reasonable unifier and purposeful motive in life, and if He will in turn direct all the channels of life toward that one goal, which is namely to be loyal to Him and to help bring about the greater fulfillment of the Kingdom of God here upon this earth, then that life will be truly Christian.

Questions

1. Is life naturally unified or is life a continual struggle? Explain your answer.
2. Wherein lies the power of an example in the making of a life? What are some of the most powerful examples for good?
3. What is evil? What does it seek to do in a life?
4. How may every evil be overcome?
5. What is meant by the intellect, emotion, and will? How can they be controlled by Jesus Christ, the Great Ideal?
6. What part does habit play in the managing of our lives?
7. To what extent does managing ourselves determine our success or failure in the Christian life? Can we possibly manage ourselves without the aid of Jesus Christ?

March 24, 1935

Why Join The Church?

Ephesians 1:22-23; 2:19-22

This is a very practical topic for discussion. Statistics tell us that only one out of every three persons is a nominal church member and that seven out of ten children never get to any Sunday School or church. We are living in a period of doubt, indifference, and cynicism, and even many who are members of a church are not certain that there is any value in such an affiliation. And certainly there can be but little value in church membership unless there be a heart relationship and an inner loyalty to our Lord and Master who came "that we might have life and have it more abundantly."

There is perhaps nothing better for the challenging and clarification of our thinking on this important topic than was written by that eminent Christian gentleman, Frank Ober, which appeared a few years ago in "Association Men."

Why I Should Join The Church

1. I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

2. I ought to belong to the church because of what I can give to it and do through it, as well

as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front-line trench.

3. I ought to belong to the church because every man ought to pay his debts and do his share towards discharging the obligation of society. The church has not only been the bearer of good news of personal salvation; it has been and is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

4. I ought to belong to the church because of memories—memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

5. I ought to belong to the church because of of hope—hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

6. I ought to belong to the church because of the strong men in it who need reinforcing, the weak men in it who need encouraging, the rascals in it who need rebuking. If I say that I am not good enough my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

7. I ought to belong to the church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

Questions

1. What does it mean to be a Christian?
2. Why is it not enough to be a Christian and remain outside of the church?
3. After these nineteen centuries why do not all men belong to the church of Jesus Christ?
4. Is it the purpose of the church to save men from a life of service or both?
5. Why should a man belong to church?
6. What can Christian Endeavor do to enlist youth for Christ and the church?

"Labor to keep alive in your breast that little spark of celestial fire, called conscience."
—George Washington.

It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds.
—St. Augustine.

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

March 17, 1935

Getting Along With Ourselves

Rom. 7:14-25; 8:1

"I am myself my own commander."

Pre-prayer

That God may help us to see ourselves in the true light and give us power to do that which he would have us do.

Physical

First, we must know ourselves before we can get along with our own self. There are two parts of our being to be taken into consideration, the physical and the spiritual. The physical self can be seen by ourselves and others, but our real self, our spiritual, can not be seen. The following lines express our real self:

"I have a room where into no one enters
Save I myself alone.
There sits a blessed memory on a throne,
There my life centers."

Paul in our scripture lesson gives us a description of the struggle in man between the body and the spirit. He says that when he would do good, evil is always present. We should know ourselves, and especially find out our physical weakness. Our body can be compared to a machine through which the spirit expresses itself and if our machinery is weak it is not capable of doing the best work. Let us put first things first, for we cannot serve God and mammon. So our bodies can either be our servants, doing good, or our masters, taking us into sin.

Spiritual

Man alone possesses three qualities, which, if put to the right use, can become a wonderful blessing to him and if not, a terrible curse. We have a mind through which we are able to learn. After knowing, we have a will with which we are able to make a decision or choice. These two are of a great benefit to us, but too often we throw these aside and let our emotions guide us. Emotions give color to life, but can drive us to do evil as well as good. We must not let our feelings govern our entire life, but let knowledge and will join in, in making our decisions.

Discussion

Do what is right.—So many times we have been at places where we have felt that we should do a certain thing, yet, oh, we would so much rather not, or maybe we would rather do something else. What causes this struggle in ourselves? Are our lives affected by the decision? Do we often wish that we were like certain of our talented friends? Does this do any good? What should we do since we are as we are?

Keep our conscience clear. — What do we mean by conscience? How can we keep our conscience clear? What are some things that are apt to dull it?

Yield not to temptation. — Are we always aware of temptation when it comes to us? When we see temptation ahead of us, should we walk deliberately into it or should we go around? If going around, does this mean we are cowards? Are we sure if we walk into it that we are able to be victorious? Do we have to grow in overcoming temptation, or are we able to overcome any temptation, any time? How did Jesus meet temptation? Do we follow His example?

Overcome the flesh—give the spirit a chance. Read Gal. 5:17. Are the works of the flesh contrary to the works of the spirit? Gal. 5:16. How can we overcome the flesh? What are the fruits of the spirit?

Yield to God. Rom. 6:12, 13.—Will we find it easier to get along with ourselves if we surrender to God? Why?

Let us accept ourselves as we are, for there are good and bad points in all of us. Let us use our abilities to improve ourselves and the world in which we live. Let us plan our time and life so that we may be of the greatest good to all mankind. Let us learn to control ourselves, so we may not be a hindrance to those around us, as well as ourselves. Let us be wide awake, so that we may grasp the opportunities that come our way and live every moment to the full. Let us improve ourselves by choosing only the best of everything in life. Let us forget self and many of our problems will disappear. Let us give ourself to the best Friend we have and life will be worth the living.

March 24, 1935

Getting Along With Others

Rom. 14:13-19

Be A Friend

Be a friend. You don't need money:
Just a disposition sunny;
Just the wish to help another
Get along some way or other;
Just a kindly hand extended
Out to one who's unbefriended;
Just the will to give or lend,
This will make you someone's friend.

Be a friend. You don't need glory.
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Cheer the youth who's bravely trying,
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend.

Be a friend. The pay is bigger
(Though not written by a figure)
Than is earned by people clever
In what's merely self-endeavor.
You'll have friends instead of neighbors
For the profits of your labors;
You'll be richer in the end
Than a prince, if you're a friend.

—Edgar A. Guest.

Pre-prayer

That we have friends among Thy friends,
Our Master, is our joy and strength;
We thank Thee, that all who walk in Thy dear company
Have fellowship one with another.

Think On These

This life would not be worth living if each person lived solely for himself.

The more we experience of God's presence the more sensitive we become to human needs.

Neighborliness is the cream that rises on top of the milk of human kindness.

A bad neighbor can't be a good Christian, nor a poor Christian a good neighbor.

Selfishness of every kind is harmful and shuts out the help and love of others from our lives.

The selfish soul becomes a dead sea full of brine and salt where no good fruits can grow.

God's constant war is against self life.

Christ taught us the life of sacrifice and service to others. Let us not thwart His purpose.

A friend is, as it were, a second self.

Chance makes our parents, but choice makes our friends.

The only way to have a friend is to be one.

A friend must not be injured, even in jest.

What you would not have done to yourselves, never do unto others.

If you wish to know yourself, observe how others act.

If you wish to understand others, look into your own heart.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

"Hymns Every Junior Should Know"

It seems surprising, when one considers the interest and attention Christ gave to little children, that there should be so few standard hymns for them. There are many Sunday School songs, published in denominational song books, but few strict hymns which every child knows.

"Jesus loves me, this I know" is probably the universal favorite of the children. It has become especially popular in foreign lands, where it has been taught in many tongues by the missionaries. The tune is by William Bradbury, a most prominent name in Sunday School music for the first half of the last century. As a music teacher, editor and composer he developed the "Sunday School song."

"When He Cometh" is loved by children more because of its singable tune than because they understand the words, although the second verse explains the figure of speech, which is based directly on Malachi 3:17, "And they shall be mine, saith the Lord, in that day when I make up my jewels." The hymn was written by a pastor of New England, Wm. Orcutt Cushing, in 1856, the tune was by George Root. Brown and Butterworth in their "Story of the Hymns and Tunes" called attention to the similarity between this "Jewel Song" and "Johnny Schmoker." They mention the fact that in Wales popular songs of all types were transformed into hymns during evangelistic meetings.

"I Think When I Read That Sweet Story Of Old," is a beautiful version of a beautiful New Testament story, and, as a children's hymn, has been sung everywhere. It was written by an English woman, Mrs. Jemima T. Luke, in a stage coach as she was traveling to visit a girl's school. She taught it to the village school, and when her father heard it, he immediately sent it away for publication. Mrs. Luke always considered this hymn to be an inspiration, for she never wrote another as fine. The third verse was added at her father's request as a missionary message. The author was a wealthy woman of great benevolence; her special interest being the education of the poor. Many tunes are used with the hymn. The old English melody, "Believe Me, If All Those Endearing Young Charms" is one; the Greek melody, arranged by Bradbury and called "Sweet Story," is especially beautiful when sung in parts, and another lovely old English melody called "East Horndon" is perhaps in the widest use.

"Savior, Like A Shepherd Lead Us" is especially suitable for a baptismal service, as well as for general use by young and old. The authorship of this hymn is questioned; some books list it as anonymous, others prefer to attribute it to the probable author, Dorothy Ann Thrupp. She edited "Hymns for the Young," where the hymn first appeared in 1836, in England. There others of her children's hymns are used, but in America they are little known. The fine tune is "Bradbury" by Wm. F. Bradbury, whose success in writing enduring tunes for children's hymns is apparent from his representation in most hymn books.

C. A. Lehman, Chicago, Ill.

March 17, 1935

Topic.—Hymns Every Junior Should Know

Heb. 13:15

For a discussion of this topic, see the article in this section by Mr. Lehmann.

Plans for the Meeting

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness. Come before His presence with singing." You will surely want to "come before His presence with singing" as you gather in your meeting today. Have the Juniors tell stories associated with well-known hymns. They may tell how these hymns came to be written or give examples of blessing received from them. In most cases, it will be necessary for you to find the story.

You, as superintendent, may speak of the value of hymn singing. Show that it is far greater than simply introducing a pleasant change in a program. This would be a good time to begin to memorize a favorite hymn.

Questions

1. Quote a Bible verse that encourages hymn singing.
2. Mention some hymns of praise to God.
3. How does singing help in a church service?
4. Where, apart from church service, may we serve God by singing?
5. Name one hymn writer and mention something of his or her life and work.

March 24, 1935

Topic.—What Is Gambling and Why Is It Wrong?

Prov. 13:11; Jer. 17:11

What is gambling? Gambling is usually spoken of as a game of chance. It is trying to get something for little or nothing. There are many forms of gambling: Betting of all kinds, playing marbles for "keeps," slot machines into which one puts a little money hoping to be "lucky" enough to get much more, yet often getting nothing. Playing cards for prizes or money is gambling, and people very often gamble with dice.

Cards have been called the gambler's tool, for far more gambling is done with them than in any other way. Folks who know, tell us that most gamblers learned to play cards at home, perhaps when very young. A man in the saloon business once said that he believed card parties in the home did far more harm than those in regular gambling places because of that fact. There are people who would not think of gambling for money and would certainly not want to be called gamblers, who see no harm in playing cards or bunco for prizes. Someone has said that the only difference between the two is that playing in the home is like a little rattle snake and in a gambling place like a big rattle snake.

You may say, "But why is gambling wrong"? Let us see just a few reasons. We who are saved want to help other people, don't we? If we take part in gambling or games that lead to it, some friend may fall into sin because of what he has seen in us. Surely it will not be a help in leading him to Christ. Two men who were church members, yet card players, wanted a friend to join the church. When the minister spoke to this friend he answered that there was no need, for these church member friends did the same things as he.

These games often lead to cheating. If people can not win fairly, they will try another way.

Often those who gamble get into bad company and one sin leads to another. There are men and women who become so interested in gambling that they neglect home, business, and all that is worth while. Not long ago I heard of a mother who went to a card party where gambling was going on. She began to lose, but she kept hoping for better "luck" and played through the night until her money was gone. Home and children were forgotten. Gambling has also been the cause of many crimes.

Of course, not all who gamble do terrible things. There are those who do not neglect their homes. But how does one know when starting that he will not go farther than he intended or perhaps start someone else that will fall deep into sin? Gambling, like all sin, is best never begun. A good rule is found in I Thess. 5:22, "Abstain from all appearance of evil."

Plans for the Meeting

This is a timely subject and should be dealt with accordingly. Perhaps some of the parents see no harm in "social gambling." Its dangers may never have been pointed out to them. Try to picture its evils so clearly that the Juniors will determine to have nothing to do with it. Plan with much prayer that they and parents shall want to keep separate from all that appears sinful.

Questions

1. What is gambling?
2. Why should Christian boys and girls not play marbles for "keeps"?
3. What harm is there in playing cards?
4. Tell some of the evils and results of gambling.
5. Why is gambling especially wrong for a Christian?

The Lord hath more truth and light yet to break forth out of His Holy Word.

—John Robinson.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

March 10, 1935

Peter Preaches To Gentiles

Lesson Text.—Acts 10:34-48

Golden Text.—God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him. Acts 10:34, 35.

Since our last Sunday School lesson things of vital importance have happened in the early church and also in the life of Peter. Acts 1:8 says that the Christians shall be witnesses in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth.

Christianity spreads as waves spread when a stone is thrown into a pond. First the wave is near and small, but the farther it gets away from the center the larger is the wave. So Christianity started at Jerusalem at the time of Pentecost by the preaching of Peter and the apostles, then it was taken to Judea, where the Grecian Jews heard the gospel. Soon the work became so large that helpers needed to be chosen, among whom were Stephen and Philip.

Stephen and Philip became missionaries, Stephen in the Grecian synagogues and Philip to Samaria. Peter and John went to Samaria to supervise the work of Philip. Saul, who had been persecuting the church was converted while on his way to Damascus. Peter then started on a preaching tour and came to Lydda. From Lydda he continued on his journey northwest until he came to Joppa on the sea where he stayed with Simon, the tanner.

One day while Peter was waiting for dinner at the house of Simon the tanner, he had a vision. A sheet was let down from heaven containing all manner of animals. A voice said, "Rise, Peter, slay and eat." But Peter objected because some of these animals to a Jew were considered unclean. But the voice said, "What God hath cleansed, do thou not call unclean." While Peter was wondering about the meaning of this strange vision, a knock was heard at the gate below. Some men were there to see him. These men had been directed to him by the same Spirit that brought the vision to Peter. These men were sent by Cornelius.

Cornelius was a Roman officer, a gentile. He was the captain of a company of Volunteers set by Caesar as a special guard. This Cornelius was a devout man and a true worshiper of Jehovah. There were four kinds of people in the Roman Empire who accepted Christ and came into the church. First, the Jews. These were the first converts at Jerusalem. Second, the Jewish proselytes, men who became circumcised and therefore were Jews. These came into the church in the territory of Judea and Samaria. Third, the followers of the synagogue. They were not proselytes, but attended the Jewish synagogue as gentiles. Cornelius belonged to this group. Then, finally, the gentile world that had no contact with the Jews. The church has now expanded until it opens its door to the third group. This is the point of our lesson. Cornelius had been attending the Jewish synagogue and knew the Jehovah and believed in Him. Peter is called to preach to him and his house Jesus as the Christ. This is a new experience for Peter and is contrary to his Jewish Christian belief, which was that a man must first be a Jew and second a Christian. His vision he had was to teach him that even a gentile could accept Christ without becoming a Jew. While Peter is yet preaching, the Holy Spirit comes upon Cornelius and his neighbors present, who are gentiles. The two problems Peter faces are race prejudice and second, the problem of going counter to all he believed and had been taught through all his life. The church faces the serious problem as to whether Christianity shall be primarily Jewish and therefore limited or be universal and the Gospel for the whole world.

How does this lesson apply to our race problem?

What attitude should I take to new situations and facts?

What are the most effective methods of eliminating prejudice?

The living God still speaks His word of truth to the hearts of living men.

The more we realize our own weakness and insufficiency, the more we will depend upon the ONE who is our unfailing resource.

—A. E. Mills.

March 17, 1935

Peter Delivered From Prison

Lesson Text.—Acts 12:5-17

Golden Text.—Prayer was made earnestly of the church unto God for him. Acts 12:5.

This lesson brings to our attention the persecution which the early church endured and on the other hand the fellowship of the group during persecution. The church is continuing to expand. The church in Antioch of Syria has been established and Barnabas is asked to be its pastor. Because of the large field of service there he seeks for help. He goes to Tarsus and gets Saul who had been converted some years before, and brings him to Antioch. This is the real beginning of that great missionary adventure of which Paul was the leader.

At this same time Herod Agrippa I, who wanted to be a popular king among the Jews, seizes James and Peter. He kills James, who becomes the first martyr among the apostles, and puts Peter in prison to kill him at some later time. Peter is guarded with sixteen soldiers and is chained to two of them. While Peter was sleeping he is awakened by a vision and is led out of the prison through the power of God and comes to the home of Mary, Mark's mother. When Peter came the church was encouraged and the Word of God grew and multiplied.

The method of the church by which she was to expand in spite of persecution, was the testing of its members. There was no distinction between laity and clergy, all went forth to be witnesses and heralds of the good news of the kingdom. A handful of plain people without arms or social prestige and with the Jews and the Roman Empire arrayed against them, went forth to conquer the world for Christ. Their great help came in the form of "mighty works" as the one in our lesson which gave faith and courage to the Christians and dumfounded the enemy. We must always remember that the purpose of the miracles in the Acts is to reveal the unique power of the Holy Spirit which came to each disciple on the day of Pentecost. These "works" attracted attention, awakened inquiry, and opened the hearts of multitudes to faith in Christ.

The other great truth of this lesson is the spirit revealed in Mary's house. The love of Christ glowing in the hearts of these people called forth a love for their fellow disciples, a unity of spirit, a joy in fellowship, and a power produced through prayer in the spirit of common faith and purpose. These disciples, menaced continually by a hostile environment, opposed to the pagan practices of their day, and motivated by the love which came from their faith in a saving Lord, leaned heavily on each other and prayer with such a spirit was effective.

What was the effect of persecution on the early church?

Who in the early church were responsible for the proclamation of the Gospel?

What are some of the things which imprison a soul today?

What is the relation of the church's prayer life to its program of service?

WAR AS A RACKET

War as a racket for profit is hit by Major General Smedley D. Butler, retired commander in chief of the United States Marines, in "War Is A Racket," to be issued March 15th by Round Table Press.

"For a great many years as a soldier I had a suspicion that war was a racket," he says. "Not until I retired to civil life did I fully realize it. Now that I see the international war clouds again gathering as they are today, I must face it and speak out."

Defining a racket as "something which is not what it seems to be to the majority of people, conducted for the benefit of the very few at the expense of the very many," General Butler enumerates the profits and the costs of war.

"'Out of war a few people make huge profits. The general public shoulders the bill," he declares.

Citing his personal experiences in the Marine Corps, "Uncle Sam's debt collectors," General Butler presents a three point plan for controlling war by taking the profit out of it, by giving only those who must do the fighting the power to declare war, and by restricting armed forces to purely defensive purposes.

Little services for others that we fretfully think of as hindrances, may be God's highest work for the day.—Sel.

JOTTINGS

The Executive Committee of Mission Societies of the General Conference reports as follows for the month of January: For Foreign Missions, $170.57; for Home Missions, $72.50; Ex. Com. News and Notes, Expenses, $18.60; for India, $409.70; for China, $234.00; Miscellaneous, $51.00. Grand Total, $956.43.

Receipts of the Board of Foreign Missions of the General Conference for the month of January, $8,475.25. Balance in Bank, January 1, $4,195.88. Paid on orders, $9,419.82. Remitted direct to India, $300.36. Balance in Bank, February 1, $2950.95.

The regular meeting of the Mission Workers of the West Zion church, Moundridge, Kansas, was unusual in that husbands, brothers, and friends were special guests. The main topic discussed at the meeting was "With Missionary Men Around the World."

Rev. W. S. Gottshall of East Swamp, Pa., and a party of twenty-five held service in the American Rescue Home, Allentown, Pa., recently. The subject of Rev. Gottshall's talk was "David and Goliath." A substantial contribution of cash and canned goods was given to the home by the visitors. The workers of the Home will make a return visit to the East Swamp church and render a program on the last Sunday of February.

The Year Book of the Grace Mennonite Church, Pandora, Ohio, is in the editor's hands. It contains the usual information concerning finances and membership. The church is fortunate in having a number of organizations active in its work. They are the Sunday School, the Women's Missionary Society, the Dorcas Society, a Senior, an Intermediate, and a Junior C. E. Society in two sections, all functioning. The total present membership is 371, thirteen having been added during the past year. Rev. Paul Whitmer is pastor.

The meeting of the Foreign Mission Board of the General Conference is scheduled for February 19, and is to be held in Newton, Kansas. The Board calls attention to the need of intercessory prayer, which has upheld the work so far and must do so in the future. The biggest problem before the Board is the furlough expense. So many of our furloughed missionaries should be returned to the field or should come home, that it looks almost like a mountain to the Board. But prayer can remove mountains, says Jesus, the prayer of faith. Thanks to the donor, the necessary traveling money has already been received for one couple.

Rev. G. T. Soldner of the Foreign Mission Board writes: "The Board voted that I shall have charge of the Foreign Missionary Display at the session of the General Conference, to be held in California in August. — — It is my desire to enlist every minister in the Conference as a part of my committee to assist me in locating and bringing to the Conference such material matters of correspondence or articles for exhibit that concern or have to do with the beginnings of any of our missionary endeavors. Pictures, charts, etc., concerning beginnings and development of the work are highly desirable." Persons who have such material will kindly notify Rev. G. T. Soldner, Goshen, Indiana.

Rev. C. H. van der Smissen of Newton, Kansas, was a recent visitor to his old home, Berne, Indiana. For many years he edited the Bundesbote, the German organ of the General Conference, printed at Berne.

Immediately following the meeting of the General Conference at Upland, Calif., August 4-11, a young people's retreat will be held August 12-16. It is to be held at Camp LaVerne, Jenks Lake, in the San Bernardino Mountains, California.

Catechetical classes are being organized in a number of churches. Most of those attending, it is expected, will enter into the responsibilities of church membership this coming spring. The greatly improved catechism that has recently been issued by the Mennonite Book Concern will be greatly appreciated when used.

The Mennonite Home for the Aged, located at Frederick, Pa., is founded and maintained by the Eastern District Conference. It is well equipped for all the needs of such an institution, having electricity and modern plumbing. Since it is conveniently located, most of the churches of this conference are within easy traveling distance. This makes it possible for churches to take turns each Sunday in conducting services.

The women's organizations of the Eastern District support an Orphanage Society that endeavors to do what its name implies—care for the needs of orphans. Business is transacted at an annual meeting.

The Mountain Mission, under the direction of the Home Mission Board of the General Conference, has a station at Smith's Corner in the midst of the Alleghany Mountains and not far from the city of Altoona. The people of this section make a living by cutting mine timbers and wood for paper making. Rev. Lehman is in charge of the work.

MARRIAGE

Hofstetter-Stauffer.—Adam J. Hofstetter of Pratum, Oregon, to Lydia Stauffer of Salem, Oregon, in the Emanuel Mennonite Church near Pratum, Oregon, January 20, 1935. The pastor, Rev. J. M. Franz, preached the sermon and officiated. Text: I Thess. 5: 16-18.

DEATHS

Catherine Penner was born June 6, 1875, in the Mennonite settlement near the city of Saratov in Russia. Her parents were Rev. Johannes K. and Helene Penner, nee Jantzen. In 1884 the family, together with other relatives, came to Beatrice, Nebraska, to settle in this community and united with the Mennonite church. She received her education in the Mennonite parochial school, of which her father was teacher. On June 6, 1892, she was baptized upon confession of faith and became a member of the Mennonite church. She made her home with her brother, H. K. Penner. For a number of years she was active in Sunday School work and also was a member of the Ladies' Missionary Society. Almost six weeks she spent in the hospital, where under the tender care of the sisters and nurses she seemed to rally for a time, however the Lord's will was otherwise. Her life was slowly ebbing away. On January 12, she quietly fell asleep, to be with her Lord. She attained an age of 59 years, 7 months, and 6 days. She leaves to mourn her departure, her aged mother, five sisters, four brothers, five brothers-in-law, two sisters-in-law, and many relatives and friends.

Mrs. Ferdinand J. Wiens.—Alice Dorothy Wiens was born January 19, 1908, in Highland Township, eight miles north of Newton, Kansas. She was a daughter of A. A. Vesper and Eliza Tangeman Vesper. Mrs. Wiens spent her childhood on her parental farm and attended country school, graduating from the eighth grade in 1922. She attended Halstead High School, graduating in 1926 as valedictorian of her class. She attended Bethel College at Newton, Kansas, graduating with the Class of 1929, showing marked ability as a scholar, receiving membership in the order of the Golden A. While at college she was active as a member of the Student Volunteer Union for Foreign Missions, the Y. W. C. A., and the Delphian Literary Society. She was editor of the 1929 issue of the Bethel College Annual, the "Graymaroon." She also served one year as vice-president of the Kansas-Western Missouri State Student Volunteer Union. The year 1929 to 1930 was spent in teaching in the Junior High School at Beloit, Kansas. On May 29, 1930, she married Ferdinand J. Wiens, and with him moved to Berne, Indiana, where she actively assisted her husband in the business management of the Mennonite Book Concern. Another activity in which she was greatly interested was the Berne Camp Fire Girls, which she started and served as the first guardian. She was a charter member of the Berne Book Club, and its president at the time of her death. She also was a member of the Swiss Village Home Economics Club. As a young woman, Mrs. Wiens was active as a Sunday School teacher in her home church, The Highland Evangelical Church, of which she was a member until she united with the Bethel College Mennonite Church, Newton, Kansas, of which church she and her husband were members at the time of her death. — On Thursday, January 17, the sudden illness consisting of intestinal influenza, overtook her. Her condition became serious as peritonitis developed, and Sunday evening she was removed to the Adams County Memorial Hospital, where everything possible was done to check the disease. But all efforts failed, and after much suffering she passed away quietly at 10:10 o'clock, Wednesday morning, January 23, at the age of 27 years and 4 days. Her death came as a great shock not only to her husband, but also to her large circle of friends both at Berne and in Kansas. — She leaves besides her bereaved husband, one daughter, Phyllis Marie, born April 13, 1932, and five sisters. She lived a beautiful life, she died a beautiful death, and she leaves only beautiful memories. She has gone before to await her loved ones, join those who have preceded her. Her memory will always be an inspiration and a blessing to all her acquaintances.

The husband and little daughter desire to express their sincere appreciation to all who have so kindly and sympathetically assisted them during this time of illness and bereavement. Your words of encouragement, your contributions of flowers, your deeds of helpfulness are a "lifting of the load" that needs to be borne.

Sara Jean, infant daughter of Mr. and Mrs. Wayne Otto, was born Thursday, February 14, and departed this life to be with the angels, Monday morning at 7:30. Besides her parents, she leaves her grandparents, Mr. and Mrs. Will Giesel and Mr. and Mrs. Elmer Otto, and one greatgrandfather, Mr. Michael Diemer of Groveland, and a host of relatives and friends to mourn her early departure.

This little crib is empty now
The little clothes laid by;
A mother's hope, a father's joy,
In death's cold arm doth lie.
Go, little pilgrim, to thy home
On yonder blissful shore;
We miss thee here, but soon we'll come
Where thou has gone before.

Funeral services were conducted by Rev. Wm. B. Weaver of Danvers, Ill.

Joseph Bennett, Sr., was born in Vandalia, Ill., June 6, 1847. He passed away at his home in Shelbina, Mo., January 22, 1935. Age 87 years, 7 months, 16 days. He spent three years of his life in the Civil War . Surviving him are, his aged widow and one son, Joseph, Jr., who lives at home. Two sons and one daughter preceded him in death. There are also 8 grandchildren and 17 greatgrandchildren. Funeral services January 25, 1935. Rev. Wm. B. Weaver of Danvers, Ill., had charge of the funeral services.

Coffman.—Ella Mann, daughter of Cristopher and Magdalena Mann, was born in Elkhart Co., Ind., January 1, 1873. She died in Vineland, Ont., February 9, 1935; aged 62 years, 1 month, 9 days. She resided with her parents in Elkhart Co., Ind., and also for a time in Harvey Co., Kans., returning later to Elkhart Co., Ind. She was converted and united with the Mennonite Church, Elkhart, Ind., at the age of 19 years, and has been a devoted and active member during these past years. She spent some time in the mission work in Chicago, while engaged in other employment in the city. On November 20, 1901, she was united in marriage to S. F. Coffman, going with him to Vineland, Ont., in the same year. To them were born the following children: John E., Magdalena E., David W., Barbara F., and S. Ellen who with her husband, survive her. On several occasions serious illness brought her near the door of her eternal abode, but God saw fit to restore her and grant her wish to be spared until her children reached mature years. In her passing over to be with the Lord she has met the experience for which she was always ready. Her faith in the Lord was not of oft-repeated profession. To her "to live was Christ," and to her "to die is gain." Besides her immediate family she leaves three sisters: Alice K. Miller, Adeline Stouffer, and Melinda King, and two brothers: Rufus K. and George A. The funeral was held February 12, from her late residence to the Moyer Church, Vineland, Ont. Burial took place in the adjoining cemetery. A very large concourse of people gathered to mourn with the sadly bereaved family. The ministers who took part in the service were, L. J. Burkholder, Harold Chambers, C. F. Derstine, J. B. Martin, and Oscar Burkholder. The subject of the funeral message was "Christian Womanhood," and the texts chosen were Prov. 31:10-12, 28-30; Acts 16:14, 15.

Mary A. Greenawalt, daughter of Joseph and Nancy Smoker, was born in Noble Co. south of Ligonier, Ind., November 17, 1856. She departed this life at her late home in Goshen, Ind., February 9, 1935; aged 78 years, 2 months, 22 days. When she was a small girl, her parents moved to a farm in Elkhart Co., just a little southeast of Goshen. Later they moved to a farm north of Ligonier, Ind., where she grew to womanhood. She lived in this same community until 1903, when she with her husband moved to their late home in Goshen, Ind. On November 16, 1880, she was united in marriage to Emanuel K. Greenawalt, who preceded her in death August 24, 1931. This union was blessed with three children, all of whom survive her. They are Lulu (Mrs. H. Frank Reist), of Falfurrias, Texas; Elva W. of Goshen, Ind., and Leland B., of Sturgis, Mich. She became a Christian in her youth, uniting with the Mennonite Church, and at the time of her death was a member of the Goshen College congregation. She lived a quiet, unassuming life in close fellowship with the Lord. She had a spiritual appreciation of the Scriptures which comes only through a prayerful and loving study of the Word in humble dependence on the Spirit of God. Christ was her life. Truly He was "nearer to her than breathing, nearer than hands or feet." Prayer for others was to her a privilege and a duty. It was just as natural as breathing and just as vital. She had a deep interest in the work of the church. She took the missionary program as her personal burden. The missionaries were her special friends. She plead at the throne of God for their success. She read widely, attended every possible missionary meeting, corresponded with those on the field, and entertained missionaries in her home. These activities, of course, resulted in full support of the work. The following quotation seems peculiarly fulfilled in her life: "Our interest in missions is a mark of our Christian character. Our knowledge of missions is the measure of our Christian attainment. Our participation in missions is the measure of our Christian efficiency." Since the death of her husband in 1931, Mrs. M. C. Lehman has lived with her, ministering to her need and comfort in every possible way. Sister Lehman came to her room as usual on the morning of February 9, and found her in the embrace of death. Her soul had gone to be with God. She had walked with God, and she was not for God took her. She leaves her three children, seven grandchildren, one greatgrandchild, and a host of relatives and friends to mourn their loss. She has but gone before us. Funeral services were held from the late home, 1225 So. 8th St., Goshen, Ind. February 11, 1935, in charge of C. L. Graber. Text used, Gen. 5:24. Interment was made in the Alwine Cemetery, south of Goshen, in the family burial lot by the side of her husband.

IS THIS THE TIME TO HALT?

Is this the time, O Church of Christ! to sound retreat!
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard when God's will was found?

No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for Him, great things expect
Whose love imperial is, whose power sublime.
—Charles Summer Hoyt.

GIFTS RECEIVED DURING DECEMBER FOR THE PUBLICATION FUND

Bethesda Church, Henderson, Nebraska	$ 43.66
Emmaus Church, Whitewater, Kansas	29.45
F. N. Funk	50.00
H. D. Voth	5.00
Peter Stauffer	5.00
J. H. Ensz	5.00
E. B. Krehbiel	5.00
J. J. Krehbiel	5.00
Rev. C. H. van der Smissen	10.00
Hillegonda van der Smissen	15.00
Tabor Church, Goessel, Kansas	9.20
Joseph A. Goering	10.00
Maude E. Byler	10.00
San Marcos Church, Paso Robles, Calif.	8.60
Geary Church, Geary, Okla.	10.00
Lehigh Church, Lehigh, Kansas	20.50
D. M. Harder	2.00
Maxwell Kratz	10.00
John E. Goering	10.00
Norwood M. Landis	5.00
A. J. Neuenschwander	2.00
Flatland Church, Quakertown, Pa.	5.00
Eden Church, Inola, Okla.	9.00
Lydia Augsburger	25.00
Otto Jutzi	25.00

Mr. and Mrs. G. B. Entz	50.00
J. B. Andreas	10.00
D. M. Vogt	25.00
Friend from Iowa	2.00
Mrs. Lizzie Weber	50.00
Sunday School Class, Upland, Calif.	10.00
I. I. Bargen	10.00
Mary Bargen	2.00
Mrs. J. P. Linscheid	3.00
Sunday School Class, Deer Creek, Okla.	10.00
John C. Beidler	5.00
Buhler Mennonite Church, Buhler, Kans.	21.07
Samuel C. Steiner	36.00
Mary E. Steiner	7.00
Barbara E. Steiner	7.00
Eden Mennonite Church, Moundridge, Kansas	85.84
Ernest Lichti	2.00
Bethel Mennonite Church, Mountain Lake, Minn.	40.00
Mrs. Elizabeth Ruth	5.00
J. W. Regier	25.00
Friendship and Senior Girls' Classes, Donnellson, Iowa	7.35
Tabor Church, Goessel, Kansas	8.60
Ladies' Missionary Society, Butterfield, Minn.	10.00
C. H. Goering	25.00
J. A. Schowalter	10.00
Rev. P. P. Wedel	5.00
P. Pankratz	55.00
Jacob M. Landis	5.00
Hillsboro Mennonite Church, Hillsboro, Kans.	50.00
Adam Amstutz	5.00
Dorcas Sunday School Class, Bluffton, Ohio	3.00
Dr. and Mrs. A. L. Weber	10.00
Mrs. Emma Bachmann	5.00
Beacon Light S. S. Class, Donnellson, Iowa	6.50
Flora L. Fellman	1.00
Salem Church near Freeman, So. Dak.	91.65
J. W. Krehbiel	30.00
Sichar Church, Cordell, Oklahoma	3.79
Mr. and Mrs. L. M. Ledig	50.00
Second Mennonite Church, Beatrice, Neb.	17.47

Gifts Received by Our Treasurer, Bro. E. W. Baumgartner, During December

Eastern District Conference, C. E. Uunion	$ 25.00
A Friend	10.00
Summerfield Menn. Church, Summerfield, Ill.	10.00
Zion Church, Elbing, Kansas	55.00
First Mennonite Church, Upland, Calif.	3.67
Senior C. E. Society of Second Mennonite Church, Beatrice, Neb.	6.00
Israel Garber	100.00
Mrs. Boehr's S. S. Class, Bluffton, Ohio	10.00
Bethel Mennonite Church, Fortuna, Mo.	6.32
Bethel College Menn. Church, Newton, Kans.	26.11
First Mennonite Church, Beatrice, Neb.	56.51
German Bible Class of Bethel College Church Newton, Kansas	3.22
East Swamp Church, Quakertown, Pa.	15.00
Hoffnungsau Church, Inman, Kansas	45.00
S. S. Class of Salem Church, Dalton, Ohio	5.30
First Menn. Church, Newton, Kans.	27.11
Young People's Society, Grace Church, Lansdale, Pa.	7.50
Total	$1551.87

There are two corrections to be made in the acknowledgement of gifts received during November, published in Bundesbote No. 49 of December 11th. First—$100.00 given by Jacob A. Krehbiel should be Jacob H. Krehbiel. Second—$50.00 given by A. A. Penner was sent by him for the Bethel Church, Mountain Lake, Minnesota.

The gifts received during the month of December are very gratifying to the Board of Publication, and will considerably relieve the burden of debt on our publication work.

The contributions received for this fund during November and December are divided as follows: 23 from churches, 14 from Sunday School classes, Missionary Societies, and C. E. Societies, 85 from individuals.

There are about 30,000 church members in the General Conference: 152 churches, and at least 800 Sunday School classes, Missionary and C. E. Societies. If the remaining 29,015 individual members, and the remaining 129 churches, and the remaining 786 Sunday School classes, Missionary and C. E. Societies will contribute only a small gift during 1935, we can easily liquidate the debt this year. — The Board of Publication expresses its sincerest thanks to all those who have so generously given, and we sincerely hope that many will do the same during this year.

H. J. Krehbiel, Reedley, California,
Chairman of Board of Publication.

Gifts Received for the Publication Fund During January

Herman Janzen, R. 1, Elbing, Kans.	$ 25.00
Medford Mennonite Church, Medford, Okla.	7.60
Sewing Society, Johannesthal Church, Hillsboro	10.00
Christian Church, Moundridge, Kans.	145.00
Mrs. J. E. Baughman, Pulaski, Iowa	50.00
Ladies' Aid Society, Geary, Okla.	5.00
Mrs. S. S. Haury, Granville, Ohio	1.00
Sunday School, First Menn. Church, Reedley	17.00
Gifts received through Bundesbote	43.45
B. D. Stucky, Hesston, Kans.	5.00
S. School, First Menn. Church, Aberdeen, Idaho	37.50
Sunday School, First Mennonite Church, Aberdeen, Idaho, Christmas collection	13.45
Wilford Eden, Lind, Wash.	5.00
Total	$355.00

The Board of Publication expresses its sincerest thanks to all these donors for their generous gifts.

H. J. Krehbiel,
Chairman of Board of Publication.

RECEIVED FOR PACIFIC DISTRICT CONFERENCE

First Mennonite Church, Upland, Calif.	$ 84.47
First Mennonite Church, Aberdeen, Idaho	18.02
Mennonite Mission Society, Aberdeen, Idaho	39.95
First Mennonite Adult C. E., Aberdeen, Olaho	14.95
First Mennonite Church, Colfax, Wash.	9.95
First Mennonite Church, Reedley, Calif.	56.71
Ladies' Mission Society, Reedley, Calif.	14.95
Mennonite Bible Class, Reedley, Calif.	14.95
Worth While Circle, Reedley, Calif.	14.95
Mrs. L. M. Ledig, Upland, Calif.	9.95
Linda Schmidt, Reedley, Calif.	5.00
Adult C. E., Upland, Calif.	4.95
Young People's S. S. Class, Upland, Calif.	5.95
Sewing Others Circle, Upland, Calif.	14.95
Adult C. E., Los Angeles, Calif.	5.00
Salem Church, Ruff, Wash.	13.04
Mennonite Church, Menno, Wash.	13.60
Emanuel Church, Pratum, Oregon	44.90
Grace Mennonite Church, Albany, Oregon	9.65

Received for Portland, Oregon, Mission

First Mennonite Church, Colfax, Wash.	$ 16.85
Mennonite Bible Class, Reedley, Calif.	14.95
Sewing Others Circle, Upland, Calif.	5.00
Winning Others Bible Class, Upland, Calif.	14.95
Wm. Dirks, Neppel, Wash.	.70
California M. S. S. and C. E. Conference, Paso Robles, California	15.10
San Marcos Mennonite Church, Paso Robles, Cal.	11.45
Adult C. E., Los Angeles, Calif.	11.83
Junior C. E., Los Angeles, Calif.	3.00
Mennonite Mission Society, Aberdeen, Idaho	15.00
First Menn. Group, Elk and Deer Park, Wash.	6.00
Immanuel Menn. Church, Los Angeles, Calif.	1.70

Gratefully acknowledged,
Pacific District Conference,
By J. M. C. Jantz, Treasurer.

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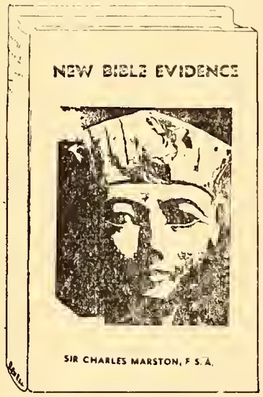

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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, MARCH 19, 1935 No. 6

THE MISSIONARY PROMISE

With every command and purpose of God there is also a great promise. To Abraham God said, "I will be with thee and bless thee." The same promise came to Moses, Amos, Isaiah, Paul, and Jesus. This promise is also evident in the great commission when Jesus said, "Lo, I will be with you, even unto the end of the world."

It must be extremely encouraging and stimulating when our missionaries leave the shores of America to go to some foreign land at the command, "Go ye," and for the purpose of making disciples, to have the reassuring promise, "I will be with you." This promise suggests guidance as the Christian faces the problems of life; power for the tasks undertaken, and comfort for the disappointments met in life. With this promise disappointments become His appointments. We are true stewards of God when we obey the command; see clearly the purpose; and with faith and hope rely on the promise of God. W.

THE MISSIONARY PURPOSE

Some time ago an editorial was written emphasizing the missionary imperative "Go ye," which comes to every true Christian. One of the great impressions made on a Bible reader as he reads the Old and New Testament is the frequency with which God gave commands to men and women. To Abraham He said, "Get thee out from thy country and kindred." To Moses He said, "Go and gather the children of Israel together and lead them out of bondage." Such commands also came to Elijah, Amos, Paul, and Jesus. But these commands of God were not arbitrary and meaningless. With each command there was given a great purpose. To Abraham, "I will make of thee a nation." To Moses, "I want my people free so they can serve me." And so throughout the Word of God, a great purpose is linked with each command.

In the great commission of Jesus, "Go ye" there is suggested a great purpose. The Christian is to go to make disciples. The purpose of the Christian is to teach and preach Christ for He is the complete and supreme revelation of God to mankind. As men become disciples of Jesus they learn through personal fellowship and His teachings the great purpose and love of God. W.

TEMPERANCE EDUCATION

Someone has said, the world moves forward on the feet of children. In these days of revelry and intemperance we wonder how we shall regain that which we lost in the last few years.

There are two institutions that are very significant in any program of temperance. The first is the home. The child from the very beginning of its life must learn self-control. The first two years are very important because of the physical habits that are formed. The greatest contribution which the home can make, however, is in the religious training given and the example of the parents. The virtue of temperance, although ethical, thrives best in deeply spiritual soil.

The school is an important factor in a temperance program because of the instruction it can give on temperance. Here the boy and girl can learn the effects of alcohol and tobacco on the body. There is no sentiment in these findings. It is the cold facts that are needed. Boys and girls of our schools are entitled to know these facts. Some time ago a judge in one of our cities said to a professional man who had violated traffic rules, "You were not drunk so I could not give you thirty days in jail, but you had enough alcohol that you could not see the traffic signs clearly." This is a temperance sermon in itself. Boys and girls need to know that whether it is in beer, wine or whisky that alcohol effects vision, clear thinking, and breaks down the reserve of life so that the individual is easily persuaded to wrongdoing. W.

AFTER SEVENTY-FIVE YEARS

With a deep interest I read and reread the article under the above headline by Dr. Smith in the 1935 Year-Book, and looked repeatedly at the miniature of an institution of the church not now in existence, except as it exists in the hearts and lives that have been effected by its brief yet valued life. I trust I may not be infringing on any copyright, nor on the good will of Bro. Smith in using his headline for this communication, simply to add emphasis to his article by supplying some reminiscences.

In the approaching month of May it will be seventy-five years that the first General Conference was held at West Point, Iowa. The churches of the Eastern Conference were represented by John H. Oberholtzer of the Swamp Charge, and Enos P. Loux, father of the late sisters, Mrs. Zephr, of Wadsworth, Ohio, and Mrs. Kaphos, of Newton, Kans. Bro. Loux was pastor of the Deep Run church of which the writer, then a small lad, can just recall the fact, and is now for nearly 52 years pastor. While this representation was not directly a delegated one made by the Eastern Conference, the Conference should, it seems to me, be credited instead of a few congregations only. The following is a verbal translation of the act of Conference, held on May 2nd of 1860, when Bro. Oberholtzer urged the matter.—"The Iowa Conference was discussed and approved, if the ministerial brethren will voluntarily attend same." A year later the second General Conference wa held in the church near Wadsworth, Ohio. Thi session had six representatives from Pennsylvania. The chief matter under consideratio was the need of a school for the training o ministers and missionaries. Daniel Hege o Summerfield, Ill., was authorized as a travelin missionary to visit the churches, awaken a interest in a school, and solicit funds. At th fall session of the Eastern Conference of 186 a resolution was adopted favoring the project and Bro. Hege's visit. Hege's work was ver successful. Our people wanted a school; hi subscription for funds reached nearly $6000 However, the task was not finished, neithe could HE SEE it finished, except as he ma have seen it in his crowned life; for, returnin from his journey in ten days the brave work man was called from his labors to his reward.

The third General Conference was held i the Summerfield, Ill., church in 1863. Here i was decided to have triennial sessions, bu above all, here the matter of a school wa pushed, so that the 1866 conference was hel at the time of the dedication of the seminar building as the profile in Bro. Smith's articl brings it to our gaze. The dedication took plac on October 13 and 14 of that year. The cor ference sessions followed.

The fifth General Conference was, too, held a Wadsworth, May 31 to June 3, 1869. The pic ture of the school building as it appears in Br Smith's article in a much reduced compas was taken on this occasion. This picture ha especially aroused the reminiscent spirit in th writer. The building stands a short distanc from the west end of the town along the mai road running east and west, facing south. I is difficult to distinguish faces on the pictur but a few are known from memory. In fro of the building are standing S. F. Sprunge Peter High Stauffer, on the portico roof S. C Haury, John S. Hirschler; at the open window on the first floor, the Showalter family; on th second floor the Van der Smissen family; thir floor window near southeast corner, Prof. Frit and near the southwest corner window, Jac S. Moyer. One of those on the cupola is Pet Krehbiel. At the east side door stands one Peter Yoder's sons, I forgot which by nam while by his side, in the door, stands Ely Fret my father, who represented the Deep Run co gregation at the conference. This visit of m parents to the school led them to the decisi to send their son, then in his sixteenth year, to the school.

In the afternoon of the first Monday in October, 1869, a group met in the home of Rev. Samuel C. Cuomer, pastor of the church in Philadelphia, to get acquainted with one another and to fix the hour to entrain for Wadsworth. The group, when the train steamed out from West Philadelphia, was as follows: Mr. and Mrs. Levi O. Schimmel, Henry C. Gottshall, John B. Geisinger, William R. Schantz, Abraham M. Leatherman, Isaac L. Fretz, and Allen M. Fretz. At about 7:30 p. m. the next day we were greeted at the Wadsworth station by the greater number of the student body to escort us to our destniation. There other loving hearts and hands and a loaded table bade us welcome to a then appreciated institution — **Mennonite Seminary.** Here we found fifteen earlier Pennsylvania students, together with some from Ohio, Indiana, Illinois, and Iowa. Of this number of Pennsylvania students of the term of 1869-1870 there are now only three living—Charles H. Moyer, John B. Geisinger, and the writer. If there are any of the western students of that term still living, I would be pleased to learn of it. Of Pennsylvania students of later terms there are, I believe, only three left, Rev. N. B. Grubb, Dr. A. F. Myers, W. M. Leatherman.

Soon after our arrival at the school, a frame two-story addition was erected at the northeast corner. This work, as the work on the lot, in the stables, on the wood pile, etc., was done by the students under the direction of Bro. Schimmel, who had been elected by the Conference as "Oekonom" (steward). From 1 to 2 p. m. was the working hour. As we came up the steps from the dining room, Schimmel was on hand with his list of assignments for the work hour. One regularly tended and milked the cows, a few had work in the carpenter shop; another one was kept busy at the cobbler's bench; one fetched the mail; two were assigned to the kitchen to peel potatoes and "schnitz" apples for the next day's meal. This generally fell to the lot of Charles F. Myers, who became a noted lawyer in Doylestown, Pa., and the boy who is now writing this. This kitchen work was likewise a pleasant social hour, with the matron, Betty Krehbiel, and the Van der Smissen girls, Wilhelmina and Hillegonda, helping with the dishes, and we boys as company. Of course, our work was approved, so we could keep the job. When, however, the mumps had me in their grip, I was excused, but, oh! so kindly cared for by good mother Van der Smissen and prayed for by father Van der Smissen.

The study and recitation hours, too, were well filled, and so the winter days and weeks sped pleasantly by. The Christmas celebration was a pleasant occasion. A real German Christmas tree lighted up the auditorium; plates with delicacies were laid for each one, with a new German Testament and Psalms by it, as a present. I am still using mine.

One morning during the vacation week our neighbor farmer, Curtis, called for volunteers to husk his field of corn. This gave us a little pocket cash. On a cold day in January we took a sled, or "sleds" ride to Akron to have a group picture taken. All went except teacher Schultz; he had scruples against taking pictures. On our return, at the supper table, we discovered that my good friend Charlie Meyers was missing. He had somehow wandered away from the rest and missed the sled train, so was footing it all the way from Akron. This was a hard experience for Carl, as he was lame.

To me the time spent at Wadsworth Seminary with the good Van der Smissen family and school associates was both a very pleasant and highly profitable time.

Very beautifully did Bro. Smith close his reference to the institution after 75 conference years and 57 school-closing years: "Its influence is felt throughout the Conference even to this day through the lives of men who received their first inspiration to enter Christian work within its academic halls." A thousand regrets that it could not continue.

Allen M. Fretz.

Perkasie, Pa., February 1935.

HOME MISSION NOTES

Saskatoon, Sask., Canada.—Girls' Home and Church Extension.—Bro. J. J. Thiessen quotes Psalm 103:2, and writes that in view of the blessings of the past year it seems easy for him to join in the exclamation of the Psalmist. What a privilege daily to proclaim His Holy Name to the children of men in their homes, on the street, in the hospitals, in the services, and Sunday School, in the Bible class, etc. And then what an encouragement for us weak instruments when we can see results of our work. Thanks be to God, we were privileged to see results and God's blessing in our work. We also felt His presence when we had discouragements. We felt His presence in disappointments.

Bro. Thiessen mentions a long list of important events which transpired during the year, such as Bible lectures, instruction of young people, baptismal services, and communion, in which 134 and 118 persons respectivley, participated, a song festical, outings, Children's Day service, Harvest Thanksgiving,, Christmas, etc.

They greatly desire a church of their own, they use the Victor School for their meetings, but they pay for all purposes a total rent of $38 a month. Indeed, they need a church badly. If the Girls' Home and church should be combined, it would also save in house rent. They ask if the General Conference would be interested in the procuring of a church building and if the Conference could provide the necessary funds. (In 1929 the Conference passed a resolution to approve the collection of $10,000 for a building in Saskatoon, answering the double purpose, but on account of the depression the Board did not have the courage to undertake it. —Sec.)

Bro. J. P. Klassen of Winnipeg writes that during the Advent season as usual he held communion services in his district in a number of places. These are always mountain peaks in the Christian life. Our old people used to call the Communion Sunday "Great Sunday."

One of the pleasant as well as heaviest duties is the visitation of the sick of which we always have a number in our hospitals, and how thankful they always are for every visit.

Our church building is in use every day except Mondays for different kinds of work for the church. It would have been a great hindrance to our work if we had not provided more room in the church; we are still bleeding on account of the cost, but we have already paid off $2500.

Since we have more helpers I can serve the outside districts every third Sunday. Our congregations are very much scattered and it is more or less expensive to serve them. The attendance everywhere is very good and the Word of God is gladly received. In January the Manitoba Ministers' Conference will meet here. In February the Ministers' Course will take place.

It is a great relief to us that you did not yet tire in supporting us.

Before me lies a long report from Bro. F. F. Enns of Whitewater, Manitoba. Were the report not so comprehensive, it would contain interesting and edifying reading matter for our church papers.

Bro. Enns also has a large field to cover where larger and smaller groups of Mennonites live. The field is too large to work it intensively. Traveling by auto and wagon in deep mud, and by sleigh, is cumbersome, and the conveniences in the homes where he is entertained are not up-to-date, but the reception is most hearty and the people are very thankful and invite him to come soon again.

The main purpose of his visits, of course, are the preaching of the Gospel, and the meetings are mostly held in the homes. Wherever it is possible, new ministers are ordained. He gives catechetical instructions and baptizes the can didates, holds communion services and visits the people in their homes and does much per sonal pastoral work ministering to the hungry and neglected and occasionally indifferen souls. His report impresses one of the fac that his work is of a thorough nature an brings lasting results in the edification of th believers and the awakening of those who sleep

The dear brother is also a real Home Missionary because he seeks and finds such who ar not immigrants and who belong to other Me nonite Conferences, but who are isolated fro their own congregations and need the service of a preacher to do pastoral work among the and he seeks to encourage them to live a frui ful Christian life.

Portland, Oregon.—Sister Niswander writes "The past year has brought us some disappoin ments and also some joys. In the summer w had an interesting and well attended Vacati Bible School. The highest attendance at o Sunday School for the year was 80, the ave age attendance was 50. I have been teachi a community Bible class at the home of a frie not far from the church. We meet every wee Our Women's Missionary Society meetings we quite well attended throughout the year. December the society had a well attend Christmas program in the church at whi three young women from the Baptist Semina rendered special music, and a teacher from t Portland Bible School brought a very help message. Our Sunday School Christmas p gram was held Sunday evening before Christmas and it was a nice service. Bro. Homer Leisy and family spent Sunday after Christmas in Portland. He gave us an address to our C. E. On the first Sunday in the new year, a Mr. Lysle Peterson, an evangelist and musician, was with us and gave us a service. On Friday evening during the week of prayer, our church with two neighboring churches had a united prayer service. We want to praise God for answers to prayers for the salvation of a man living at Canby, Oregon. He had always warned his children never to become Christians. We prayed for him and his daughter told us at the Bible class that her father was converted and was baptized. She said that the other evening was the first time she had ever heard her father pray; he prayed especially for his children.

W. S. Gottshall,
Sec. of H. M. Board.

TO THE MENNONITE SANITARIUM ASSOCIATION

in annual session assembled this 11th day of January, 1935:

Greetings from your Board of Directors in the name of Him "who went about doing good," and enjoined upon His followers that they should not be indifferent to human affliction. We rejoice that His Spirit has in our day given rise to many institutions of healing in which the afflicted are given the best of care that medical science and nursing skill can afford; of which the institution which we represent is one. We trust that through this pooling of our efforts as a Mennonite people in behalf of suffering humanity, the name of our Lord may be exalted and His kingdom extended in the hearts and lives of those who seek its services. With humility and gratitude we acknowledge the providence and guidance of our Heavenly Father in bringing the institution to its present capacity to serve the afflicted, and pray that under His continued guidance and blessing it may continue to thus serve mankind in the name of Christ.

I. The Board

The members of the Board of Directors during the past year have been: Rev. E. Troyer, president; J. E. Garber, vice-president; R. L. Hartzler, secretary; Rev. Emanuel Ulrich, Peter Augspurger, Rev. A. H. Miller, S. A. Albrecht, and Chester Roth. At the meeting of the association a year ago, Mr. C. W. Vercler was elected to membership on the Board, but because of numerous other responsibilities and the state of his health, he felt that he could not assume this added duty. This with the fact of Rev. Miller's residence in Iowa, left us with a working body of but seven members. We sincerely hope and pray that with today's election a full board may be provided, so that with added counsel we may do the very best possible to promote the interests of the institution during the coming year.

II. Internal Operation and Administration

We are indeed glad to report that as regards the internal work and operation of the hospital, the past year has been by far the best in the history of the institution. The number of new patients admitted during the year was over 300 more than for 1933. By the end of the month of September the number had already exceeded the total number for the previous year. This increased patronage, along with the fact that patients were more inclined to choose the higher priced rooms, meant a greatly increased income which made it possible to substantially reduce the amount of bills payable for running expenses in previous years. Six girls were admitted to the training school in February, and fourteen more entered training in September. The greatly increased number of patients made it necessary to admit larger numbers of student nurses, or employ graduates, in order to maintain the quality of service for which the institution is noted.

In the matter of administration, the year has also been one of progress. We are deeply appreciative of the efficient and patient services of Mr. and Mrs. Hoover as superintendent and bookkeeper, respectively. In administering the operation of the hospital with discretion and economy, and in meeting the advances of impatient creditors with patience and wisdom, their service to the institution has been greater than any of us can calculate. The number of doctors on the staff has now risen to 40. The attitude of the staff toward the institution is characterized by a greater appreciation of its facilities and quality of service, and by a deeper concern for its perpetuation and progress. During the month of July, Miss Litwiller resigned her position as superintendent of nurses. and Miss Lena Stolzfus of Lima, Ohio, was secured to serve as instructress and head of the training school. The departmental supervisors are now responsible for the work done by the students on the floors. This new arrangement is proving very acceptable to both supervisors and nurses and expressions coming from patients indicate that a still higher quality of service is being given.

III. Capital Accounts and Indebtedness

From the foregoing it will readily be seen that the difficulties and burdens of the Board during the past year have concerned, not the internal working of the hospital, but the outside, or so-called capital accounts. At times it was necessary to draw from the operating account to meet some of these obligations. With many hospitals now operating at a loss, the fact that the hospital treasurer was able at times to render service to the general treasurer is evidence of an efficient and economical administration. If it had been possible to have collected in full for all services rendered during the past year there would have been realized a profit of over $5000.

During the year interest payments were made to the bondholders as receipts of payments on pledges would permit. The amount paid, or now being paid, makes a total of 5% for the year. Many of our bondholders are widows whose investment in our bonds represents practically all of their source of income. Many of their pleas for payment of the interest due them are truly pathetic. This, with the challenge of their faith in the Mennonite Church manifested by the purchase of our bonds, constitutes one of the grave concerns of the Board.

For the most part, we have experienced much patience through the year on the part of the creditor firms who still hold unpaid building accounts. Two small payments have been made on these accounts totaling about 11% of the original amounts. It is now three years since the new addition has been in use and by every law of propriety these accounts should be paid, but how to secure sufficient funds to make settlement of them, the Board has not as yet been able to determine. In the early part of last fall two of the firms in questian started legal procedure which was designed, so far as we could determine, to force us to surrender to them the unpaid pledges to make collections until their claims should be satisfied. We felt that pledgers should be advised of such action, an statements were sent out to be read in th churches. A defense was filed by our attorne and the matter has been at rest since, but ma be resurrected at any time. In view of a number of statements or letters having been ser out from time to time intimating that a cris was impending, it may seem to some that w have been like the boy who cried, "Wol Wolf!" but we assure you that such statement and appeals were made in all good faith. W received the demands of the creditors and sa a possible final crisis and felt that our peopl should be informed accordingly.

In the course of the year six of the preser and former directors of the hospital, who fc no profit to themselves, incurred liability as securers on notes, were obliged to make good suc security to the extent of more than $1000. Wit some this was in addition to previous exper ences of a similar nature involving amount ranging up to and even exceeding the abov figure. The largest amount so paid by one person is considerably over $2500. A number c these men have been forced to place encumbrances on their own holdings in order to meet thes obligations. Certainly the thanks of the association is due them; and withal the cooperation of every friend and supporter of the hosp tal is in order, that they may not have to permanently suffer such measure of loss for th sake of the institution.

IV. Propaganda

It seems to be the experience of institutions as of individuals, that when one gets into difficulty and needs assistance more than eve there are always too many people who seem more inclined to hinder than to help. Thi seems to be the lot of the hospital. During th past year or two there has developed in certain quarters a marked tendency to subjec church organization, church leadership, an church institutions to a rigid and uninforme review in obedience to a destructive, rathe than a constructive impulse. Of such procedure the hospital has had its full share. Indeed, it has been made the victim of mor damaging propaganda based on partial information, misinformation, fabrication, and personal prejudice toward its leadership, than an other one of our church institutions. Why thos who cannot, or are not disposed to help lift th load, feel led to make that load heavier, or wha

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

spirit actuates such procedure, the Board does not presume to say. But such propaganda is never without effect and the loss to the hospital in terms of financial and moral support as a result of such publicity is incalculable. The proceedings of the Board and of the administration are open to investigation by those who wish to know the facts (as destructive propagandists do not) and both Board and superintendent will welcome any inquiry on the part of those into whose ears Dame Rumor has whispered that they may know for a certainty concerning the hospital's standing and operation and may be able to impart authentic information to others.

V. The Immediate Problem

The thinking of the Board in the matter of finance has been directed for the most part during the year in an effort to devise some means of securing sufficient funds to make settlement of the unpaid building accounts. If the firms holding such accounts will credit the amounts paid on them as payment on principal instead of charging it as interest, there remains a total of about $33,000 in these accounts. The Board has reason to believe that if a sum of not over $20,000 could somehow be secured, all of these claims could be settled. Has the recovery process gone far enough now that with personal solicitation a substantial sum could be secured as payment on pledges? Would people who have paid their pledges go a second mile and would those who did not pledge now assist in the building of such a fund? Two years ago we told the creditors that if corn would go up to 40c, we believed we could raise sufficient funds to make settlement. Now for over a year the price has been in excess of that figure and just now is more than twice as much; if they press us now what can we say to them? Might it be possible to find someone with large holdings who would, or could be interested in an opportunity to make one dollar do the work of two and at the same time help an institution that exists solely for the service of mankind? These are some of the problems faced by the Board during the year. Some efforts were made in accordance with the last mentioned line of procedure, but as yet with no results to any considerable degree. The Board is of the unanimous opinion that now while the creditors are in fairly complacent mood, is the time to secure a settlement on the basis of a large discount. When once they start action again, as we fear they soon may do, we can hope for nothing but a demand for payment in full. The Board earnestly hopes that the Association in this annual session may give valuable suggestions and help in working out this problem.

VI. Constituency

From its very beginning this has been a cooperative enterprise. At present three different Mennonite conferences having churches in the central part of this state are represented on the Board of Directors. It is the people of these churches who have constituted the most substantial element in the constituency of the hospital and to whom the Board is deeply grateful for a very large portion of the moral and financial support which has come to the institution. One of the present needs is that this supporting constituency be greatly changed. The interest of people in the hospital too largely depends on their nearness to, or remoteness from it, i. e., upon the possibility or probability of their receiving service from the institution. The reason for such variation in interest is more obvious than justifiable. Our people need to be led to take a larger view of this work than that. Those who live more remotely from the hospital when in need of hospitalization usually go to nearby institutions which other church bodies have established and are maintaining. There they receive hospital service which the efforts and sacrifice of other Christian people have made possible, but they have themselves done nothing to bring such service within the reach of themselves or others. Does not seem that it would be the discharge of a Christian obligation if those who profit in their own communities from the efforts and sacrifice of their Christian brethren should help to provide the same kind of service for people elsewhere, even though they might never expect to have occasion or be able to receive service from the institution which they thus help to establish and maintain? We hope and pray that as this work goes on our people near and far will come to look upon this work more and more as an avenue through which we Mennonites may, and are, cooperating to train girls for nursing service and to minister to the suffering through this institution which was founded in the Spirit of Christ and is trying to carry on in His name.

R. L. Hartzler,
Secretary of Hospital Board.

THIRTY-FIFTH INTERNATIONAL C. E. CONVENTION

"We Choose Christ" is its theme and slogan. July 2 to 7 are the dates. The united youth program and emphasis, "Christian Youth Building a New World," will be taught and discussed in practical terms. The place is Philadelphia, Pa., and the event thus outlined is the thirty-fifth International Christian Endeavor Convention.

Philadelphia prooves to be the ideal center for this youth gathering to seek religious inspiration, training, and fellowship. Few cities are stronger in Christian Endeavor membership and organization, as well as other phases of Protestant activity. The conventions and meetings and schools conducted by Philadelphia Christian Endeavorers typically attract thousands of young people. It is natural that the entertaining city and state are thinking of the July meetings in terms of a registered strength of 25,000 to 35,000.

Far advanced in planning are the great citizenship parade and demonstration, scheduled for July 6, visits to historic centers, and Junior and Intermediate sessions. All denominations are being invited to plan an afternoon program for their members among the delegates. New York State, Maryland, and other state unions will hold one-afternoon conventions as a part of the international meetings.

Among speakers already accepting are: Dr. S. W. Hughes of England; Senator William E. Borah; Dr. James Kelly of Edinburgh, Scotland; Dr. Norman Peale of New York City; Dr. Robert E. Speer; Dr. Daniel A. Poling, International President; Rev. Lynn Harold Hough, D. D., of Drew Theological Seminary; Rev. Oscar W. Blackwelder, D. D., of Washington, D. C.; Miss Margaret Slattery of Boston; Rev. Lester Clee, D. D., of Newark N. J.; Dr. William Hiram Foulkes of Newark, N. J., vice-president of the International Society; Rev. Vere W. Abbey of Bungalore, India; and others.

Homer Rodeheaver will be song leader, assisted by a large chorus that is being organized months before the convention begins.

The educational conferences conducted on four mornings, beginning July 3, will be based on the united youth theme: "Christian Youth Building a New World." The teachers will be young people's directors, leading ministers, and several educators from a number of denominations. In a fifty-minute period each morning, the delegates will be divided by age groups to meet in twelve to fifteen simultaneous forum sessions. A later group of conferences will deal with fifteen or more phases of Christian service in the church and community.

Dr. Peale has been invited to lead the daily Quiet Hour sessions. A united communion service on Sunday morning, July 7, closing day of the convention, will be in charge of Dr. William Hiram Foulkes of Newark, N. J., assisted by ministers of the Philadelphia area.

The program committee is headed by Dr. Harry Thomas Stock, young people's director of the Congregational Christian churches, and a number of ministers, educators, field-secretaries, and younger laymen, representative of the educational and organizational strength of the Christian Endeavor movement.

Following the Philadelphia Convention, a number of officers and delegates will sail for Europe to attend in August the World's Christian Endeavor Convention at Budapest, Hungary.

CORRESPONDENCE

Aberdeen, Idaho, February 13, 1935. Dear Reader: Just where our former correspondent left off reporting of last year's happenings, I can't at the moment relate. But I would like to mention the departure on December 18, 1934, of a very dear member of our church, Miss

Lizzie Wiebe. No doubt many of you have heard of her and many of us mourn her early death, but are happy in having known her. In her will, she remembered our Sunday School by bequeathing a sum of money for the purpose of purchasing hymn books for Sunday School use. All members were joyful at the news.

The Sunday School presented a very interesting Christmas program, December 22nd, which closed with a pageant, "The Hope of the World." From it we learned there is no hope, unless Christ comes into our hearts and brings peace, joy and love as water would make the desert bloom or courage to a weary heart.

The Senior and Young People's Choir rendered a cantata, "Peace on Earth," about forty-two voices partaking. The collection received was used for mission purposes.

After the annual congregational meeting which was held December 26th, all officers and members are busy trying to make this the most successful church year ever had.

On January 25th, another meeting was called for the purpose of calling a pastor, as Rev. J. E. Kaufman's term expires on June 1, 1935. It was voted to extend his call to January 1, 1936. His decision has not been handed down to the congregation as to whether he will accept. It was also the wish of the meeting that we might call an outside minister for a week or two of evangelistic services.

Much to the surprise and joy of the congregation and friends, Rev. and Mrs. Kaufman have adopted a two-month-old baby boy, and his name is Kenneth LaMont. He is a fine looking child who, we hope, will bring much joy and happiness to that home. May the Lord bless Rev. and Mrs. Kaufman richly for this fine deed. A surprise shower was given for Mrs. Kaufman by the Ladies' Aid, at which she received many beautiful gifts and advice.

The health of the church members this winter has been very good. We are glad and thankful to see so many of the older ladies able to be out. The community as a whole has not suffered so much from sickness as in other years, although in surrounding towns they have had quite a siege of pneumonia.

We have had more snow this winter and so the water situation for irrigation purposes looks more promising. The report on the coldest weather we've had this winter was 18 below.

During last Sunday morning service, Rev. Kaufman performed baptism on Mrs. Doris Hill Funk, wife of Alvin Funk of this church. She has been a church worker in Dallas, Oregon. Upon her wish and confession of faith this ritual was enacted. The church welcomes her to its membership and may a mutual blessing be derived.

It has been the desire of the joint choirs to give an Easter cantata. Last Sunday, after a meeting it was decided to have the music committee select the cantata and work should commence immediately.

Much joy, courage and strength has been given to the sick and shut-ins this winter by the efforts of the C. E. Bible Class. They have sung at hospitals and private homes, wherever people were unable to get out. May this blessed practice continue! Corr.

Gnadenberg Church, Whitewater, Kansas. Dear Readers of the Mennonite and Christian Evangel. So far in the new year of 1935 little sickness has been reported.

New Year's eve a large group of young people went serenading, which was enjoyed by the serenaders as well as by those serenaded.

New Year's morning we had the pleasure of having with us Missionary Frey and Mr. Johnson, a Hopi Indian, from Arabia, Arizona. Mr. Frey gave us an interesting talk on his pastoral experiences in the mission work. We were also much inspired by the testimony that Mr. Johnson gave of his life before and after conversion.

Many of our church members willingly donated a day's work to re-shingle the roof of our church this winter. The re-shingling proved to be very wise because of the amount of moisture we have had.

Prayer meetings were held during the second week of January. The attendance was poor because of weather conditions.

Our community was well represented at the Bethel College Bible week.

Sunday, February 10, the Christian Endeavor had a special program assigned for youth. It was well attended. After the program the semi-annual business meeting was held. It was reported at the business meeting that our Endeavor had taken part in the sterilizer project for India for the third time. We were very much disappointed at the C. E. Convention last summer when we heard that some Endeavors had not taken part at all.

Moisture has been plentiful all winter. Feed for the stock has been running a little short, but stock will come through all right. Wheat is looking fair, and many farmers are preparing ground for spring seeding.

The Sewing Circle which meets the first Wednesday of every month, met at the home of Mrs. H. P. Schmidt this month.

Reinhold Schmidt, Corr.

Johannestal Mennonite Church, Hillsboro, Kans., February 14, 1935. We are glad that our dear Elder, Rev. John Plenert, is again able to be about after a long period of illness, beginning last June. He occupied the pulpit for the first time since his illness, on New Year's day, when he related his experiences of 1934. In his message he gave recognition and praise for God's mercy and loving care during the past year. We are hoping that he will soon be able to take up full pastoral duties again.

The Ladies' Sewing Society met at the home of Jacob G. Bartels Wednesday, February 6. They have started a library in our church. A few books have been purchased.

Sunday, January 13, Rev. Gustav Frey of Hillsboro preached an inspiring sermon in the German language.

A son was born to Mr. and Mrs. Elmer Klassen, January 6.

One of the oldest members of our church Mrs. Andrew Ewert, passed away January 8. Funeral services were held Sunday, January 13.

Abram Albrecht, teacher of the Hillsboro Bible Academy, delivered an inspiring sermon, January 27.

On January 15, a son was born to Mr. and Mrs. Sam Klassen.

The officers of the Christian Endeavor met at the home of Edwin Unruhs for the purpose of planning their year's work.

Sunday, February 10, Rev. P. H. Unruh from the Alexanderwohl church delivered the morning message. Corr.

Lima, Ohio, January 13, 1935. The work here is growing gradually. We have had a busy time since Thanksgiving. On December 2, Rev. and Mrs. Suckau from Berne, Ind., were with us for all the services, bringing a message in the morning and evening. Communion services were held in the evening. A young men's quartet came with them.

On December 9, the Ladies' Missionary Society held their monthly meeting instead of on Thursday. A short program of music and missionary notes was given, after which a very interesting talk was given by Miss Martha Burkhalter, of her work in India. At present she is on the faculty at Bluffton College. Our thank offering which was sent to the Mission Board amounted to thirty dollars.

On December 23rd the children gave a Christmas program which was very well attended by the parents. We gave the children a treat of candy and orange and each a gift. The money for the treats was furnished by Miss Helena Liechty's class of Berne church and the Primary Department of First Mennonite of Bluffton. The Girls' Missionary Band of Ebenezer furnished dolls. Mrs. Melvin Zimmerly's class of Ebenezer furnished toys for boys. A large box of gifts and clothing were given by different departments of the First Mennonite. We had a very happy time treating the children. We gave in all fifty-one gifts and seventy treats.

At Thanksgiving time the St. John's church near Pandora brought us a trailer full of clothing. At Christmas time the Ebenezer also gave us a load of food. These were given to the needy families in the community.

On Sunday, December 30, the Mixed Chorus of Ebenezer church presented the Christmas cantata, which was well given and also well attended.

The Missionary Society met for its regular meeting in January and had an afternoon of sewing and mending clothes which were donated to us for distributing.

The first Sunday in this year our attendance rose to 50 in number. The second Sunday 40 were present. Our attendance varies a little each week, keeping between 35 and 50. Our largest attendance is usually the children. Very few of the parents are attending, but we hope to win them with God's help through the children.

The children's meeting on Wednesday, which is in charge of Miss Barbara Bucher of Ebenezer church, is well atended. Last week there were 40 present. Bible verses, songs, and Bible stories are taught.

Beginning next Saturday afternoon, Rev. Esau is starting an instruction class for the children over twelve years old.

We wish to thank all for their contributions and their prayers. Mrs. Reuel Bixel,
Sunday School Superintendent.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

WE WOULD SEE JESUS

'We would see Jesus, the great rock foundation,
Vhereon our feet were set with sovereign grace;
Jot life nor death, with all their agitation,
:an thence remove us if we see His face.

'We would see Jesus, this is all we're needing;
Strength, joy, and willingness come with the sight;
Ve would see Jesus, dying, risen, pleading;
Then welcome day and farewell mortal night."
—Anna Bartlett Warner.

MENNONITES AND PEACE

Mennonites have historically, and in many :ases practically, been a peace-minded people. n the World War days many of our people ıave borne noble witness to the gospel of peace. Some others have in ignorance which savored ›f fear refused to do anything, but they had ıot thought their way through, they knew not vhy they were pacifists.

During these days when the world is seeing :he rise of dictatorships, nationalisms, and ıeavy defense programs Mennonites should :hink deeply and experientially and spread their nessage of glad news and peace to all men. What are we doing to bear witness? We cannot afford to simply sit by idly until war comes ınd then be passive objectors.

What can we do? We can write and publish fresh meaningful tracts which will educate for peace. Our able leaders in our colleges, pastors n our churches, and teachers in our schools night make a contribution here. Furthermore we might again send out one or more Peace Caravans this summer to spread the gospel of the Prince of Peace.

Another thing we can do is to uphold the hands of our senators, representatives, our President, Secretary of State, and others. In the State of Ohio at the present time the compulsory military training bill is at issue. Some Mennonites, together with others, are contending for optional military training. The lawmakers are telling our representatives "If Mennonites oppose war, why do they not let themselves be heard from, the militarists do aplenty of that"? All of us should make our wishes known to our legislators.

Dr. Sherwood Eddy has just returned from a trip through Europe and the Near East. He contends that Japan is heading for a war, either against America, Great Britain, or Russia. We can do our part in avoiding an "incident" making for war by abstaining from our military maneuvers right in the very face of Japan, out on the Aleutian Islands. He urged all interested in peace to write immediately making their wishes known to our President, to Secretary of State, Cordell Hull, and to Secretary of the Navy, Swanson.

Dr. Eddy continued telling of the terrible years which seem to be lying ahead of China, being threatened on one side by Japan who seems to be determined to take over China, and on the other side by Russian communism which is making its heavy inroads, but in spite of these enemies he continued that he feels assured that China, like the Jew, will continue to live on.

But let all of us do something constructive for peace. What do you suggest, what can we do? Please let us hear from you. A. R. K.

CHRISTIAN ENDEAVOR

March 31, 1935

How Does God Guide People Today?

Romans 8:12-14

Men want to know today how they may learn God's will. They read as to how God appeared to Adam and Eve in the garden, at sundry times God appeared through an angel to Abraham, Lot, and Jacob. At other times God spoke to His servants through visions. The author of Hebrews tells us that "God at sundry times and in diverse manners spake in time past unto the fathers by the prophets." The important experience for any man is that he feels assured that he is in such intimate relationship with the Divine that he can be rightly attuned to receive the message God has for him. That is the most inspiring part of the Old Testament when we perceive how men and women experienced God, that is the kind of religion which gave to us the most devotional Psalms and that has inspired men to accomplish tasks which have been more than human.

Quite often we hear men and women bewailing themselves that they do not have the privilege to live in those good Old Testament days when God appeared to men either by vision or through the medium of angels. But these are far more glorious days in that respect than any Old Testament saint ever had the privilege of experiencing. Again quoting Hebrews we read, "God in these last days has spoken unto us by His Son."

God does speak to us today in divers manners. Dreams to most of us are not very meaningful, they often remind us that we ate too heavy a supper before we went to bed, or they reveal some of our innermost unconscious thought and sometimes they are altogether unexplainable. But let no man say that God does not speak to men by visions as he did to Moses through the burning bush. With Moses the all-important necessity was that he was spiritually attuned to see and hear what God desired to transmit to him. What child of God has not heard God speak to him when seated under a favorite tree down in the woods or out in some field, while meditating upon God and His will?

We say God speaks to us through our conscience, and that is true. However, a conscience is by no means infallible, it must be educated. There is the great value of a fine Christian home. God speaks to us through His Book. The Bible is ever seeking to lift us into higher realms of living. But perhaps the most outstanding way in which God speaks to His children today is through His Son. Some men become fanatical in their claims for the Holy Spirit, others think of this Spirit of Christ permeating their lives. Even such a ripened saint like John the author of our fourth Gospel at one time speaks of the Holy Spirit and in the next verse of the Spirit of Christ. The thing that matters is that we know Jesus Christ so intimately that we feel His presence when we pray, when we are in the midst of our labors, and when we call upon Him. In a practical way it does not matter so much as to that theological problem as to whether it is the Holy Spirit or the Spirit of Jesus who has become the Christ or whether they are one and the same. The thing I am concerned about is that I so seek to become like Him in those endeavors I may see Him urging me on to perfection and that inwardly I may feel His strength giving me power to become that which He would have me to be.

Questions

1. Why is the revelation of God to man so desirable?
2. What are some ways in which God revealed Himself in the Old Testament dispensation?
3. Can we learn anything of the divine revelation through history?
4. In what ways may nature reveal God to us?
5. In what ways is Jesus Christ the final revelation?
6. What must be our condition if God will make Himself known to us?
7. How does the Bible reveal God's will?
8. How may we most intimately experience Jesus Christ in our lives?

April 7, 1935

The Consecration Of Jesus

Matthew 3:13-17; John 17:17-19

(Consecration Meeting)

Let each consecration meeting this year be very meaningful. You might have the secretary read the roll of members and have each answer with a testimony of a verse of scripture which expresses some heartfelt praise or loyalty to the Master. The whole program should be deep and devotional, especially in this season of Lent.

The consecration came to Jesus on the banks of the Jordan. It meant for Him the decisive start into His active ministry. Religion, if it is anything is an experience, it means we are going through something for ourselves and something is happening to us. A man knows truly only that which he experiences. Religion dare not be secondhanded. Experience is ham mering truth into shape upon the anvil of your life.

Although Jesus was the divine Son of God, yet He was human and became perfect by means of the experiences through which He passed. He experienced the triumphant majors and also the sobbing minors. He knew all the human agonies except of course that He knew no sin, and yet He passed through real sufferings. He experienced the more common moments of life and also the more outstanding ones.

One day while John was busy baptizing those who came to him, there was one standing in line who, it was immediately evident, was no ordinary man; there was evident a purity and a something in His personality which was markedly different. Even though the baptizer remonstrated, Jesus desired to be baptized. Baptism is a purifying rite. Jesus was stepping down into the ranks of men as their brother. Jesus was allying Himself with men where they were. He chose the point in which He would ally Himself with them at the very time where they were turning away from sin. A man can always be sure that the Christ will meet us at that very point.

When a young man or woman comes to the hour when he or she consecrates the whole self to Jesus Christ it means not only a stepping out, a turning away from sin, but it is also stepping into the path marked out by a loving Father. It may put us into the path of great dangers, but there are also divine blessings in store. The heavens opened for Jesus and he received the divine approval. On two other occasions He was destined to have a like experience, once when on the Mount of Transfiguration and again in that awful garden so near the cross.

Questions

1. Give a brief review of Jesus at the Jordan baptized by John.
2. In what way is baptism a rite of consecration?
3. What are some things involved when we give ourselves to Christ?
4. In what ways was Jesus' consecration a token of becoming our brother?
5. What is meant by John 17:17-19?
6. What should our experience of consecration mean to us?

What a wonderful thing it is to be really men and women of prayer!—J. D. M.

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

March 31, 1935

What Makes An Act Right Or Wrong?

I Cor. 3:1-10

"Be sure that you are right, then go ahead."

Pre-prayer

That God may give us a mind free from prejudices, so that we may be able to make our decisions as a true child of God.

Paul tells us that although he is able to eat of the meat offered to idols, for he regarded an idol as nothing, yet he had a higher right to give up a personal right because of his weaker brother, who, seeing him, may feel it is right and through his knowledge the weaker brother shall perish—even though Christ died for him. When he does so and wounds his brother's conscience, he therefore sins against Christ. So he will not eat of the meat lest he should make his brother to offend. What does this mean for us? Just this—we may be able to do a certain act as it will not hurt us, but our friend, brother, or someone, who is just watching us, may think that since we can do that act that it is all right and through that may fall into sin and be lost. We as Christians have that higher right to not do such an act because of our brother's weakness, for if we cause our brother to stumble we have sinned and the act is wrong. Jesus said (Matt. 18:6) in teaching His disciples to be humble and harmless, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." So it behooves us as Christians in deciding that we not only think if an act is right or wrong for us, but what influence it may have on others. I am afraid that we Christians have left the bars down and are allowing ourselves to mingle in wordly pleasures more and more until the non-Christian can not see much difference between us and himself, only we call ourselves Christians. One man has said that we can see what an awful crime Judas committed by selling his Lord for thirty pieces of silver, yet many of us today are selling him for much less than that. It may be only for a card game, a drink, a smoke, a dance, movie, good time, neglecting or refusing any church work which we are capable of doing, instead of taking our stand and doing our Christian duty. We can not compromise, as we are plainly told that we cannot serve God and mammon, and again, that it would be better that we were cold or hot than lukewarm. Am I selling my Lord?

Young people of our age are constantly up against the question of deciding whether any particular action is right or wrong. We must learn to apply certain questions, or tests, to help us determine. The following are examples:

1. Will this act spoil my fellowship with God?
2. Will it lessen my influence with others?
3. If applied universally, would it make the world better?
4. Will it keep me from being my best physically, mentally, or spiritually?
5. How will this act effect my respect for myself?
6. How will I feel about it after the act is completed? Will my conscience approve or disapprove?

Upon some such tests as these must we determine our conduct.

Questions

1. Someone has said, "Experience is the best teacher." Must we do an act to find out whether it is right or wrong? Can the experience of others be an aid to us? Do we really use their experiences in making our decision?
2. Someone else says, "Everyone else does it." Does this make an act right because the majority does it? Is majority always right? Does the fact that almost everyone tells "white lies" or exaggerates make lying or exaggeration right?
3. Someone makes the statement, "Let your conscience be your guide." It it always enough to follow our conscience? Why, or why not? Are we sure that our conscience will guide us rightly? How can we be sure?
4. Someone asks us, "Would Jesus do that"? Can we test whether an act is right or wrong by Jesus' teachings? Will they cover every kind of an act? If we ask this question would it help us in making decisions?
5. How do you go about making a decision?

April 7, 1935

When Is My Religion Real?

Jas. 1:22-27; John 4:24 (Consecration Meeting)

God is a spirit: and they that worship him must worship him in spirit and in truth."

Pre-prayer

O God, may there be something in my life that shall inspire every one who comes within its reach to be his best and do his utmost.

Suppose here we have a case for candles, a casket for these jewels of light and a candle box, neatly fashioned, which closes well and opens readily. I assure you in it are a number of the very best candles, from the most notable makers. There is no handsomer assortment, so let no one despise this display. Here we have capacity, elegance, preparation, and plenty of each. Quite an array of candles! Variety is charming, numbers is cheering, especially of such reputable lightgivers as these. With so many luminaries we need hardly regret the set of the sun.

But suppose we were in a darkened room, would we say, "Here is brilliance! We need no electric light; this beautiful box and its contents abundantly suffice for the enlightenment of this room"? Would it be so?

I, for one, am none the better off with these promising lights, are you? I put on my spectacles, yet there is no improvement. I can see nothing. How can it be—so many candles, and all the very best?

There is no mystery about it — the candles are not lighted. And until they are lighted they can in no wise remove our darkness. Let us look more closely into our collection of candles—all are wonderful. Here is one supposed to be a missionary, another a very cultured individual, doctor, or priest. But without light they are all equally inservicable, as are all human beings without the spirit of Christ. A poor converted lad in a workshop will be of more spiritual use than a parliament of unregenerated men. Little ability set on fire by the light of God may produce greater results than ten talents without divine power.

Herein is great encouragenment, young friends, if you once get a light it will spread from one to another without end. This one lighted candle would suffice to set a hundred candles shining. How the light goes from one another! Piety in a cottage may enlighten a tion. A man, what is he? A man of God, hat is he not? God will not dwell in a house at does not belong to Him.

Though there is much pretense and sham out other things, there is most of it to be und in religion. So many things are taken r granted, or come so easily, in our day, and ligious profession is one of them.

The following questions go deep into personal ligion and all should meditate on their chal-nges.

Questions

Is my religion inherited? That is, do I fol-w my religious practices because it is the ex-cted thing in my family? Am I a part of the urch because I have been brought up that ay, or because I have made my choice for my-lf? Do I have enough real understanding of ligion that I could make a presentation of it someone else? Is my knowledge of Jesus hrist of the sort that I could pass on to an nbeliever and cause him to accept Christ? If, a time of sudden crisis, I would be called on help a person who was dying, what could I y? What does worship mean to me? Do I et a lift when I pray? Do hymns inspire me better living? Does the Word of God fill a eed for me? Can I be conscious of God's pres-nce when I wait and worship?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

Blackboard and Object Talks

Someone has called the eye "The broker of ne soul." Surely no other faculty brings so uch to the soul of a child as its eye.

Many a child who would otherwise manifest ttle interest in the lesson, will listen in wonder nd amazement as the lesson truths become ear to him through an object or illustration sed.

The Bible is full of object lessons. Ezekiel sed his sword to teach a lesson, Jeremiah the otter's vessel, Ahijah the new garment. The abernacle and its offerings present a great ob-ect lesson.

Jesus used this method, the lilies on the field, he yeast in the bread, the sparrows, the child. So following Jesus' example, we need not hesitate to use the most common things of everyday life to illustrate the Bible truths.

Let us use such illustrations as will correspond to the age and attainments of the child, and make the presentation as attractive as possible. Do not, however, let the objects become so prominent that they become sources of distraction.

A child can be used to illustrate the power of habit. Using a common store cord, tie one strand around the child, have him break it, it is easily broken; tie more strands around him, they are not so easily broken. When a sufficient number are tied around him it will be impossible for him to break them. He finds himself helpless and needs someone to break the cords for him. This shows the power of habit and the need of God's power in our lives to break evil habits.

To the child, bright colors and things in motion are most attractive. Some lessons can be illustrated by the use of colors, as the "Prodigal Son." A gay piece of silk represents him going out to lead a life of gaiety, expecting thus to find happiness. A silver cloth cut out crookedly —spent his money in a wrong way—led a crooked life. An old ragged cloth—he was in want. Yellow—harvest, plenty in his father's house. Purple—he repented. Red—his sin. Blue—he turned back to his father. Red and blue make purple. A heart cut out of red cloth—the father's love for his son. Red—our Savior's sacrifice. Beautifully colored satin—the robe his father gave him. Gold—the ring. "Cut out" —to represent shoes.

The lesson on "Letting our light shine." A flashlight and a number of brightly colored pieces of cloth on which should be written the word each color stands for, such as "envy" on green. Place cloths into the flashlight between the bulb and battery. A good lamp, good bulb, and good battery, but no light. Take out the cloths one by one, showing how things keep our light from shining.

The blackboard is also very helpful in illustrating lessons. One need not be an artist to use the board. A very simple diagram is often very effective. The lines and marks are quickly seized by the child's imagination and formed into a picture.

Maps can be used, the journeys traced, and places located.

Charts can be made from heavy wrapping

paper. Cut slots into the chart, into which little figures of the different people or objects can be placed. For example, draw hills and water between to represent the Sea of Galilee. Make a cut-out of boat, place on sea, and move it across on the sea as you teach. Place figures representing Jesus and the disciples into the boat. Make a basket, fish, bread, the boy, a lot of figures representing the people. Make a stub on each figure to fit into the slot.

Models can be made of oriental houses, the tabernacle, the temple, etc.

The primary aim in all our teaching should be to bring the child to Christ, and build him up in Christ.

Catherine Niswander,
Portland, Oregon.

March 31, 1935

Topic.—What It Means To Become A Christian

Phil. 4:4-9

"The King of Love my shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever."

Everyone who has become a Christian can sing this truly. Perhaps as you read, some boy or girl is thinking, "How may I know? How does one become a Christian"? John 3 shows the way. Read verses 16-18 and 36. That means not only believe that Jesus lived and died, but that He died for you. He loves you and wants you to be His own child. When one truly believes on Him, that one is sure there is no other way to be saved but just depends upon Jesus altogether. The Daily Readings help us to see the way. Read them carefully.

We like to think, too, of what being a Christian will mean to us. 2 Cor. 5:17 says, "Therefore if any man be in Christ, he is a new creature." Life will be entirely different than if we were not saved. John 3:3 and 7 tell us that we must be changed. That is what Jesus does for us when we believe on Him. He gives new life. A man who did not love Christ one day gave a talk trying to prove there was no such person. When he had finished, another man came to the front saying that he used to be a drunkard and unkind to his wife and children, but Jesus had changed him entirely. His new life proved that Jesus was real.

When one becomes a Christian he has a new friend who understands, helps, and comforts (Luke 4:18). He has a new master. Instead of serving Satan, a Christian does what Christ wants him to do, not because he must, but because of love. A Christian has a new hope, new peace, and new joy. Then he has new interests and new desires. A Christian wants to d differently after he is saved. Life then is really worth living and death is nothing to fear.

Plans for the Meeting

Begin with a careful study of the scripture lesson and daily reading. Base your closing talk on 2 Cor. 5:17. Print the word NEW i large letters on the left hand side of the blackboard, then opposite make a list of new experiences such as Life, Hope, Peace, Joy, Interests Desires, Friend, Master.

Questions

1. What does it mean to be a Christian?
2. How is it possible to become a Christian?
3. What advantage is there in being a Christian?
4. Why does a person live differently after being saved?
5. Tell of a Bible man who was changed b following Christ.

Daily Readings

Repent of sin. Mark 1:15.
Believe. Acts 16:30, 31.
Confess. Matt. 10:32; Rom. 10:10.
Follow. Mark 10:28-30.
Turn against sin. Matt. 18:3.
Change manner of life. Acts 9:20, 21.

April 7, 1935

Topic.—What It Means To Join The Church

Eph. 2:18-22 (Consecration Meeting)

"One day an old man came to a missionary i Uganda, Africa, and said, 'I want to be baptized.' 'Will baptism save us'? the missionar asked. 'Oh, no,' he answered, 'only Jesus wh died on the cross saves.' 'Then what is the us of baptism'? asked the missionary. 'Well,' sai he, 'Christ told us to believe and be baptized and it shows that we want to leave our ba habits and follow the habits of Christ.'"

Last week we spoke of becoming Christian now quite naturally we think of being baptize and joining the church. It is possible to b a Christian without joining the church, bu such a one reminds us of the man who had b come careless about attending service. His pastor visited him one evening while he was sitting before the fire. The pastor quietly took a live coal, set it by itself and watched the blaze die out. The man learned his lesson. Each Christian needs other Christians if he would be at his best. Heb. 10:25.

By joining the church one says to others that he is a Christian and they expect that he shall live differently.

When one becomes a member of a church he promises to be faithful. That means attend service, live as a Christian should live, and help in the work of the church.

Joining the church does not make a Christian, but a Christian is helped and becomes more useful by joining a church where Christ is honored and where he can serve God.

Plans for the Meeting

There is a well known object lesson that will help the Juniors today. Bring to the meeting a bundle of small sticks. Show how easily one is broken. Then show the strength of the bundle when many are tied together. Christians are a greater power when united than when working singly.

Questions

1. Give reasons for joining a church.
2. What are the duties of a member of a church?
3. What do people outside the church expect of a church member?
4. What lessons can we learn from the church of the apostles' time?

CORRESPONDENCE

Saron Mennonite Church, Orienta, Oklahoma. We had a blessed Christmas season. From December 23rd to January 2nd we had revival meetings, conducted by Rev. E. J. Neuenschwander. "He sowed the seed and God gave the increase."

In the evening of December 25th, the church choir sang the cantata "The Heavenly King."

On Sunday, January 27, eight young people were added to the church through baptism.

Rev. J. B. Epp is our minister. The morning services are conducted in German and the evening services mostly in English.

The C. E. Society meets every three weeks on Sunday evening. There is prayer meeting and Bible study every Wednesday evening. The young people have their own organization "Willing Workers" for a Bible study hour once a week.

The Women's Missionary Sewing Society meets once a month. The work consists mostly of making comforts, quilting, and making articles for the annual mission sale. The last sale in November 1934 netted a little over $140.00. Half of this was used for mission and the other half is being used to begin our kitchen project, which is building in cabinets, getting dishes, and a stove. Mrs. August Schmidt, Corr.

Sugar Creek, Ohio. A chorus consisting of thirty-four members, under the direction of Miss Vesta Hostetler, from the Oak Grove church, Wayne County, Ohio, rendered a very inspirational program Sunday evening, February 24, at the Union Church, Sugar Creek, Ohio. The director, Vesta Hostetler, and the members of the chorus should be highly commended for their splendid work and we hope they will come again some time in the future.

Our church is happy to have been able to secure as our pastor, Rev. Wm. Stauffer, who will finish his seminary course at Oberlin College in June. He brings to us a rich store of ideas, many of which, we hope, he will be able to put into practice during the coming year. His fellowship with us, we hope, will prove a rich blessing to him as well as to us.

The church choir of about 25 voices is at present working on an Easter cantata which is to be rendered during the Easter season.

Corr.

WHAT YOU WILL NOT BE SORRY FOR

For hearing before judging.
For thinking before speaking.
For holding an angry tongue.
For stopping the ear of a tale-bearer.
For being kind to the distresed.
For being patient with all.
For speaking evil of no man.
For doing good to all men.
For walking uprightly before God.
For lending to the Lord.
For laying up treasure in Heaven.
For asking pardon for all wrongs.
For being courteous to all.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

March 24, 1935

Peter Describes The Christian Life

Lesson Text.—I Peter 3:8-18

Golden Text.—But sanctify the Lord God in your hearts. I Peter 3:15a.

This epistle of I Peter can best be understood as it is read as a whole. The situation which produced the epistle was the persecution of the Christians. The problem of suffering and its place in life has always been a difficult one.

To Job suffering was for the purpose of testing his loyalty, and to Jesus He suffered and died for others. To the author of I Peter it was to produce Christian virtues.

The persecution mentioned was undoubtedly that of Nero under whose reign both Paul and Peter were killed. There were three kinds of persecution in early Christianity. The first was by the Jews. The second was by individual emperors, such as Nero. Nero wanted to turn the eyes of people from his own guilty deeds by accusing the Christians of his own evils and then persecuting them for it. The systematic governmental persecution began with Domitian at the close of the first century. The chief accusation there was that the Christian would not bow down and worship the "Emperor." The Christians said they worshiped a different "King," Jesus Christ. This was interpreted by the state as treason and lack of loyalty. Thus the persecutions. The Christians looked on the worship of an Emperor as worshiping the "beast" as is stated in Revelation.

Our chief concern, however, in this lesson is how did the Christians react to persecution? A large group of Christians surrendered their faith in Christ and worshiped the Emperor. There were, however, such as are referred to in our lesson who through trials and persecutions became more steadfast in their faith. It is to such that Peter is writing to encourage them to be firm and to look upon their trials as a means by which they can win joy and peace. Peter pleads for a spirit of love and kindness in their attitude towards each other. Persecution should be the means of binding them together more closely in Christian fellowship. He admonishes them to live consistent Christian lives so that the accusations brought agai them may not be true.

All of the admonitions Peter gives can summed up in Paul's great words in 1 Cor. faith, hope, and love. They are to have fa that is an implicit trust in God that He will them through; a hope that will produce w in them courage and optimism, and a love wh will help them to render unselfish service others.

1. What is the process by which Simon, son of Jonas, finally became Peter the ro
2. What was the effect of persecution on early church?
3. Why were the Christians persecuted?
4. Were they persecuted because of their ology or an allegiance to a person?
5. Would the church today be more de spiritual if she were persecuted?
6. What does the Church Father Tertul mean when he says, "The blood of the m tyrs is the seed of the church"?

March 31, 1935

Review—Lessons From the Life and Lett of Peter

Lesson Text.—I Peter 5:6-11; II Peter 3:1

Golden Text.—But grow in grace and in knowledge of our Lord and Savior Jesus Ch II Peter 3:18a.

This lesson is a review of the quarter. E teacher undoubtedly has his own method conducting a review.

A review is not a repetition. It does not m going over the twelve lessons and repea the points emphasized in previous discussi nor does it necessarily mean reviewing lesson. It is rather reviewing, that is view again, the quarter's lesson as a whole. St ing the Bible effectively reminds one of ar dividual standing on a hill viewing the va lying between two hills. Standing on the hill is getting the general view of the quar lessons. Then the individual starts wal through the valley. This is studying the tw lessons from Sunday to Sunday. Now we reached the top of the second hill and we again view the valley as a whole. This is our task today. It is the review. To the writer's mind the outstanding truth of the quarter is Simon becomes Peter; Petros the rock, in the presence of Jesus and the spiritual Christ. He was a shallow, impulsive, wavering man, now he is a man of stability, living in the fellowship of Christ; his conscience controlled by the will of Christ; his work transfigured and he in spite of persecution devoted to his Lord to the end.

1. After having studied all these lessons how would you describe a Christian?
2. What is there in this quarter's lessons to make us better teachers for the next quarter?

April 7, 1935

Some Great Christian Teachings
The Heavenly Father

Lesson Text.—John 14:8-24

Golden Text.—Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. 103:13.

Very fittingly we now turn our attention to Jesus' teachings. Last quarter we noticed the possibilities of a life lived in the presence of Christ. Now we discuss great truths that grow out of a Christian experience. The aim of this quarter, as stated by the Educational Committee, is to help the student to understand and appreciate some of the great teachings of the Christian faith and to apply these teachings to the life of today. These teachings are taken from different portions of the Bible and cover many subjects such as the Trinity, faith, the Bible, the church, sacraments, worship, stewardship, and missions.

The foundation of all great Christian teachings, in fact of all religion, is God. The importance of our conception of God lies in the fact that it determines life and destiny. Every person is religious. Religion is the life of God in the soul of man. It is as normal for a soul to hunger for God as it is for the individual to hunger for food, or the mind for knowledge, or the person for companionship. We are made in the image of God. That image may be badly marred by sin, but it is never destroyed. But we become like the God we worship, so it becomes very important as to what kind of God we believe in and worship.

Jesus came into the world to save us by His complete revelation of God. Jesus through incarnation revealed God which is our redemption. He says, "He that hath seen me hath seen the Father. I and my Father are one." "I came not to do my will, but the will of Him that sent me." Without Him, Jesus said, He could do nothing. Jesus is preeminent in the realm of the Deity. We know God only as we know Jesus. Knowing God through Jesus is salvation. This is life eternal that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent.

1. What place does God hold in our Christian thinking?
2. What is the relation of Jesus to God?
3. What is significant about Jesus calling God Father?
4. How may we know God most effectively?

"I WILL NOT LEAVE THEE"

God is with us in our sorrows. There is no pang that rends the heart, I might almost say, not one which disturbs the body, but what Jesus Christ has been with us in it all. Feel you the sorrows of poverty? He "had not where to lay His head." Do you endure the griefs of bereavement? Jesus wept at the tomb of Lazarus. Have you been slandered for righteousness' sake, and has it vexed your spirit? He said, "Reproach hath broken Mine heart." Have you been betrayed? Do not forget that He, too, had His familiar friend who sold Him for the price of a slave. On what stormy seas have you been tossed which have not roared about His boat? Never glen of adversity so dark, so deep, apparently so pathless, but what in stooping down you may discover the footprints of the Crucified One. In the fires and in the rivers, in the cold night and under the burning sun, He cries, "I am with thee: be not dismayed; for I am both thy Companion and thy God."—Spurgeon.

Willing learners and willing workers who are in God's hands will be used of God to accomplish great things for Him.

Naught have I gotten but what I received;
Grace hath bestowed since I believed;
Boasting excluded, pride I abase;
I'm only a sinner saved by grace.

—Jas. M. Gray.

JOTTINGS

Many churches issue yearly bulletins and church directories which contain information concerning the activities of the congregation and a directory of the membership and congregational officers and organizations. Three publications of this kind have reached the editor's desk; they are from the Swamp, Pa., charge which embraces the West Swamp, Bethany, of Quakertown and Flatland. Rev. A. J. Neuenschwander is the pastor. The Grace Church, Pandora, Ohio, of which Rev. P. E. Whitmer is pastor, and the Second Church, Philadelphia, Rev. S. M. Grubb, pastor. These little pamphlets have an important part in the congregational life of the churches issuing them.

The Oklahoma Bible School, an institution maintained by Mennonites at Meno, Okla., at a special meeting of its sponsors, decided to build a new schoolhouse. Rev. J. B. Epp has been appointed collector of funds and will be obliged to live near the school. He will move from Orienta to Meno, but will continue to serve the Orienta church as before.

Dr. S. K. Mosiman, who has been president of Bluffton College for 27 years, directing the institution to its present prominence and making of it an outstanding denominational college, announced his retirement at the last meeting of the trustees of the college. Rev. A. S. Rosenberger, a graduate of Bluffton College and Witmarsum Seminary, and former pastor of St. John's Church, Pandora, and West Swamp Church, Quakertown, Pa., has been elected his successor. He is the son of Rev. S. M. Rosenberger whom he succeeded as pastor at West Swamp. Dr. Mosiman will continue his connection with the college in another capacity.

Bluffton College talent gave a broadcast over WOSU recently. Music was furnished by Professors Hauenstein and Lantz, Mrs. Sommer, and Mrs. H. P. Mann. Rev. A. S. Rosenberger gave a talk on the aims and objectives of the college.

Isaac Page, district secretary of the China Inland Mission, located in Chicago, spoke at a recent service in the Berne, Ind., church. The China Inland Mission has been carrying on since 1865. The mission has over 1300 missionaries and 3000 native helpers in the work.

The Foreign Mission Board of the General Conference reports for the month of January: Contributions: $8,475.25. Balance in bank, $4,195.88. Gift for General Fund, $6,815.71. Gifts for Orphans, etc., $965.00. Gifts for Ewert, $59.00. Interest and rent, $539.00. Gifts for Pension Fund, $28.50. India Station, (Sundries—J. R. F.), $68.00. Paid on orders, $9,419.82. Remitted direct to India, $300.36. Balance in bank, February 1, $2,950.

The Executive Committee of Mission Societies of the General Conference reports for January: For Foreign Missions, General Fund, $170.57. For Home Missions, $72.50. Expenses of the Executive Committee and News and Notes, $18.66. For India, $409.70. Fo China, $234.00. Miscellaneous, $51.00.

Tabor College, at Hillsboro, Kansas, an institutio under the Conference of the Mennonite Brethren, whic has been closed the past year, plans for a reopenin next fall. Prof. A. E. Janzen of Wichita, Kans., ha been elected president of the institution. Most of th faculty members have already been appointed.

A noteworthy service was held in the Saucon, Pa church, near Quakertown, Pa., of which Rev. Elwoo Shelly is pastor. The message was given by Rev. A. I Rose, a prominent Italian evangelist. The famou Tindley Gospel Singers rendered the music.

The Junior C. E. Society of the East Swamp, Pa church, Rev. W. S. Gottshall, pastor, celebrated it seventeenth anniversary on the evening of March 1 Rev. A. J. Neuenschwander gave the message.

Olin Krehbiel, son of Rev. C. E. Krehbiel of Newto Kans., who was called to the pastorate of the Lorrair Ave. Mennonite church, Wichita, Kans., was ordaine to the Christian ministry, his father officiating, c March 10. Others participating in the service wer Revs. A. J. Dyck, H. P. Krehbiel, and J. J. Plener The Lorraine Ave. church is of recent organizatio has been making steady growth, and promises furth development under the leadership of the new past and his wife.

Goshen College, Goshen, Ind., and Hesston Colleg Hesston, Kans., (Old) Mennonite institutions, in effor to create part time jobs for students and give voc tional training, have installed factories. At Goshen is a shirt factory, and at Hesston it is a broom factor

Dr. and Mrs. Pannebecker, of our China mission, a tended the meeting of the Foreign Mission Board, he in Newton, Kans. While in Kansas it was arrang for them to visit as many as possible of the Kans churches. Their visits are extending from Februa 17th on through the month of March.

Rev. Carl Landes, pastor of the First Mennon Church of Philadelphia, who had resigned at the l ginning, responded to an unanimous request of the co gregation and withdrew his resignation.

The Central Conference Mission Board met at t Bloomington, Ill., Mennonite Hospital, February Very important matters came before the Board at t time. Rev. and Mrs. A. D. Becker, Rev. and M Archie Graber, and Miss Erna Birkey are return from Belgian Congo where they have been serving missionaries under the Congo Inland Mission Board

The Old Colony Mennonites settled in Mexico, close to the scent of a revolution now in progress. battle has been fought with considerable loss both the Federal and the rebel troops near their settleme

Rev. Roy Scott was installed as pastor of the Dan-ers, Ill., Mennonite church.

The Bible Training School of the Central Conference held in thirteen Illinnis churches, progressed nicely. Nearly two hundred registered for the course in the our churches into which the churches had been divided.

Under the auspices of the Harvey County, Kansas, Council of Religious Education, of which J. J. Siemens of Bethel College is president, a six weeks' training school, supported by the Protestant churches of the community, Bethel College, the Ministerial Alliance, and the Newton Public School Administration. The faculty was composed of Dr. P. S. Goertz, Dr. P. E. Schellenberg, of the college, Rev. R. R. Schrieber, Rev. W. S. Keller, local pastors, and Superintendent of Schools, John B. Heffelfinger. The success of this venture called for its continuance next winter.

During the months of February and March, Rev. J. H. Janzen of Waterloo, Ontario, has been engaged in giving lectures on pedagogical and didactical subjects throughout Mennonite churches in Ontario. He is scheduled to do work at Mountain Lake, Minn., and, since he is making the trip by auto, he would appreciate invitations to conduct meetings along the way. He carries with him pictures of scenes of the Russian Revolution, covering the period from 1918 to 1935, which he would be glad to show by projection as illustrations of what he knows intimately about conditions in Soviet Russia. He is prepared to give his message in English.

DEATHS

Sarah Anne Hofstetter, the daughter of Adam and Anna Basinger, was born at Fortuma, Missouri, on November 14, 1870, and departed to be with her Lord, at her home near Pratum, Oregon, February 22, having reached the age of 64 years, 8 months, and 3 days. In the year 1887 she accepted the Christian faith, and on April 8th of that same year she was received into the membership of Bethel Mennonite Church at Fortuna, Missouri. She was married to John W. Hofstetter on August 24, 1905, and came to Oregon in 1920. She united with the Emanuel Mennonite Church at Pratum in 1920. She is survived by her sorrowing husband, three children, also her aged mother, Mrs. Anna Basinger, five sisters, and four brothers. Funeral services were held at the Emanuel Mennonite Church at Pratum, Rev. J. M. Franz, the pastor, officiating.

Elizabeth Waltner Schrag.—Born in Russia, November 11, 1860. Came to South Dakota in the year 1874. She was married to Andrew Schrag in the year 1877. About 15 years ago they transferred their home to Whitman Co., Wash., where the aged couple spent the evening of their life near their children. Her husband, one daughter, and one son preceded her into the Great Beyond. She is survived by 2 sons, 4 daughters, 27 grandchildren. The funeral took place February 16, at the Colfax Mennonite Church. Rev. J. J. Balzer, Rev. M. J. Galle, and P. R. Aeschliman participated in the services.

Robert John Zerger, son of Ben and Marie Zerger, was born March 7, 1932, and died February 26, 1935. Burial was made in the Eden church cemetery, Moundridge, Kansas.

Jonas Delp died at the Moundridge Home for the Aged, at Frederick, Pa., on February 22, 1935. Aged 67 years, 5 months, and 14 days. Funeral services were held at the Home, February 26, by Pastor A. M. Fretz. Interment in Doylestown cemetery.

Mrs. Catherine (Eicher) Sommer, daughter of Joseph and Elizabeth (Kroff) Eicher, was born near Mulhausen, Alsace, France, June 19, 1846. She died February 25, 1935, at her home near Crawfordsville, Iowa. Aged 88 years, 8 months, 6 days. She accepted Christ and united with the Mennonite church at the age of 14 years. After coming to America she placed her membership in the Emanuel Mennonite Church of near Noble, Iowa. April 21, 1868, she united in the bonds of holy matrimony with Christian Sommer at Pulversheim, France. To this union eleven children were born. The family migrated to the United States in the year 1882, and located in Washington Co., Iowa. She is survived by two sons, four daughters, seven grandchildren, and one sister, who lives in Alsace, France. Funeral services at Emanuel Church, conducted by her pastor, A. H. Miller, assisted by Rev. Elmer Basinger, pastor of Wayland Mennonite Church.

Augusta Rempel, nee Ewert, was born August 10, 1858, in Ober-Nassau, near Thorn in West Prussia. She was the fourth child of Rev. Wilhelm and Anna Ewert. In 1872 she was baptized by her father upon the confession of her faith. When she was sixteen years old her family migrated to America and settled in Kansas. On May 30, 1879, she was united in holy matrimony with Jacob Rempel. She remained a widow for 18 years, less 10 days. She died Saturday, January 26, 1935. Her age was 76 years, 5 months, and 16 days. Those left to mourn her departure are 11 children, 5 sons-in-law, 5 daughters-in-law, 50 grandchildren, of whom 7 have preceded her in death, 9 greatgrandchildren, 1 brother, 2 sisters, and a host of relatives and friends. Funeral services were held in Tabor College Auditorium, with Rev. J. H. Epp, Rev. A. E. Funk, and Rev. P. H. Unruh as speakers.

Mrs. Mary Waltner, daughter of Jacob and Magdalena Kaufmen, was born June 4, 1849, at Gotosovike in Wolynia, Russia. In her youth she received the holy rite of baptism and united with the Mennonite church. She was united in marriage with Joseph Waltner, June 18, 1872. To this union seven children were born, four sons and three daughters. In 1874 during the immigration of the Mennonites from Russia to America, she also was among them. She passed away at her home, January 26, 1935, thus reaching the ripe old age of 85 years, 7 months, and 22 days. She leaves to mourn her departure, 4 sons, 2 daughters, 2 sons-in-law, 3 daughters-in-law, 20 grandchildren (10 grandchildren preceded her in death), 15 greatgrandchildren, 1 sister, 1 brother-in-law, 1 sister-in-law, and a large circle of friends. — Funeral services were held from her home and from the Eden church on Monday afternoon, January 28, 1935.

Joseph H. King, son of Daniel and Mary Hodler King, was born near Carlock, Illinois, on May 2, 1861. He departed this life at Mennonite Hospital, Bloomington, Illinois, on March 5, 1935, aged 74 years, 1 month, 3 days. Death came as the result of heart disease, after confinement in the hospital for two weeks. He was married to Salina Ann Lantz, October 16, 1883, and was the father of three children, two of whom preceded him in death. He is survived by his wife, a daughter, Mrs. Etta Schad, nine grandchildren, and seven greatgrandchildren. Brother King was ordained to the ministry by Rev. Joseph Stuckey on April 17, 1892, and was active in the ministry until very shortly before his death. His ministry of nearly 43 years was spent principally in the North Danvers and Carlock churches. He served the former 14 years, and the latter 8 years. Since retiring from the pastorate of the latter church, he was active in the field secretaryship of the conference and supplied pulpits for churches without pastors. He was one of the ministers who was active in the founding of the Central Conference, the first meeting of ministers which led to the organization of the conference having been held in his home, August 5, 1899. Bro. King was interested in organizational and institutional phases of church work as well as his pastoral duties. In this respect he was one of the pioneers of the conference.

He was a member of the first committee appointed by the conference to have charge of foreign mission work, and was later a charter member of the Central Conference Board of Home and Foreign Missions. He was one of the first representatives of the Central Conference on the Congo Inland Mission Board and served in that capacity many years. He was, moreover, one of the leading spirits in the founding of Mennonite Hospital, Bloomington, Ill., and served as a member of the board of directors until ill health compelled him to retire in the spring of 1933. Besides all these, he was interested in education and when the Central Conference joined in the cooperative movement which resulted in the organization of Bluffton College as a union institution, he was one of the three members of the board chosen by Central Conference.

Throughout the many years of his ministry he was always characterized by a zealous and courageous spirit, and his interest in the progress of the work of the church and conference through its institutions and organizations increased with the years. It is a fact, well attested to those who were most intimately associated with him more recently, that his deep concern for the welfare and progress of the conference and its work helped to shorten his days.

The funeral services for Rev. King were conducted by the pastor, Rev. R. L. Hartzler, assisted by Rev. E. Troyer.

A MEMORIAL

Rev. R. L. Hartzler, Carlock, Ill.

A Sermon That Was Not Preached

It has been well said that the true measure of man's life is not in terms of days and years, but rather in the height of his ideals, the depth of his convictions, the breadth of his sympathies, and the lengt of his purpose. Those of us who knew intimately ou brother and co-laborer, Rev. J. H. King, lately deceased, will agree that in these several respects h lived a life of no small dimensions. Bro. King wa known as a man of much courage. He believed implicitly in the final triumph of truth and right, an was thereby able to engender new hope and confidenc in many another whose heart had grown faint. H entered sympathetically into the problems and burden of his brethren, and gave them the benefit of the lon years of his experience in active Christian leadership His purpose was longer than the span of his physica endurance. He had a message that surged through hi soul seeking utterance, which bodily illness would no permit. A few days before he went to the hospita from which he never returned, he confided to his companion that he had just one sermon which he yet woul fain preach. When told by the doctor that he woul have to quit preaching, he referred to this one sermo and asked if he might not be able to preach it. Afte his death the outline for the sermon was found o his typewriter. The outline follows:

"WHAT IS A USEFUL LIFE"?

1 Cor. 6:19-20

Ye are not your own, for ye are bought with price; therefore glorify God in your body, and in you spirit, which are of God.

What, know ye not that your body is the temple o the Holy Ghost; which is in you, which ye have o God, and ye are not your own?

Whatsoever thy hand findeth to do, do it with th might; for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest.

Useful Lives

Mark 5:19-20—Jesus to the Undemonized. When h was come into the ship, he that had been possesse of the devil, prayed him that he might be with him However Jesus suffered him not, but saith unto him Go home to thy friends, and tell them how great thing the Lord hath done for thee, and hath had compassio on thee.

Luke 10:33—Priest, Levite, Samaritan, man. Helpful, beneficial, supporting, saving.

Luke 16:19-31—Riches and poverty side by sid Both died, one was carried, the other was buried.

Jn. 6:3—Five barley loaves, two fishes, twelve baskets. Jesus needs our help, that which we give t him is never exhausted.

Two Dangers: Underestimating ourselves; overestimating ourselves.

Standard Measurement—JESUS. Grew in wisdom stature, and in favor with God and man.

A Christian Life—Tit. 3:1-8. This is a faithful say ng, and these things I will that they which have beieved in God might be careful to maintain good works, . . These things are good and profitable unto men.

A Pure Life—1 Jn. 3:3. And every man that hath his hope in him purifieth himself, even as he is pure.

A Purposeful Life—Acts 9:10-16. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel.

A Loving Life.—1 Cor. 13:1-13. Now abideth faith, hope, charity, these three; but the greatest of these s charity. "God is love."

A Consecrated Life—Rom. 12:1-2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

A Faithful Life—Matt. 25:14-21. For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. To one five talents, to another two, and to another one. Reckoning time came. Unprofitable servant cast into outer darkness.

This, in outline, is the sermon that Bro. King never preached; and yet he did preach it. For over forty years by precept and example, he interpreted and emphasized "The Useful Life." Those of us who were wont to hear his words of exhortation and encouragement, now find those words brought back to us by memory, and thus "he, being dead, yet speaketh." Though his entire life was spent in this one community, yet through contacts made and services rendered as field secretary, visiting evangelist, or in relation to some phase of institutional work, his work and influence was widely felt through the churches of the conference, and now that he is removed from us to the land which "eye hath not seen," his "works do follow him," in the lives of us who know and loved him.

MARRIAGE

Basinger-Bunn.—On March 2, 1935, Miss Gladys Basinger was united in marriage with Robin Bunn at the home of the bride's parents, Mr. and Mrs. Jeremiah Basinger. Rev. E. E. Toevs officiated.

Moser-Welty.—On March 3, 1935, Miss Wanda Moser, daughter of Mr. and Mrs. J. W. Moser, was united in marriage with Howard Welty. The wedding took place in the home of the bride's parents. Rev. E. E. Toevs officiated.

Wilson-Kulp.—On February 23, 1935, at Perkasie, Pa., by Pastor A. M. Fretz, John Wesley Wilson and Edith Zeigler Kulp, both of Lansdale, Pa.

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be engaged.—C. F. Schwartz.

EASTERN CONFERENCE GREEN LANE RETREAT

Last year there were 116 registered Retreaters at the Boys' University Camp for the Green Lane Retreat. This year we hope that those 116 will return with one friend in addition. We believe that such a goal is not too far out of reach, when we consider the progress our Retreat has made from year to year. Two new courses have been added to the curriculum for two reasons: First, to make a broader appeal to our young people; second, because the groups were getting so large with the added numbers each year.

Following is a brief outline of the Retreat as far as it is completed:

I. Theme: "A CHRISTLIKE SPIRIT AND LIFE."

II. Motto: "Be ye therefore perfect, even as your Father in heaven is perfect." (Matt. 5:48.)

III. Courses:

1. General "A" Course: "THE LIFE OF MENNO SIMON." Taught by Dr. C. Henry Smith, professor of Bluffton College. We hope this course will do at least two things: First, acquaint our young people with the Founder of Mennonitism; and second, help our young people to make a contribution to the world because of our Mennonite Faith in Absolute Religious Tolerance, Non-Violence, etc. This ought to make every young person in the Conference want to come.

2. Regular "B" Courses.

a. Bible Study. Rev. Howard G. Nyce has been asked, and we hope he will accept.

b. Mission Study. Mrs. C. L. Pannabecker has been invited to teach this course, though her final word has not reached us.

c. Practical Problems of Christian Living. Rev. Ernest Bohn, of Souderton, has accepted our invitation.

d. Course in Music. By Prof. Russell Lantz, of Bluffton College, who needs no introduction to our young people who learned to know him through the Bluffton College Glee Club. Prof. Lantz will also be our Retreat Chorister and song leader. We hope this course will appeal to many who are interested in music.

Since Course "A" is a Church History course, we have no course "B" in History.

Friday evening will open the Retreat with the "get-acquainted" hour, under the direction of Mrs. Edith Ross of Philadelphia. The devotional address will be delivered by Dr. R. J. Langston, a negro pastor in Philadelphia.

Saturday afternoon will be a recreational period, planned by the recreational director, Mrs. Ross. Saturday evening there will be a drama by the three churches of the Swamp Charge, followed by the Retreat Communion Service, which we hope to have in charge of Rev. Allen Fretz of Perkasie.

If this program interests you, get in touch with your booster, your pastor, or with the Chairman or Secretary of the Retreat Committee for 1935.

Invitingly Yours,

Carl J. Landes, Chairman, Philadelphia.
Hulda Myers, Secretary, Quakertown.

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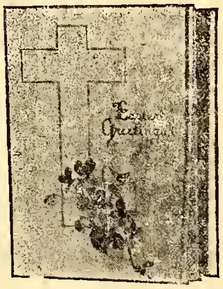

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MISSIONARY NUMBER

THE MENNONITE
AND THE
CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, APRIL 2, 1935 No. 7

"FIRST OF ALL"

"I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority." I Tim. 2:1.

Yes, that is number one in mission work: Thanksgiving and prayer. The chief motive of missions must always remain gratitude for the "Good News," the Gospel, which is for all men.

It is noteworthy that in the above passage from Paul he mentions not only all men in general, but singles out the rulers from all the rest as a special object of prayer. They are the only class of people he mentions by name. Why? The context shows that Paul makes the rulers largely responsible for conditions on earth that make the work of "saving all men" possible. The climax of this passage (verses 1-4) is this: "Who will have all men to be saved." That is the ultimate aim of the above prayers.

Reading the following reports, especially those from among the Indians, will show why this is so, and it will undoubtedly stimulate to increased prayers for our government. In China also is danger, that the government may again oppose religious instruction in all schools.

Last year 268 souls were won for Christ on our three mission fields. Praise the Lord!

For the Condition of Our Treasury

we are also thankful. All payments for the first quarter have been made.

But within a few weeks the next quarter's payments are due, and we need for then some $15,000.00.—The Easter mission festivals will, no doubt, help so much.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held in Newton, Kansas, February 19-22, 1935

The meeting was opened by the President of the Board, Bro. J. W. Kliewer. He read I Cor. 16:9, and emphasized the open door on tne one hand, and the adversaries, or difficulties, on the other, after which followed a brief season of prayer.

There were present, J. W. Kliewer, M. Horsch, P. P. Wedel, G. T. Soldner, A. P. Waltner, J. E. Regier, and P. H. Richert of the Board, and of the Women's Mission Society Mrs. R. A. Goerz and Mrs. Frieda Regier Entz. For a while also the brethren S. M. Musselman and Dr. and Mrs. C. L. Pannabecker from China.

1. Resolved, Whereas God in His wise providence has seen fit to call to her eternal reward, the beloved wife of the president of our Mission Board, we herewith express to Bro. Kliewer our hearty sympathy. We cherish in loving memory her acts of kindness to our Board. We rejoice at the assurance that she is reaping the reward of her labor, and bring to our attention the fact that her passing is another challenge to us to continue faithfully in the work the Lord has entrusted to us.

2. Resolved, to have no session tomorrow afternoon in recognition of the funeral of a warm mission friend, Mrs. Clara K. Haury, Bethel College, sister-in-law of Bro. Kliewer, but meet in the evening at seven o'clock.

The treasurer, Bro. J. E. Regier, read his report. The following is a brief resume of it:

RECEIPTS

General Fund	$49,443.22	
Orphans	5,042.89	
Mary Y. Burkhard	359.24	
August Ewert	267.11	
China Relief	77.00	
Interest and Rents	3,365.88	
E. Kuhlman	25.00	
Musselman, Trustee	211.65	
Pension Fund	77.90	
Refund Account	1.00	
Sundries	1,101.73	$59,972.62
Balance in Bank, January 1, 1934		16.89
Total		$59,989.51

March 5, 1935.

Dear Brother Krehbiel:

We have received the literature concerning the Diamond Jubilee of the General Conference. The council of our church is arranging to present the appeal to the church. We are in sympathy with the effort your committee is putting forth. I was instructed to write you, stating that we shall endeavor to give our assistance in this good cause.

May the Lord bless you in all of your labors. I am,

Fraternally yours,
A. E. Kreider.

DISBURSEMENTS

General Fund	$53,032.53	
Orphans	24.00	
Mary Y. Burkhard	42.19	
August Ewert	1,037.50	
China Relief	77.00	
Interest and Rents	277.58	
E. Kuhlman	25.00	
Musselman, Trustee	211.65	
Refund Account	1.00	
Sundries	1,065.18	$55,793.63
Bank Balance, January 1, 1935		4,195.88
Total		$59,989.51

3. Resolved, to accept the treasurer's report with thanks and with special recognition of his doing this work gratis and efficiently.

4. Resolved, that we, the undersigned, members of the Foreign Mission Board of the General Conference of Mennonites of North America, at a meeting fully and regularly called, do hereby ask the Executive Committee of the Board of Trustees of the General Conference of Mennonites of North America to authorize the firm Branine, Branine & Ice, attorneys, to institute such proceedings as in their discretion may be necessary to re-convert the institution's beneficial interest acquired under and by virtue of the will of Katherine M. Krehbiel in and to the South Half of Section Twenty Three, Township Twenty Two, Range Two West, Harvey Co., Kans., from personal property to real property.

5. Resolved, that the Board authorize its Executive Committee to handle the Board's royalty matter on the So. ½ of Sec. 23, Twp. 22, R. 2 West.

China

When this field was discussed, Dr. and Mrs. C. L. Pannabecker sat with the Board by special invitation.

6. Resolved, to accept the China budget of Mex. 29,870.00 (approximately $9,956.66).

7. Resolved, to send Brother and Sister S. F. Pannabecker back to China this coming fall, 1935, if possible in time for the opening of the Bible School.

8. Resolved to ask Dr. and Mrs. C. L. Pannabecker to return to China as early in 1936 as his school plans permit, i. e. not later than in the fall of 1936.

9. Resolved, to permit Sister Frieda N. Sprunger to come home on furlough this year, 1935.

10. Resolved, to accept point 20 in the China report which separates the salaries of the Chinese workers from the rest of the budget.

11. Resolved, in answer to point 16 in the China report to assure the missionaries in China of our willingness to comply with the request for a young couple to be sent to China as soon as possible.

12. In regard to Miss Goertz's furlough request—Resolved, that we recommend that she spend her furlough in America. so that the churches may have the benefit of her visits and that she might have the contact and fellowship of our people, and also engage in such line of study and preparation for such work as the Workers' Conference will assign to her.

13. Resolved, to accept the China Workers' Conference report as far as it has not been acted upon otherwise.

14. Resolved, to accept Miss Linda Brown as Mission Candidate for China.

India

15. Resolved, to accept the India budget of Rs. 29,390 (approximately $11,090.00).

16. Resolved to comply with the request in No. 1 of the India report, and to send a young couple there as soon as possible.

17. Resolved in regard to the second bungalow at Basna, to continue collecting money for it in addition to what has been collected, but that we do not build before the money is practically in sight.

18. Resolved to grant the request No. 6 in the India report to affiliate with the Southern Asia United Business Office, Bombay, as they request.

19. Resolved that Sister Agusta Schmidt be ask to return to India in 1935.

20. Resolved to ask Sister Martha Burkhalter return to India in 1935.

21. Resolved that it shall be the policy of the Boa that it will pay the return fare to America for missio aries' children who reach their twenty-first birthd while on the field only in such cases where the ch dren in question shall have left America prior to the fifteenth birthday, and remain on the field not long than the time of the regular term of service of tl parents.

22. Resolved, **that the secretary** correspond wi India about point 7, regarding a Rest House.

23. Resolved to accept the India Conference repo in so far as it has not been acted upon otherwise.

Oklahoma

24. Resolved to correspond with the Oklahoma mi sionaries regarding the buying of a mimeograph print the Messenger, and to ask them to make i quiries about it.

25. Resolved to accept the Oklahoma budget a follows:

Cantonment, Fonda, and Longdale—	
Current expenses	$150.0
Native help	250.0
Total	$400.0
Thomas and Canton Arapaho—	
Current expenses	$125.0
Native help	250.0
Deficit, 1934	53.6
Total	$428.6
Clinton and Hammond—	
Current expenses	$150.0
Native help	400.0
Total	$550.0
For printing the "Messenger"	150.0
Grand Total	$670.0

Montana

26. Resolved to accept the Montana budgets a follows:

Lame Deer and Birney—	
Current expenses (Lame Deer)	$150.0
Native help (Birney)	200.0
Native help (Lame Deer)	100.0
Busby—	
General expenses	120.0
Ashland—	
General expenses	100.0
Total	$670.0

27. Resolved, to grant a year's furlough to V. Petter.

28. Resolved, that the matter of supplying a substitute in Ashland for Bro. V. Petter be left to the Executive Committee.

29. Resolved, to approve of a plan, according to which a fund of special gifts is being collected. and almost completed, as a gift to Bro. R. Petter for his seventieth birthday, so that he can take a trip home to Switzerland. where he has not been since he came to America. His furlough is herewith granted.

Arizona

30. Resolved to accept the Arizona budget as follows:

Oraibi—	
Native help	$120.00
Orphans	100.00
Hotevilla—	
Painting church and house	75.00
Fuel in chapel	15.00
Incidentals	20.00
Moen Copi—	
Fuel	60.00
Total	$385.00

31. Resolved, to ask Bro. Johnson, whether there is ny possibility for him to work some land for helping upport his family.

32. Resolved, to approve Dan Schirmer's plan to ome east to see an eye specialist, and at the same ime to visit some churches on the way.

33. Resolved, to refer to the Women's Mission Asociation the request to solicit funds for a stereoptican or the Arizona field.

General

34. Resolved, to accept the total budget for 1935, mounting to $65,960.00, with the understanding that we continue the policy of making no debts.

35. Resolved, that all furloughs as recommended by the various Workers' Conferences be considered as of regular order beginning January 1936, and the Board hopes to grant all in their regular order.

36. Resolved, to lay the completion of the Hand Book for missionaries in the hands of the Executive Committee.

37. Resolved, to print the next report to the General Conference sufficiently in time to send one or more copies to each church.

38. Resolved to employ a full time secretary, invite the Home Mission Board to join in the project, and so report to the General Conference.

39. Resolved, to instruct the secretary to embody in his report to the General Conference a recommendation to accept the native churches as members of the General Conference.

40. Resolved, to extend to Bro. S. M. Musselman a vote of thanks for his good work on the Hand Book, and invite him to send in his bill.

41. Resolved, to extend to Bro. J. R. Funk, Drake, Sask., a vote of thanks for his good services as Assistant Treasurer for Canada, and we ask him to send in his expense bill.

42. Resolved, that we appreciate very much the help of the Executive Committee of the Women's Missionary Association, which shows such a fine spirit of cooperation. We thank them and all other mission friends, whether they be churches, Sunday Schools, C. E. Societies, or individuals. Depression is not yet over, and in such times real mission friendship is tested as by fire.

43. Resolved, to thank the Kansas State Bank officers for the free use of its fine session room.

44. Resolved, to thank the Lord for His sustaining grace in the work, so that last year all the missionaries on the field could be paid in full, and all the budgets also. May it be so also in this current year, for which we had to increase our budget somewhat on account of the unusual number of furloughs and return trips. The income last year was $60,000.00, and the budget for this year is $65,000.00 in round numbers. Can the kind mission friends exert themselves this much more? It means an increase of almost 10% over last year. The increase of the number of souls gathered in last year over that of the previous year is more than 10%. Praise the Lord! "Continue in prayer"!

45. Resolved to adjourn. — The secretary led in the closing **prayer.**

J. W. Kliewer, President.
P. H. Richert, Secretary.

INDIA

Champa, C. P., India, January 8, 1935.

The G. C. Mennonite Mission Board,
Goessel, Kansas.

Dear Brethren:— Greetings from India for this new year, just opened! May this bring to you rich joys in service.

This letter is to reach you at the time that the report of our conference comes into your hands. It is to be a covering letter to Resolution No. 1, dealing with the need for more missionaries. The Conference felt that a simple resolution, without any reason for the urgency of this important matter, would be insufficient. We believe that you will agree to this.

Now, we are well aware of the fact that it seems rather presumptuous on the part of your India workers to ask for more missionaries when the financial situation is so critical, yes, when the Board has not been able, until now, to make up even the loss on exchange of the budget for 1934. But we are not presumptuous, neither are we ignorant of nor indifferent to the stringency of cash. We realize fully that you are working heroically to meet the demands or at least requests of this and other fields. Then, too, we want to assure you and the churches that we gratefully acknowledge the sacrifices that are being made, especially on the part of some. But even so, we believe that our God is still living, that it was HE who started the work in India, and this being so, He MUST and WILL take care of it. Can you visualize the change that has come over this section of India during the last 34 years? Think of it, in 1900 there was not, to our knowledge, a single Christian within the area that we now claim for the General Conference. Now, the number will be nearly, if not over, 2000. In 1900 not a single school or other institution. Now, two Anglo-Vernacular and a number of primary schools, in all of which Christ has the preeminence. Think of the number of Bible women, preachers, and evangelists who are in word and song bringing the message of salvation to the thousands of non-Christians. Think of the large Leper Home with its 525 inmates, two thirds of whom are Christians. Think of the growth of the Indian church in the line of self-support. We are by far not near the goal, but three pastors are now working shoulder to shoulder with your missionaries. God has done wonders, great wonders in India. And what about the future? "Bright as the promises of God." This morning, Bro. Wiens said to me, "I am going to have my camp at such and such a place, because the people are restless." He meant that they are tired of Hindooism. On all sides there are signs of an awakening and of an influx into the Christian church. Recently a fairly well-to-do man called into his home 250 or 275 people belonging to his caste for the purpose of discussing how they might bring about some reforms into their religion. What does THIS indicate? A dissatisfaction with things as they are. They are signs that Christ is going to have the victory. I might continue in this strain for some time, but this is sufficient to prove that the God El Shaddai, the Almighty One, is working mightily in our midst. Think of it, during the Christmas holidays every station reported baptisms. In one station a non-Christian, not of a low caste either, was so happy when he was told that on a certain day he would be baptized, that he jumped into the air and shouted for joy. In the Leper Home we have baptized 71 lepers at one time, and while this is being written, 62 are asking for baptism.

Brethren, we are working in the harvest field right now and we must have more reapers. We say we MUST have them. Is this work to dwindle down to a lower level? Shall the non-Christians really say: "Da, da, das sehen wir gerne"? Psalm 35:21. Shall we admit defeat on the eve of great victory? Never! That is not the wish of the Conference nor of the Mission Board. If the work is to continue, foreign workers will be needed for years to come, if in no other capacity than to preach and to guide the growing church. Hence our plea for more workers.

But the foregoing has been somewhat general, may we now give our reasons for asking for workers at this time?

1. Some of the present workers are not as young as they were. We do not wish you to infer from this that those that have been on the field for a number of years are incapacitated for energetic and aggressive work, but it does mean that the time is nearing where they will not be able to shoulder a young man's burden. One of our number is nearing the forty years service mark, and although he is trying to do justice to his

end of the work, yet by his own admission he maintains that it is not as easy as it was.

2. We need more workers, because until now the field has been too much undermanned when some were on furlough. This is especially true of the year 1934. Drs. Bauman, Miss Burkhalter, and the two Schmidt sisters furloughs seriously crippled our work.

3. Without desiring you to come to any conclusions, is there not a possibility of some dropping out by reason of ill health and age?

4. We feel, also, that the time between the arrival of the last workers and the present time is too long. New, young blood with a vision and with enthusiasm is sorely needed.

5. It must not be forgotten that a missionary is not in a position to assume responsibility immediately upon his arrival on the field. Two years of intensive language study are the minimum of preparation. We believe that such new recruits ought to have a year or two beyond that in order to fit into the harness.

6. This is not merely an emergency plea when we ask for more workers. We have all along realized that the field here is undermanned. Vast parts of our field are unevangelized. These are open to the message, albeit with opposition.

We believe that the above reasons are sufficient to impress upon the Board the need for more workers. The first question that will arise after the reading of this letter will be: That's all right, but where are the funds to come from? We do not know, but we believe that if the Conference knows about our need and will unite with us in genuine intercessory prayer, that the funds will in some unexpected way be forthcoming.

In conclusion one word, which we do hope will not be misunderstood by the Board. It has on its minutes or in the rules governing missionaries one that states that men who have at least a B. A., shall be sent out. This is agreed to. But it is possible to find B. A.'s without evangelistic zeal. To send such a man out would be unfortunate. We want first and foremost men on fire for the lost in India, men and women who have a message born of conviction and experience. We are stressing evangelism more than anything else at the present time. It is remarkable how the Representative Missionary Council of our area at its last session recently held in Jabalpur, stressed intensive evangelism, and this is an indication that more than ever missionaries are beginning to realize that evangelism must have a larger share in the activities of the missionary. Not that this has been neglected in the past, not at all, but it would appear that the opportunities for evangelism are greater and the harvest ready to be gathered. Please, pray, and then SEND out more workers.

With most cordial greetings we are,
Yours for India and its needs,
P. A. Penner, Chairman,
P. W. Penner, Secretary,
Executive Committee for Conference.

COMPOSITE OF 1934

In spite of the disappointments and discouragements which have been again the lot to cope with, it is evident that there are sufficient signs to rest assured that in the mission field happened what the apostle Paul I Thess. 1 mentions: "For they themselves show (relate) what manner of entering—" has taken place among the multitudes surrounded by. And why? Because "for our gospel came not in word only, but also in **power**, and in the **Holy Ghost**; and in much **assurance**" to carry not only the banner, but causes the citadel of sin to shake. This has been the case that some "Became followers . . . of the Lord, having received the Word **in much affliction**, with joy of the **Holy Ghost.**" What signs of the times!? There is noticeable a decided greater stir among the Christians to gather their own people in; again the general public shows a hopeful tendency towards Christ. A village only 12 miles away with more than 20 homes give reason to believe that all will enter the Christia church soon. Another certain area bends to embrac the Christian religion. More souls could be baptize than since many years. God deigned to use sinfu creatures and has not only doled out grains (blessings, but poured streams of blessings which mac possible the work accomplished.

The General Conference Mennonite Mission area ha six main stations where missionaries reside, coverin about 5000 square miles, a very large portion is dens jungle infested with obnoxious animals both small an large. There are a bit more than 2500 villages embracing nearly or more so 650,000 of India's population, made up mostly of the lower castes, comparatively few Mohammedans. The Satnami caste, emerge from the leatherites, among whom the missionary activities run quite strong, constitute a good percentage There are 66 villages with some Christians, only a littl more than 2½% of all villages; the Christian community numbers 2,286, a trifle less than ⅜% of the entire population. These are small proportions indeed May such a situation not dishearten, the Lord disclosing that such proportions shall exist constantly, nevertheless reminds us that His flock acts as the salt an light. "Have salt in yourselves" (Mark 9:50).

The mission is established here to evangelize. Fo this huge task insurmountable by human strength an wisdom we have now 11 male and 14 female missionaries on the field, approximately for every 26,000 soul only one. Then also there is a regular Indian staff (27 males and 17 females who devote all (or nearly so time not so much to disseminate the Gospel, but t preach and teach what the public has repeatedly hear then to be engaged in follow-up work. There liv scattered many more interested souls from what th missionary knows. Besides this above number (workers the laymen bend to be a band of soul-winner Probably nearly 50% of the baptism candidates wer won by the latter. A highly encouraging feature the organization of committees for this very purpose and the churches begin to call workers for this important cause. There will in the near future be settin aside a special group. More than 500 villages wer served with the Gospel. The Bible women reporte nearly 2,500 homes visited. The seed which remaine in the various places besides the spoken Word are 1 Bibles, 65 Testaments, 957 portions of Scripture (mainly Gospels), and 3000 tracts, leaflets, etc. The powe of the Gospel must spring up to command greate proportions.

Next to this the mission sees its obligation to stres education among the growing generation. Presentl the mission operates primary and middle schools, fo two of them the church furnishes 50% of the expenses another school functions altogether under church management; other seven schools are run with privat funds. The attendance of these last seven is ver meager: from 10 to 20 scholars, the masters have t get along with exceedingly low remuneration; but it a commendable beginning and needs to be strongly encouraged. There are many more such openings available. In all these schools sat in the primary depar ment 546 scholars, in the middle school departmen 104. Bible teaching receives greatly energized attention more so than heretofore, special courses are prepared and taught under cautious supervision. Bib knowledge must lead among the Christian communit if the spiritual life shall thrive.

The Bible School receives from these centers youn men and women for a three-year training, justifyin the name for religious work. This year 19 students a tended the school, two came from the neighborin mission. All these students are supported by the var ous churches; besides the instructors and touring expenses the mission supplies no outlay.

With the educational phase are linked up industria enterprises. At first these were looked upon by th India public as side issues, however; this view ha changed completely, the general public realizes tha each person ought to learn more how to increase its usefulness in life. The depression is forcing not to specialize in one or two aims, but to generalize in order to meet the occasions successfully. Wherever the industrial schemes have received due trial, the interest increased perceptibly in the right direction.

The work done consists in spinning thread for weaving, knitting, crocheting, embroidering, sewing, weaving, mat-making, cotton work, cooking, carpentry, gardening, smithery, farming, agriculture, tailoring. The boardings nowadays are getting there fast to help themselves in almost every respect. Clothes are being made.

The mission outside of the Mission to Lepers pays no one in any institution away from our mission. It is a joy to observe that on private support there are attending in other mission and government institutions: Middle School 8; High School 6; Normal Training 1; Colleges 2; Vocational Schools 8; Handicrafts 2; Medical 3; Nurses' Training 3. This reversion from foreign to domestic funds and support offers most encouraging outlook.

The Leper Home largely supported by the Mission to Lepers, operated by our mission, shelters 526 inmates. Of these 351 take special treatments either to stem the process of the disease or to eradicate it. Eleven could be dismissed relatively cured; they now may move among others freely, yet are under supervision. Hence in all 68 have been pronounced symptom free since the treatments began years ago. During the year 73 confessed their faith in Christ through baptism; out of these 71 in one day during October. The church has now 333 members. In the home two primary schools are operated; a Sunday School with 13 teachers and officers and an enrollment of 523. The church is alive to soul-winning, relief work, etc. A very good and hopeful spirit prevails.

The mission operates six dispensaries and two hospitals. They registered having treated 13,044 patients, besides these a huge number whose names were never written down. In-patients were 882. There are now three missionary doctors and one Indian lady doctor with another additional help consisting of 16 men and 7 women. Lately two Indian Christian doctors opened private practice in the Champa village. The medical phase is a medium to spread the Gospel through word and the printed page, going out into distant places where little direct mission work otherwise is performed.

There now function seven fully organized churches with several filials who in the near future may look after their own household. During the year 141 baptisms resulted, largely won by laymen and women. The entire membership rose to 1,310; Christians in the area, but not members in our churches 81; unbaptized children 895, bringing the total Christian community up to 2,286. The Korba church elected and ordained their pastor out of their midst; the last church meeting voted also his support to come from the church treasury. Committees are formed, organizations effected, concrete activities go on record for more energetic soul-winning and self-propogating.

Twenty-four Sunday Schools with a complete Indian officer staff are making effective history. The teachers and officers number 109, controlling an enrollment of 1,615. Most of these attendants are non-Christians. In the Senior department the international lessons find full usage, also the Intermediates, the Junior departments begin to use other courses specially arranged. The Sunday Schools are self-supporting

Other organizations do their share to give deeper Christian living more prominence as the Christian Endeavor with 257 members; Girl Guides 36; W. C. T. Union 33. This organization shall be stressed more to attract the entire church. Bible Union with 45. The Prayer League is coming forward strongly. Through these and the church various evangelistic campaigns besides the regular touring were instigated. Very special mention deserves the Passion Week when something like 90% of the entire community voluntarily mustered out. Huge gatherings listened to the salvation story, hundreds of Gospels found their way into the hands of the villagers who had heard repeatedly the story, but saw such an enthusiasm and liked to read for themselves.

The Indian Church Conference Home Mission enjoyed also two baptisms. They now operate two stations. It is remarkable how enthused the staff works in the jungles and among the hills looking up the scattered villages. Their eagerness has much to be commented on. That mission erected new living quarters and sunk a well also.

The financial aspect always commands a great deal of attention, the money situation must be taken into due consideration. The collections help to somehow recognize the spiritual atmosphere. The receipts run like this:

The monthly church fees	Rs. 2,011- 5-0
The Sunday service collections	1,000-00-0
The special offerings	592-14-6
The Poor Fund collections	68-14-2
The Sunday School collections	348-12-2½
The General School Fund receipts	64-10-0
	Rs. 4,086-7-10½

Most praiseworthy it is that the total excess that of last year by Rs. 258-00-6, however, still Rs 70-00-8½ less than what it was in 1932. We must be specially elated over these returns when it remains true that salaries and other incomes were constantly decreasing. The art of giving and learning to sacrifice for Christ's sake increases greatly and must not be forgotten, but we must be thankful that tithing gains importance in theory and wonderfully in practice.

May these remarks create within us all a new eagerness to much more prayer, intercessory prayer for the strengthening of the Indian Christian church, see within herself greater possibilities which need to be mobilized toward the calling of more real active leaders and followers; then to gather new courage for mission work among the unsaved. The Spirit of God works most effectively. "May we be found worthy to be called the embassadors of Christ."

Yours for service, P. W. Penner,
Secretary-Treasurer.

Janjgir, C. P., India, January 10th, 1935.

MONTANA

A "Gala" Day In Lame Deer

On February 19th, Brother and Sister Habegger, with two of their children, arrived early in the day. The others were in school. Our household was busy with preparations for a birthday dinner when they came. Valdo, Laura, and their three small children arrived from Ashland somewhat later.

All were keyed up to great expectations, held well in bounds until the proper day should arrive. We greatly feared that the little ones, who were so eager to share everything with "grandfather," would suddenly blurt out something and "let the cat out of the bag." But they were little darlings. Evidently they had been perfectly schooled by their parents.

The possibility of an Indian funeral in the afternoon did not fit into our plans for the day, but God graciously directed so that it needed not to be until on the morrow.

With merry chatter of children, radio, a bounteous birthday dinner the centerpiece of which was an elaborately decorated birthday cake furnished by Laura and Valdo, also ice cream which the Habeggers brought and which we topped off with choice strawberry preserves I had brought in the back of my coupe when returning from Washington last fall and which had been carefully stored in the cellar for a very special occasion, helped to make a "gala" day indeed.

Mr. Petter seemed to forget the aches of his rheumatic leg that has bothered him for a few weeks. The mail had interesting messages from near and far, but none finer than the German poem Sister Hillegonda had written especially for the occasion. It will appear later in the Bundesbote.

Bro. Habegger kept "pumping" Mr. Petter about his "Schweizer-Heimat," his early experiences, his studies, etc., with a very obvious purpose to those of us who were initiated, but all unknown to Mr. Petter. The Habeggers excused themselves rather early in the afternoon, and went home. Valdo, Laura, and the children stayed on, but were very indefinite in their plans of staying for the night or of going home.

While they and the children entertained Mr. Petter, I was busy with many things in preparation for the evening. I had already smuggled cups and extra chairs from government quarters into the church. In a way it was well that Mr. Petter was slightly lamed, else he would certainly have investigated why smoke appeared from the chimneys at the church. At supper he searched all over the house for the decorated birthday cake, which, we had suggested, should be left uncut at noon, offering a fine fruit cake as substitute. However, I had to place it on the supper table, though immediately afterward I took it to the church, having again been successful in postponing the cutting.

Darkness came on. The "Philco" entertained beautifully, so also did Laura, Valdo, and the children. Mr. Petter finally insisted that the fretful baby be put to sleep. Later he suggested, "Let's all have evening worship together and go to bed." However, he had once remarked about more autos than usual coming into the church yard — to turn around, as he supposed.

At 7:30 the crowd had gathered. Kerosene lamps and candles kept the church dimly lighted. Cakes and sandwiches brought by the guests were handled by two white ladies in the rear room of the chapel. Coffee was being prepared for at least 100 people on the large range in the hospital kitchen. The nurses had assumed the responsibility for that.

At the appointed time the Indian Chief of Police, who is also a dear brother in faith and a preacher in the pulpit, stepped over to the house and said to Mr. Petter: 'Put on your coat, brush your hair a little, and come over. You're wanted." Mr. Petter meekly obeyed, but with a questioning "Why"? The policeman was ready with an answer: "Your friends, the Engles from Sheridan, are out there and want to see you."

At the small gate leading to the church, Mr. Petter noticed a number of autos on the north side of the church (most of them were parked on the south side), but mentally he explained to himself that Meneha (my Cheyenne name) had some kind of "doings" with the young folks, as she often has.

Not until he pushed aside the curtains separating the rear room from the main audience room, and Frank, who was so instructed, had flashed on the electric lights, did it dawn upon him that he was the victim of a REAL SURPRISE.

Little Helen Habegger stepped up and presented him with the beautiful bouquet of carnations and ferns I had ordered from the Forsyth Green House, and behold, there was smiling Bro. Habegger, to whom he had bid goodbye in the early afternoon. One of the ladies stepped to the piano and played a few strains until all were seated.

The church was full of whites and Indians from Busby and Lame Deer. Even the friends from Sheridan had responded to my telegram and driven at such speed as expert drivers maintain, to cover the more than 80 miles after business hours and be here "on the dot." Here were government employees, trades people, ranchers, Indians, Protestants, Catholics, heathen, all keyed up with expectation for an evening of delight. The community can boast three pianists of more than ordinary ability, and also fine singers, so the music furnished was truly of high order, though on an isolated mission station.

Mrs. Owl is a Kentucky lady, wife of a university trained Cherokee Indian, who teaches in the boarding school at Busby. Her piano playing is charming. Miss Patterson is assistant primary teacher at Lame Dee and also plays beautifully. Mrs. Nanahwe is a Caddo Indian from Oklahoma, a graduate of Haskell Institute, with some experience at the Kansas Universit of Lawrence. She was considered one of the most accomplished of any of the Indian girl students and delighted audiences of 2000 with her brilliant piano playing, while still in school. With such talent, togethe with good singers like the Habeggers, the Indian Chie of Police, and government employees, it was not difficult to plan a program, especially since my piano ha remained at the church since the Christmas eve program—with good purpose, as I realize now.

Here follows the program:

1. Opening song by a group of Lame Deer India girls, "All the way my Savior leads me."
2. Invocation by..Rev. Habegge
3. Chorus—"Oh for a thousand tongues," by a grou of Busby government employees, the Habegger and a Sioux Indian.
4. Piano solo—"Romance" by Sidilius............Mrs. Ow
5. Trio—"The song of the sea"
   Rev. Habegger, Mr. Owl, Robert Hawk
6. Piano solo—"Slumber song" by Brahms
   Miss Patterso
7. Vocal solo—"Love suffereth long" by Adams
   Rev. Habegge
8. Piano selections....................David Habegger, aged 8
   The Bells—By Scott
   The Desert Caravan—By Watson
9. Piano selections................Esther Habegger, aged 10
   Etude 2—Concone
   Forget Me Not—Meister
10. Piano selections..................Helen Habegger, aged 12
    Patriotic Song—Grieg
    Fable—By Schmoll
11. Recitation—23rd Psalm..........Daniel Petter, aged 6
12. Recitation..Amy Petter, aged 4
13. Piano solo—Spinning Song—Oesten, Opus 360
    Mrs. A. L. Nanahwe
14. Vocal solo..............Mrs. Thomson, Primary Teacher
    at Lame Deer
15. Piano solo—"By the Waters of Minnetonka"—Lieurance ....Mrs. Owl
16. Vocal duet—"Thy Kingdom Come"
    Milton Whiteman and Mrs. Habegger
17. Vocal solo—"My Task"..................Rev. A. Habegger
18. Piano solo—Cujus Animan from Stabat Mater, by Ruhe, Op. 101, No. 3....................Mrs. A. L. Nanahwe
19. Chorus—"Great is thy faithfulness"
    Government employees at Busby, Rev. and Mrs. Habegger, Robert Hawk
20. Closing prayer by............................Rev. Valdo Petter

Interspersed throughout this program were bits of information which Bro. Habegger, who was in charge of the program, had gathered earlier in the day, about the early years of Mr. Petter. A letter from the Commissioner of Indian Affairs expressing appreciation for a copy of the Cheyenne New Testament was read. Also the letter from the Conference of missionaries in India, offering congratulations on the completion of the New Testament, was read. A telegram from Dr. J. W. Kliewer bringing congratulations and greetings from the Board, was also read.

Of course, Mr. Petter was called upon for remarks. "Even the Indian babies forgot to cry when Mr. Petter spoke," was Mrs. Engle's appreciative comment on what he said. A hush seemed to fall over the whole assembly as he directed us all to consider first of all the greatness of God and the smallness of man. "I felt like sinking through the floor when I pushed aside the curtains and the lights were flashed on a church full of people. Especially while our good brother Habegger was speaking words of praise I wanted very much to sink out of sight. In my thoughts, while listening to the fine program of music and song, I went back to a climb into the Alps during my student days. We reached a high crest. We straddled the saddle-like ridge. To our right was a sheer drop of some 4000 feet, and to our left a descent of possibly 12,000

THE MENNONITE AND THE CHRISTIAN EVANGEL

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

feet to the lake below. Above us and towering over us was "Die Jungfrau" with "Eiger on one side and "Moench" on the other. Here "Die Jungfrau" towered another 3000 feet above us. What a glorious sight! We were awed by it. We were overwhelmed by the thought of the greatness of our God and the smallness of man. I feel the same tonight."

There were some spontaneous numbers after this. Indian women and girls came forward and sang, "God be with you" in Cheyenne. Milton, our policeman, sang, "We would see Jesus," in Cheyenne, etc. In the meantime the white ladies had worked on their own initiative in the small room in the rear, arranging the plates, and soon volunteer waiters were tripping back and forth with delicious sandwiches, cakes, coffee, pickles, etc. IT WAS TRULY A GALA OCCASION!

The Engles from Sheridan stopped at the house yet, especially to deliver their gift in person—a beautiful framed picture of the Big Horn Black Tooth Mountain with an altitude of 13014 feet, just back of Sheridan. Only last November the Engles had taken us 9000 feet up a narrow and dangerous ascent to satisfy, in a measure at least, Mr. Petter's longing at times for a "close up" to real mountains. We made that trip just before the winter snows would block the way, and what a delight it was to all of us!

This report would not be complete without mentioning what followed. I take an excerpt from a letter Mr. Petter wrote today to the Habeggers. It explains itself. He says, "All that happened around my seventieth birthday leaves me rather dazed. One jolt after another, but all coming from kind hearts. And both of you did so much to make the day an unforgetable one for me. And to think you had to drive to Lame Deer twice that day, coupled with car breakage! By the way, it would satisfy me could I cover the expenses of your car trouble that night, for you certainly did enough without needing also to suffer loss with car repair costs. I certainly enjoyed your presence that day, and all you did to make the day so beautiful. The participation of your children also touched me. To say thanks falls too short of what I wish I could express. I have small chance to also surprise you on your respective seventieth birthdays. Even then I could not come up to what you did for me. The days following brought the news of which only a hint was given by Mrs. Petter when she read the telegram of Dr. J. W. Kliewer, for she had had a personal letter from Sister Frieda. The way her eyes danced when she mentioned the 'coming letter' made me suspicious of another plot and I braced myself for it in the meantime. Then came Sister Frieda's second letter with the Board's resolution. Well, the gist of the matter is that, all unknown to me, Sister Frieda had not only extended my greetings to the Alps last summer as I had asked her to do, but she writes that while doing that, God seemed to speak very clearly to her, asking her to be an instrument in His hands to make it possible that I, too, might see my beloved Switzerland once more. Thus she returned to Kansas and started a subscription list among interested friends, and lo, a fund is made available. — Whew! All this is enough to drive the rheumatism out of my leg. Really, I feel much better and the betterment started that evening in the church. But I am not yet going to Switzerland. First I must see how such a trip can be planned, and when. If I go this year, it would be in May, if not before, otherwise it would need to be postponed until in 1936."

With kindest greetings to all our dear mission friends, who will rejoice with us on this "gala day" at Lame Deer.

Sincerely,
Bertha E. K. Petter.

February 26, 1935.

Statistical Data

The Montana field has about 650 Indians who at one time or another attend the services on all our stations combined, namely Busby, Upper Rosebud, Lame Deer, Birney, Ashland.

Average attendance at Lame Deer........50
Average attendance at Birney 30
Weekly meetings held at Birney by Frank Littlewolf.

Societies: 1. Sunday School; 2. Dorcas Society; 3. Cheyenne Christian Endeavor; 4. Reading Classes; 5. Native Workers' Training Classes.

Collections during the year........$27.30

Blessings At Busby, Montana

By A. Habegger

Since the writing of the last report we have had many blessings. Special Thanksgiving services were held, at which also collections for missions were held. First at the Sunday School service the Sunday before Thanksgiving, then the Sunday evening at a service for English speaking folks another was held, and then another on Thanksgiving Day. The total which is attached by check and which is to be taken by the treasurer, amounts to $16.26. Every little bit helps.

The Christmas program by the Boarding School pupils was given Sunday evening, December 3. This was all in English and was well received by a full house. The comforters which the Indian women had made, were then given out, also a few small gifts, such as gloves, socks, and stockings. We are more and more getting away from giving gifts in large quantities to the Indians, and rather provide opportunity for them to give.

We again had a series of special meetings from Christmas until New Year. All but two afternoons services were held, and each evening we had nice services. In most of them we had some stereoptican slides to show that helped to impress spiritual truths. On New Year's eve we asked as many as could take part in reading a Scripture passage in English or Cheyenne, and there were 29 who took some part. The little school children delighted in reading portions from the Gospel according to St. John,, which had been given out to them. Quite a number signed pledges to read the Bible daily as well as to attend services when possible. We are offering inducements for them to read a gospel through by promising them a New Testament if they do so.

On December 16, Rev. Petter gave two messages here—in the morning in the Cheyenne language, and in the evening in the English. A collection for the Bible Society in the evening brought $3.00, which was turned over to Bro. Petter. These meetings were well worth while and very informative. As a surprise to Bro. Petter we had quite a number of Christians give quotations of Cheyenne Bible verses at the close of his morning sermon. He enjoyed that immensely. At the evening service John 3:16 was given in as many languages as those present could command. This was also prearranged and was interesting. Bro. Petter, of course, had to give a large number himself.

We shall make special effort to help Christian Cheyennes to become fluent readers of their own language so that they may utilize the new translations. Part of the Sewing Class time will be used for this work with the women.

The two native helpers, Eaglefeathers and Yellowrobe, do not work regularly, and receive no pay.

Living members 101, of whom 29 do not live here.

Enrolled in Sunday School	60
Collections	77.41
Value of mission property—	
Church	1000.00
Dwelling house	1000.00
Log house	950.00
Barns, etc.	400.00
Total	$3350.00

CHINA

1934 Evangelistic Committee Report to the Eighteenth Annual Workers' Conference, held at K'ai Chow, Hopei, China, October 24, 1934

Dear Co-workers:—

We thank God that we can look back upon another blessed year of service in evangelism. There were many things not exactly in our favor, and there were also difficulties to be overcome, but our dear Lord gave grace and strength, and also opened new opportunities of service. The Lord has been with us, kept us and blessed us. Some of our fellow missionaries whose work was more or less in the evangelistic line have during the year gone on furlough; we think of Mrs. Lelia Pannabecker and Miss Aganetha Fast. The rest have by the grace of God been kept in health and strength, so that they all remained at their posts.

The annual conference was held in the beginning of November. Thus it broke into the quarter's work. Sister Fast even had to change places, moving from Nanlo to Tamingfu, and taking up work in the city; but she wonderfully adapted herself to the new environments and work, so that by the end of the quarter she already linked up with a number of church activities, and she immediately got acquainted with the government school girls and found them interested in a Bible study class.

Bro. Goering reports that the autumn instruction class was attended by sixty people, and some of these requested baptism. The whole church at Tamingfu had a three day meeting series. But an outstanding event of the quarter was the observing of the "Home Week" in that church. Four days of special services were held with "Christ in the Home" as the central theme. A simple pageant on "The Home for Christ" directed by Stephen Wang, was given on the last day. Everybody that attended these meetings was made conscious of the fact that Christ does make a difference in the home. An official remarked to his friend as they walked out of the church, "That was good. China needs homes like that."

Brother and Sister Voth find the change of evangelists at Esing Feng a great blessing to the church there. Old differences have been made up, and the work there inside and outside of church has experienced a forward march. The new evangelist-preacher with the help of the Bible women, has on the average besides regular church meetings, conducted weekly services in three villages. Sister Voth spent a whole month in Tsing Feng and two more weeks in Nanlo. Her presence and teachings in Bible and health were much appreciated. But Lung Wang Miao has been especially blessed by several new conversions: and the fall instruction class was the best attended so far. The other places of service continued as before.

To the joy of Brother and Sister Ewert, Sister Sprunger moved to Ch'ang Yuan to do relief work, especially opening and running a relief school. But besides the school and the clinic she did a good deal of evangelistic work. Letters from there show that the Christians appreciated her coming very much. Bro. Ewert finds the church attendance increasing, partly due to the flood relief work, which surely has taxed the strength of our co-workers.

In the K'ai Chow field the evangelistic tent was out for part of the quarter, then later the workers were called in to investigate flood refugees and help with relief work. Notwithstanding the flood conditions in our districts, instruction classes were held in four places. Mr. Brown was considerably tied down to the Bible school, but Mrs. Brown largely made up for that in going out more freely for several days at the time. With and through Bible women she has also done much work in the neighborhood. She further held regular classes with some women and children in the refugee camp in the city of K'ai Chow. At all larger places there were Christmas programs given, some with greater and others with minor appreciations. We were able to end the year 1933 with joy in our hearts, but with empty pockets for neither fourth quarter missionary salary nor budgets had come in.

In the second quarter we have Mrs. Mathilda Voth in full swing in Tamingfu country evangelistic work. She finds it a most encouraging factor of the quarter, that the women of the home study course (which is put out by the Kansu Missionary Association) are making good progress. Studying is done at home with such help as they can get. When ready for examination in one subject, they come to her or to some central place, where she goes to examine them. This quarter her pupils numbered eighteen. Bro. Voth had instruction classes in three places with good attendance. This quarter especially marked a change of attitude towards the country churches. The Tamingfu district Chou Pei Hui (local workers' organization) undertook to aid the churches with teacher-evangelists, paying two-thirds of the monthly allowance. It has been clear to some of us long since that they must be assisted if they are to live and grow.

Rev. and Mrs. Goering mention the women Bible study classes and character reading study groups, the Wednesday prayer meeting, and the women's meeting on Friday, and also the monthly special meetings as a sign that the church is alive. They also call our attention to the fact that that church observed the International Week of Prayer with good attendance and having a spirit of prayer prevailing. It is too bad that our papers from America bring the program only after the occasion has passed. Many churches simply can't get the program in time. The Tamingfu big tent did not go out, but instead Bro. Goering encouraged a group of our Bible student-graduates to go out as a team, holding meetings in established churches, and from these working the surrounding villages. Since they were only helped along with mission funds and the Chinese contributions were small, they had hardly much more than the expenses paid.

"Opportunities of service are opening up everywhere," were the opening words of Sister Fast's second quarter report. She mentions especially three things which stand out in the quarter's work: That during the Chinese New Year vacation the girls of the government primary school came to her freely, most of them were children of Christian parents, and that she opened a Bible class with them, meeting every Saturday; that she opened another weekly Bible class with the government normal school girls; and that she started a "Home Study Bible Class" with twelve pupils, that were all progressing in their studies.

From Ch'ang Yuan, Brother and Sister Ewert bring a good report for the quarter. The relief work took much of their time, but still they found time to testify for the Lord, even holding daily services with the relief workmen. The church attendance greatly increased, so that the church was always packed with listeners.

The big tent has been an outstanding feature in the evangelistic work of the K'ai Chou field. Christians have shown a cooperative spirit in hauling the tent from place to place and also giving other assistance. In several places during a two or three week stay also Bible classes for inquirers were held. This quarter three catechism classes were held, and in Tung Ming there was a daily Bible class for Christians lasting over a month. The attendance was seventy-one. Four other Bible classes were opened, but could not be finished during the quarter. The K'ai Chow east suburbs church also opened a Bible class for church members and inquirers. The term was for two months or longer. Pastor Wang of T'sao Chowfu held one week revival meetings in Tung Ming.

During the Chinese New Year all places observed the week of evangelism. Let us quote Bro. Voth: "During this season bands of lay Christians were organized with one evangelist or Bible woman in each group. They went on the streets, into the homes, and even to temple yards to witness for Christ and sing songs of praise. There were many attentive listeners, and thousands could hear the Gospel message. But we often feel sad for the many thousands more around us in the field who did not have the chance to hear."

Brother and Sister Goering also bring us an encouraging report from the city of Tamingfu: "During the ten days of evangelism most all of the Christians helped to carry the Gospel to the people in Tamingfu and the surrounding villages. There were five bands that went out each day. These all met in the church at 10:00 A. M. for half an hour of prayer. Each group carried a banner stating what we were out for. A large number of people heard the Gospel preached and many scripture portions were sold and many tracts distributed."

Bro. Ewert writes: "At Chinese New Year a group of volunteers of nearly a hundred went out for a week to preach and help to sing on the streets. Seven hundred gospel portions were sold and several thousand tracts given away. Many who never heard the Gospel were reached. It also opened a great blessing to those who went out to preach and help in the services, and it aroused new interest so that as a result four Bible classes were started, which are being held every Sunday afternoon just before the afternoon services."

From K'ai Chow comes the report that during the Chinese New Year they also observed the week of evangelism. Groups went out on the streets of the city and others into the villages to preach Christ. Generally speaking, they were well received and had good audiences. It is regretted that the number of personal workers was not quite as large as usual. But the Bible school did not discontinue its classes, and the hospital had patients to take care of, so that both institutions could give only part service. Another feature of the week was Bible and character reading classes in the local church, conducted by Miss Goertz and Mrs. Brown. These were well attended and quite successful.

In the early summer Rev. Yeh held three days of services in the Tamingfu city church, stressing having a clean life and being filled with the Holy Spirit. Later a Bible study class was held and this was followed by the baptism of fourteen people, making a good addition to the membership of the church. Brother and Sister Goering continued their earlier plan and instead of using the big tent, they sent Bible school graduates as a team to visit large centers with their surrounding villages. The reports of their work continue to be good. One man whose daughter used to be in a mission school, came for a Bible and song book, saying: "Our daughter wants us to read the Bible and sing." They also used some of the former workers to do some follow-up work. Rev. Goering says: "Everywhere there are open doors, for which we thank the Lord of harvest. The field truly is white for harvest, and we thank God for willing reapers, although some must work without salary and others on a very small allowance."

Since Sister Regier and Sister Fast have gone on furlough, Sister Voth is the only missionary lady in the Tamingfu district to do country evangelistic work. There is a large field, and much work that needs to be done. Sister Voth has sacrificed much time and strength in her zeal for the same. She has repeatedly left home and family for days at a time, visiting outstations, where there are little groups of believers, staying with them and teaching them the way of life. With the help of Bible women she has also enlarged upon the home study work, so that she brought the enrollment up to twenty-five.

Bro. Voth also tries to reach the country places. He reports to have had several days of special meetings in five places, and twenty-three baptisms after instruction classes. Three evangelists completed the Nanking Theological Seminary correspondence course. We are glad to be able to report that the work in Ch'ang Yuan is also progressing, notwithstanding the great difficulties created by the Yellow River flood. Pastor Chao is doing good work. Well attended instruction classes were held, and seven persons were baptized. But the district badly needs more workers.

Around K'ai Chow eight instruction classes were held and sixty-one persons were baptized. Up to wheat harvest it was a busy work. Then the big tent came home and only regular places of service were attended to. However, two evangelistic bands of Bible students held meetings in a number of places, even going as far as Tung Ming and Ch'ang Yuan. Their teacher Li Ching Hsien was with them most of the time. The reports of their work were fairly good, and the churches visited greatly appreciated the visit. The girl graduates of the Bible school also worked with the Bible women under the supervision of Mrs. Brown.

Generally speaking, by September everybody foreign and Chinese was back at work. The old work is to continue and new efforts are being launched. We should have mentioned before that this committee greatly appreciates the evangelistic work done by people otherwise employed. We are thinking of the regular schools, the hospital, and especially the Bible school, which went out every Sunday in seven groups; some into the villages, some to the country churches, and others to the refugee camp, and two groups to the men and women prisons of the city of K'ai Chow.

Although the hot summer months of necessity showed a slowed down program, there were some features of the work that were extraordinary and of no mean interest. We had been looking forward for special meetings for our field in the nature of a Bible Conference, but on account of the Presbyterian centennial anniversary in Korea, our promised leader, H. K. Chang, could not come. We then tried other leaders, but on account of the late date were unable to engage anyone. Two delegates from K'ai Chow went to the Pei Tai Ho Bible Conference, and one of the Tamingfu and K'ai Chow each to the Shun Te Fu Bible Conference. They all brought good reports along and also new enthusiasm. We feel that they gained much, and they are now passing the good things on.

Another feature of the summer work was vacational Bible schools for the children. These were held by volunteer teachers. K'ai Chow had seven such schools with 123 pupils; Tamingfu city schools with 70 pupils; and Ch'ang Yuan one school with 70 pupils. The interest was good, and the pupils learned a good many Bible stories and Christian singing. Bro. Voth reports in his country work also of three schools with 66 pupils, so that the total number of schools was 12, and the total number of pupils 329.

Our work should not be judged only by the increase of church members. Before any harvest a lot of seed-sowing and planting must be done. In other words, before people can be won for Christ and received into the church, preaching and teaching is necessary; then again much time and strength must be sacrificed to lead them on into a deeper spiritual life. The Lord has been good unto us. He has used us and blessed us. Let us thank and praise Him for it, but let us wait upon Him for even greater things. "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: They shall run and not be weary: and they shall walk and not faint." Isa. 40:31. Humbly submitted,

Evangelistic Comimttee:
Chairman, H. J. Brown,
W. C. Voth.

Educational Committee Report to the Seventeenth Annual Workers' Conference

Dear fellow workers:—

Thanks be to God our Father that in spite of the depression and hard times at home the school work has been carried on very much the same as the year before with the exception of the Bible school, which did not open this fall.

The Bible school which was in charge of Bro. Brown the last school year, was brought to a successful close in spring. The second quarter report gives the following in regard to the school: "Our teachers were of the highest standard in every way and the subjects given and the work required first grade. In fact people of understanding tell us that our school compared very favorably with Bible schools with a high school entrance requirement. The outside visitation and preaching required practical work and has acquired a reputation for our school."

The Bible school graduated twelve last spring, eight men and four women. The men organized into two groups after graduation and went out to different places in the country to preach, and have done good work.

Because of lack of funds the executive committee decided to close the school for the time being. Bro. Brown reports that the teachers were willing to sacrifice in order to keep the school going with a smaller staff and carry more hours work, but even so the committee decided not to open, and so we are without a Bible school again.

The high school at K'ai Chow is in charge of a school board, elected by all the churches of our field. The mission allows them a grant to run the school, but which is far from enough to keep the school going; the rest of the money comes from tuition and other sources. They have eight teachers and an enrollment of one hundred and twenty pupils, fifty-two of which are Christians or come from Christian homes, the rest are from the outside. They are trying hard to meet the spiritual needs of the pupils in giving them Bible classes and daily devotions and also Christian activities inside and outside of school.

The grade school in the east suburb has an enrollment of seventy. Last spring 118 took examinations and thirteen graduated from the higher elementary department.

The K'ai Chow city school has an enrollment of fifty, and two teachers. They rather have two teachers on a reduced salary, than one teacher, because of the large enrollment. Last spring they had 68 enrolled, and 62 took the examinations.

Tung Ming has an enrollment of fifty, with three teachers. They have changed their entire teaching staff, hoping to have a better school in the future. Last spring the enrollment was over eighty.

Ch'ang Yuan has changed the school management somewhat. You will remember that this school had been turned over to the local church, but because of very poor management it is more or less in my charge now, or in other words, we cooperate. The teacher that seemed the most at fault has been dismissed and because of low funds a half-time teacher was employed. The school is getting along nicely with an enrollment of sixty. Every Saturday there is a children's Bible class, where Bible stories are told, songs are sung, Bible verses memorized, etc. Thus the children get this Bible knowledge besides the Bible study in school, and also other children attend.

The Taming city schools and the south suburb girls' school have continued as before with one teacher in each school. The attendance was all that they had room for, with an enrollment of 78 in the two schools together last spring. Bro. Goering reports that even non-Christians have expressed their confidence in our mission schools both as to safeguarding their children and in the good education they get. He also reports that a new interest has developed in studying Bible verses and songs because prizes are offered to those who memorize the largest number. This fall the school has opened again with the same teaching staff and an enrollment of 64.

Bro. Voth reports in his second quarter report that the three schools in his charge at Tsingfeng, Nanlo, and Lung Wang Miao, did creditable work that spring, especially at Lung Wang Miao and Nanlo the work was better than a year ago, with better attendance and more constant. At Lung Wang Miao the teacher was dismissed at Chinese New Year and another teacher employed. At Nanlo there was no school last fall, but it is running now again. Bro. Voth mentions the fact that there is no higher primary school in the Taming district, and thus we lose many of the pupils after they finish lower primary, as they go to other schools. This is not for the good of our work as we ought to keep these young people under Christian influence as long as possible. These three schools have again opened this fall as usual.

Because of shortage of funds, the summer institute was not held this year.

During the summer daily vacation Bible schools were held throughout the field. Voth reports that most of the children in his part of the field attended. At Chang Yuan we had an enrollment of 70.

Reading circles are carried on to encourage more reading, and character classes where they learn to read. At Chang Yuan some twenty learned to read in about a year. They are required to be able to read six books, two small gospel readers, thousand character gospel, and first, second, and third books of Short Steps to Great Truths. After they have finished these they receive a large Bible or a smaller Bible and a song book.

There are also several students in outside schools supported by the mission, namely: Ch'eng Kuo Tsun and Wu Tung Hsin.

Respectfully submitted,

Educational Committee.
Chairman, August Ewert
Members: Frieda N. Sprunger,
Pauline Goering.

ARIZONA

Patriotism and the Indian

By Mrs. J. P. Suderman

To us, patriotism and the Indian seems quite as important today as patriotism and the negro was to Christian workers in the time of Abraham Lincoln, though in a different sense. To the negro it was a matter of freedom from slavery, whereas for the Indian today it is a matter of freedom from ignorance and the heathen religion which wrecks the mind, body, and soul. I shall choose to discuss this timely subject under three main divisions: Civil patriotism, selfish or false patriotism, and religious patriotism.

May we keep in mind that the Indians on the reservation are not under state, but under national jurisdiction. The agents, teachers, doctors, and nurses are all employed through civil service. Our government has during the last thirty years done great things in helping these native Americans even in the face of great opposition. There was a time when Hopi mothers would hide their children under the floor or elsewhere when in the early days the soldiers came to take them to the non-reservational schools for the purpose of educating them. When the early missionaries tried to help them clothe their naked bodies, they would often throw clothes and quilts out onto the ground, just because to them all white men, their dress and customs were in their minds just "Washington," and must not be accepted. And even in late years about a third of the Hopi villages resent government help in any form. It is only after the Hotevilla chief, Yukioma, died a few years ago, that the Hopis of that village put regular windows into their houses. When, this winter, shortly before Christmas the government gave a goat or two to each family, many families in Hotevilla refused to accept them. So those who did accept them got so many more. Here in Oraibi they take everything they can get. A great many do so even with greediness. Yet in face of all this the government has been able to help them greatly. Hopis of our age and even a little older can understand and speak the English language quite well and they also enjoy to read. Many returning from government schools now have finished high school, though they are not the equivalent of a high school at home. Except for the above one-third more hostile villages, the Hopis have adopted white man's dress and are more and more adopting white man's food and customs of living, methods of household work, etc. In the more hostile villages one sees the old Hopi costumes, especially on the women, and many of their pre-school aged children are running around naked in summer and winter.

But how is the Indian treated in the social world of today? K. T. Johnson, our interpreter, was in California a few years ago in June. While walking on a street in Los Angeles, his hair held in order Hopi fashion with a handkerchief tied around the crown of his head, was thus addressed by a white man: "Hello chief"! whereupon he answered, "Yes, I used to be a chief. I was the chief of sinners, but Christ saved me. Now I'm not a chief anymore. How about you"? At this testimony and question the white man without a word for reply, disappeared in the throng. Again, some years ago Otto Lomavitu, a young Hopi Christian at school in California, was on the street in Oakland one day. He was met by a seemingly very patriotic man who held his fist in Otto's face, saying, "You scoundrel, you have no business in this country." (Otto was mistaken for a Japanese.) A policeman near by, seeing and hearing this and at the same time knowing Otto, came near and said to the white man: "And what about you? Have you any right to be in this country"? "Oh, yes," the man replied, "my forefathers came to this country in the Mayflower"! Upon which the policeman, pointing to Otto, said: "And this man's forefathers were in the reception committee." Not so long ago a Christian Hopi young man was sitting on a dentist chair in Winslow, when a white man who had no appointment made for that hour, desired to have some dental work done. The dentist, looking over his day's appointments and finding his time all filled, said to the white man: "Well I can be through with this man quickly, he is JUST an Indian." You may well imagine with what feelings this Hopi came home and also how it effected us, who have their welfare at heart.

The Indian trader likes to keep the Indian in the old life, because he would like to make money with the things which the heathen Indian uses in the ceremonies. This harms the natives more than the average man realizes. If it were not for the Hopi ceremonial dances, primitive customs, and heathen religion we would not have a good sized town of Winslow, with a million dollar depot and Harvey House, nor a Flagstaff with its extended renown. Not so long ago these traders sent about thirty pounds of buffalo meat to every Hopi family in honor of their buffalo dances. If any of you have taken a trip to the West, you may recall the many little shops along the highways of New Mexico and Arizona, announcing the Indian curios, rugs, and pottery. These traders make much money in this business. The tourists come from far and wide even from across the ocean to witness these heathen Indian ceremonials and dances. Winslow is the point from which the Harvey House people take their tourists out to these mesas, especially at the time of the snake dance, to see the dance. They net great profits from it all. It seems that these are influencing the Indian Commissioner John Collier of Washington, D. C., in his present policy in respect to these natives. The Secretary of the Interior, Mr. Harold Ickes, has said concerning the American Indian, "We want to encourage him to live his own life in his own way." This, together with the Wheeler-Howard bill, is causing great dissatisfaction in the minds of the Indians. To keep him as he is, because he is an Indian, is not much of an encouragement to anybody. (If you have access to The Christian Century Magazine, I would urge you to read: 1. "A Navajo Dissenter," by J. C. Morgan, October 31, 1934; 2. Religious Policy of the Indian Bureau, by John Collier, November 13, 1934; 3. The Policy of the Indian Bureau, by Wm. R. Moody, November 28, 1934.) To keep the Indian as for a zoo, my friends, is false patriotism. Mr. Morgan, a Navajo Indian, referring to the present policy of the government towards the Indian, writes: "Our future under this plan is a sunset, it lies beyond the horizon." The daily instruction in our local day schools here has been greatly lessened this year. Some grades are doing less than two hours of school work a day, but the children are to be kept busy in their own primitive occupations. Just recently copies of a letter from Collier sanctioning the heathen Hopi weddings as legal, were distributed to these Hopis. This will bring more immorality and girl-motherhood in than ever before. One day as Mr. Suderman was calling in the homes, a non-Christian man asked him, "Does Collier try to keep us in our old ways? Are we to go back to those things which we have left behind? We were getting to the point that our children inherited our property instead of the clan relationship coming and taking it after the parent's death."

It seems that along medical lines less is done than heretofore. Ah, yes, the medicine men shall come back into their dominion. Many a woman in labor dies at the hand of a medicine man. (Just the other week a woman labored three days until finally the government nurse was called who took the woman to the hospital, 35 miles away, getting stuck in the mud besides. The baby had been twisted all out of shape and an arm torn out of its socket in the shoulder by a medicine man. The lady died a few days later.)

Mr. Suderman is at present visiting and preaching to a young man in the village who is at the point of death of T. B. He just went through the Hopi wedding ceremony, though he was married white man's way about a year and a half ago. All weary and worn from the Hopi ceremony, the T. B. has taken him down to death rather suddenly and quickly. Then to add to this, his mother had him taken to a medicine man who almost killed him trying to sweat out the T. B.

Some children at Hotevilla recently told their teacher that a set of twins was born in the home. The teachers after school went to see the twin babies. Upon seeing only one baby, they inquired for the other. All they could learn was "Hopi doctor." Ah, the tragedy of the other baby! Perhaps it was smothered to death and its body cast between huge mesa rocks. The Hopi have a superstitious fear of twins. The

Hopis as a whole were just beginning to gain the confidence of a white doctor.

The above named facts will at once tell you that it is the present policy to keep the Indian in his heathen religion. Yet let me quote you what Mr. Marks, an employee of the Indian service of many years, said to Mr. Suderman one day, "I used to think that education would lift the Hopi out of his evil life of immorality, but through all my experience in dealing with them, I have come to realize and to see that mission work is their only hope of freedom from their low life." Tourists coming in to see the "Indian" and his ceremonial dances, make the following remarks: "The Hopi religion is wonderful." "Too bad the missionary has come in to spoil the beautiful ceremonies." "What the Hopis need is only another god, a god of cleanliness." During the snake dance (a horrible ceremonial dance) many tourists went through to Hotevilla. Some had counted 600 cars this year. One of our Christian young men, Karl Johnson, had stationed himself at the filling station and handed out tracts to the tourists. Some tourists tried to take some Christian Hopi girls along to see the snake dance. To have given an Indian a car ride is a thrill to many a tourist. One of the girls replied, "No; I'm done with such a thing. Since I became a Christian I don't want to have anything to do with those dances.'

A group of tourists came to seek lodging in a Christian Hopi home. (Lodging for tourists is quite a problem during those days. We do not keep dance spectators at our house over night, neither do the faithful Christians.) In this home this group of tourists also met one of our Christians, K. T. Johnson. They began to speak to him about the wonderful, beautiful, marvelous snake dance they had just witnessed. When the tourists had finished telling about the wonderful dance, Johnson began to talk, saying, "You think it is very wonderful. I once used to be a snake dancer, holding those live snakes in my hand and taking them into my mouth. I don't think that that is wonderful. But I will tell you what is wonderful. I think it is wonderful that the Lord Jesus has saved me from such a terrible religion. I think that is very wonderful." The tourists did not know what to say. They had not come to see a Christian and his home, nor to hear a testimony like that, so they left before it was bedtime. They had come to see a primitive Indian and his home and to listen to weird, empty prayers to the Great Spirit. Some of the Christian and more educated Indians of the United States are at present in Washington, D. C., for the purpose of getting the Indian Bureau to give them a better deal. They are even asking for the removal of the present Indian commissioner and those who are in sympathy with his policy.

May these examples give to you a deeper sense of the great need and value of mission work among the Hopi people as well as other Indians of America. May it also lead you into more earnest prayer in behalf of their deliverance from ignorance and heathendom to live unto Him who died to save them.

Fruits of Labor in Oraibi, Arizona, 1934

J. P. Suderman

"He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Jas. 5:20.

Another Hopi accepted Christ Saturday evening and Sunday morning went to be with Him. Valjean, a 25 year old man, died of T. B. Sunday. He had been with the medicine man for some time, until he was brought to his mother last Wednesday. I went to see him three times last week and prevailed upon him to accept salvation. Saturday night, in the presence of some Christians, he took the step. Sunday morning, when Otto stayed with him, he went in peace to the world beyond.

Miss Schmidt asks us to give a little report concerning the orphans. Two of her boys would still com under this. Karl, the older of the two, is at preser attending Bible Institute at Los Angeles. While h was at home last summer, he was very useful in th church. He is a boy far ahead of the average Hop just as Daniel of Hotevilla. He seems to be doing ver well according to reports. While in high school, h was an honor student and was liked by all. He is ver aggressive in telling others the good news.

Floyd is at the Ganado Mission School in the junio year. He also is well liked, although he is not quit the student which Karl is. Even so the influence whic he has received in the home of Miss Schmidt can b felt, for he is ahead of those who have not had an influence like he has had.

Floyd has this year more Hopi fellow student (three Christians and one non-Christian) with him a Ganado. The teachers tell us that all of the Hopi students are outstanding. We are therefore glad to be abl to send such students over there.

We ask the members of the Mission Board to continue to pray for the work here in Arizona, for we ar encouraged to go on in spite of the many obstacles May God's Spirit guide you also as you seek ways an means to carry on the great work of doing your mission work at home.

The following is a brief statement of the work a Oraibi, Arizona, during the year, from January 1, 1934 to January 1, 1935:

Number of persons baptized	12
Total active membership	31
Members out of fellowship	19
Backsliders reclaimed	3
Native Helper	1
Average attendance on Sunday, A. M.	51
Number of services per week	8

Deaths during the year: One baby of Christian parents, one young lady who accepted Christ before she died, one young man who accepted Christ before he died. These were not church members.

Offerings for the year: First quarter, $10.60; second quarter, $16.89; third quarter, $21.41; fourth quarter, $18.48. Total $67.38.

OKLAHOMA

Results in Spite of Obstacles at Clinton and Hammon

By J. B. Ediger

The work as a whole has been rather discouraging this last year to a great extent on account of the policy of the Commissioner of Indian Affairs, John C. Collier.

The government has tried for fifty years to civilize the Cheyenne and Arapaho Indians and make independent, self-supporting citizens of them, and not without success. Our present commissioner of Indian affairs says that is a mistake and works overtime to set the Indians back where they were 50 years ago and keep them as dependent wards of the government for all time. This has stirred up our Indians so that it affects our work negatively very much.

The Commissioner says, Peyote is not habit forming and the use of it shall not be suppressed because it is a form of Indian religion. The old Indian religions shall be coordinated with the Christian religion. The old Indian religious ceremonies and social customs shall not be suppressed, but encouraged.

During this time of depression relief work camps for needy Indians have been established where the Indians, besides doing "made work," cultivate their social customs, as dancing, gambling, and immorality.

The teachers in the government boarding school have instructions not to punish the children. Parents of children appeal singly and in groups to the government employees for discipline. They are answered: "Mr. Collier says we must not punish them."

The time honored custom of having the missionaries hold services with the school children on Thursday nights is revoked. The missionary may invite the children for the services, and if they come, he can have services, but the leader of the peyote cult or the sun-dance priest has the same privilege under John Collier's policy.

We think it speaks well for our Indians and the work among them that the church services are attended so well and that many of our Christians take a definite stand against the pernicious policy of the present commissioner of Indian Affairs. And not only that, but Indians of all ages accept Jesus as their personal Savior in spite of the above circumstances.

The work with the native helpers has been encouraging the past year. Homer Hart, Hammon, with the help of his wife, is shouldering more responsibilities and really is ready (and I am sure would be willing) to take more than we are giving him.

Kias, Clinton, the old wheel-horse, is still willing to help when and where he can. Then he is an immense power for good these days as a representative on the tribal council, to which position he always is reelected. He is not afraid to take a stand for his Savior in the council meetings. If there is a man more respected as a whole by the Cheyenne and Arapaho tribes in Oklahoma, I do not know it. He is indeed a salt and a light these days.

Guy Heap of Birds is growing and willing to learn. The Indians like him and his wife Alice. While he is young in experience as a native helper, we set great hopes in Guy and Alice.

No doubt Bro. Kliewer will write about John Heap of Birds, who helped here for years, but "turned back." He lives in the Deer Creek district now and the intercessory prayers for him have not been in vain. He is able and "the best leader yet."

I must not fail to mention the speaking tour through the churches at home. The churches "along the edge" (western Kansas and eastern Oklahoma) were on my program. Plenty mileage compared with people reached. I do not know if it paid in dollars and cents, but I had very attentive and appreciative audiences. At one place they told me I was the first missionary to speak in the church. They said their congregation has sent as much as $300.00 a year to the mission treasury, but when the missionaries visit churches their church is not on the map. One pastor told his congregation at the close of the services that no doubt they felt like he did. For him it had been an eye opener. Then he assured me that we can expect more intercessory prayers and these more definite.

We were privileged to baptize one more last Sunday. Two more are being instructed at Hammon, and two have asked for it at Clinton. But they are in the Colony Camp. Driving, driving.

Statistics

Name of stations: Clinton and Hammon. The churches are 34½ miles apart, but the easiest and quickest route is 47½ miles.

Native Helpers: Clinton, Kias and Guy Heap of Birds; Hammon, Homer Hart.

Number of members added during year: Clinton 5 and Hammon 7.

Number of members died or transferred: Clinton 8 and Hammon 0.

Number of members December 31, 1934: Clinton 38 and Hammon 24.

Property Value: Clinton $3500.00; Hammon $3500.00.

Progress and Hindrances of the Work at Cantonment and Fonda

By G. A. Linsheid

The depression as well as the new deal of the government have caused extraordinary experiences, such as Indian Emergency Relief Conservation Camps, where whole families of Indians are placed, which prevents many from church attendance, though it increases the number who hear the Gospel. Religious services are held each Sunday in these camps.

John Collier's (the Commissioner's) regulations have so far prevented religious instructions at the Concho Boarding School for the first time in forty years.

On our visits through the churches in Oklahoma and Kansas we came to 39 churches, where usually both of us spoke, and Mrs. Linsheid spoke also to a number of sewing societies. We believe that the effort has not been in vain. One minister brother expressed himself thus, after a meeting: "I had no idea that we had as extensive mission work among the Indians; we know more about our mission work in India and China than about the work among the Indians which is right before us at our door."

During Christmas the Indians decorated a very fine Christmas tree at the IECW camp and invited us to bring them the Christmas message, which we were glad to do, and we were very much pleased to note that contrary to their custom at such time in the camp, they had neither Santa Claus nor dance after the service.

Whiteshield has been assisting at the Sunday services, and toward the end of the year also in house visitation, especially when we were visiting churches, Redbird helping in the house visitation. If the budget permits, they are to do this also in the current year.

The messenger, we believe, is issued with good results; the number of those who search the scriptures and send answers to the questions is increasing.

Statistical Report, 1934

Cantonment, Longdale and Fonda, Canton, Okla.

Membership:

Number of members at close of 1933	100	
Accessions during 1934	4	
Abscissions during 1934:		
Deaths	2	
Otherwise	1	3
Net gain during 1934	1	1
Number of members at close of 1934	101	

Average Attendance:

Longdale church	29
Fonda church	26½
IECW Camp	40½

Estimated Valuation:

Cantonment	$3500.0
Fonda	2800.0
Longdale	1000.0
Total	$7300.0

Gratitude and Hope Amidst Difficulties at Thomas and Canton

By H. J. Kliewer

We are very thankful for still further improvement in the health of my dear wife. We are also thankful for the continued financia support, so that we did not suffer as do so many others these days. The sewing societies, too have been generous and sent the full quota and a little more of the Christmas money. Another cause for thanksgiving is the completion of New Testament in Cheyenne.

The services should have been better attended; however, it seems sometimes that the Indians are beginning to see more and more that what the Bible teaches is what they need for their temporal and spiritual welfare. The missionaries take turns for the services at the Indian work camps.

Willie Meeks, who lives again at the Arapaho station, can thus do more and better work. John Heap of Birds has recently done quite well as helper here at Thomas.

The question sometimes comes to us whether now, when so many changes for the Indians seem to be planned by the government, the mission should also make the bold venture to reduce the number of white missionaries and put native helpers in their place. May the will of God be done!

Statistics

Value of mission property:

Thomas	$5600.00
Arapaho	3000.00

Native helpers:
Meeks at Arapaho, and John Heap of Birds, Thomas.

Members added during the year	1
Total living members: Cheyennes	1
Arapahos	90

Average attendance: At church 15, at the camp 40.

Collections: Cheyennes $15.53, Arapahos $11.16.

WORLD'S CHRISTIAN ENDEAVOR UNION

It has been five years since the last World's Convention of Christian Endeavor, but the echoes of that memorable gathering in Berlin in the summer of 1930 have not yet died down. Now the ninth quadrennial convention (postponed from 1934 because of unsettled conditions in Europe) is announced to be held in Budapest, Hungary, in August 1935. The preparations are proceeding with unusual success in many European countries, and an American delegation is being assembled which will be representative of the movement in all parts of the United States and Canada and a sufficient size to demonstrate the strength of the society in the continent of its birth.

The program will give equal recognition to three languages — Hungarian, German, and English, and the speakers and conference leaders will be chosen from every part of the world. Under the leadership of Dr. Daniel A. Poling of New York and Dr. James Kelly of Glasgow, president and vice president of the World's Christian Endeavor Union, and with the heartiest cooperation of the Hungarian National Government, the details are being arranged for a convention which will bring to the front the power of Christian young people from more than a score of nations.

Budapest has stood for a number of years as a strong center of Christian Endeavor. The variety of the work accomplished by the Budapest Christian Endeavor Union and the strong leaders it has been able to claim and use to advantage, have already justified the choice of the beautiful city on the Danube as the seat of the convention.

The American delegation will divide into several tours of varying degrees of length and expense, covering the principal countries of Europe before and after the convention. One section of the delegation will visit the Holy Land: July 11 is named as the first sailing date (immediately following the International Convention in Philadelphia). The Travel Department of the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., is arranging all the details for the American contingent. Mr. Carroll M. Wright, Superintendent of the Travel Department, 41 Mt. Vernon Street, Boston, Massachusetts, will gladly furnish information as to prices, schedules, and other essential points.

WASHINGTON—A CHRISTIAN

Miss Lydia Etter, Danvers, Ill.

Perhaps there is no aspect in the life of George Washington that has caused so much controversy as that of his religious habits and beliefs.

1. Many biographers have tactfully avoided the subject.

2. Others have inferred without any substantial evidence that he was not religious, was only lukewarm as a churchman, and at times actually entertained non-Christian views.

3. Two or three have classed him as an atheist, but have not advanced any act or declaration by Washington that would support these ridiculous assertions.

4. A number have attempted to show him as a devout gentleman and an orthodox believer in and worshipper of Jesus Christ.

According to letters, documents, records, and other historical data now preserved in Princeton, New Jersey, we find Washington an example of true Christian character.

He was born February 22, 1732, the first child of Augustine and Mary Ball Washington. His religious training began in very early life, for his parents were a pious couple. While the information about his father in this respect is very meager, it is known that Augustine Washington was of a serious tendency, and most of the books that he possessed were of a religious nature. George was only eleven years old when his father died, but his father gave him many lessons in honesty, justice, and benevolence.

Doubtless the greatest influence in Washington's entire life was his mother, who read the best books available in those days to her children, and also instructed them in the catechism.

His mother's extreme reverential observance of the Sabbath necessitated that the family and all the servants labor long and late the day before to complete all chores and do the cooking for Sunday, so that no work of any kind would be done at that time.

In later life, Mary Washington would daily seek out a secluded spot, a short distance from the homestead, surrounded by large rocks and tall trees. There, as told by G. Wash. Parke Custis, the adopted son of Geo. Washington, abstracted from the world and worldly things, she communed with her Creator in humiliation and prayer.

The fact must not be overlooked that a large part of his early education was received from the Rev. James Marye, who had come to Fredericksburg, Va., for the purpose of serving as rector of St. George's Church. He established the Marye School and it is not unlikely that his lessons on the fundamentals, reading, writing, arithmetic, were interspersed with religious doctrines.

With this background and foundation it is easy to understand how Washington clung to his simple rules of piety all the days of his life. When Virginia failed to supply the army with the necessary number of chaplains during the French and Indian war, the young colonel in a letter to the Virginia Governor said, "The want of a chaplain does, I conceive, reflect dishonor upon the regiment. . . . Common decency in a camp calls for the services of a divine." Finally chaplains were appointed to accompany the soldiers and services were regularly performed.

After the French war, he became active in the church affairs of his neighborhood, serving from 1762-1784 as a vestryman of Truro Parish. Vestrymen were civil officers of the colony in the parish in which they resided. He and his wife were strict adherents to the Episcopal faith and were fairly regular in their attendance at divine worship on the Sabbath.

Washington took his duties as vestryman most seriously. The parish records show the eleven years of his active service in this office he was present at 23 of the 31 vestry meetings called. Once he was kept to his bed by sickness; twice attending sessions of the House of Burgesses in Virginia; the other five times he was not in the vicinity.

Records of Pohick church show that Washington bought pew number 28—one of the center pews adjoining the north aisle and next to the communion table—at the price of 16 pounds, on February 27, 1773. Likewise, when Christ Church at Alexandria was completed he was present and bought a pew for 36 pounds and 10 shillings.

Prior to the Revolutionary War, while he resided at Mount Vernon, he most frequently attended Sunday services held in Pohick church, seven miles from his home. At the close of the war he transferred his regular attendance to Christ church at Alexandria — ten miles away.

Rev. Lee Massey, rector of Pohick church before the War of Independence, said the following about Washington's church-going:

"I never knew so constant an attendant in church as Washington. And his behaviour in the house of God was ever so deeply reverential that it produced the happiest effect on my congregation and greatly assisted me in my pulpit labors. No company ever withheld him from church. I have often been at Mount Vernon on Sabbath morning when his breakfast table was filled with guests; but to him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example. For instead of staying at home, he used constantly to invite them to accompany him."

Nelly Custis, Washington's adopted daughter, writes of him: "In New York and Philadelphia, he never omitted attendance at church in the morning, unless detained by sickness. No one in church attended to the services with more reverential respect. My grandmother, who was eminently pious, never deviated from her early habits. She always knelt. The General, as was the custom then, stood during the devotional parts of the service. His life, his writings, prove that he was a Christian. He was not of those who act or pray 'that they may be seen of men.' He communed with his God in secret. His mottoes were: "Deeds, not words," and "For God and my country."

Fortunately we have the testimony of one who accidentally witnessed the private devotions of the First President both mornings and evenings in the library. Robert Lewis, nephew and private secretary, had seen the President in a kneeling position and with an open Bible before him, praying most fervently to his Maker. This was a daily habit.

When General George Washington was advised of the signing of the Declaration of Independence he responded by writing a most touching prayer. In it he petitioned Almighty God to "keep the United States" in Thy holy protection" and to "most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation." He concluded by asking "Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen."

Upon his elevation to the Presidency, he was besieged by letters in the form of enthusiastic greetings of all denominations. In acknowledging them, he invariably expressed his sincere belief in Divine Providence, advocated religious tolerance, and considered Christianity and the church as necessary components of the social organizations.

Let us turn for a brief time to one of the sermons preached on the Religious Life of Washington, by Noel Porter, San Francisco, California.

Text Ps. 84:5, "Blessed is the man whose strength is in Thee; in whose heart are Thy ways."

Personality is the most majestic thing in the universe. The worlds are the outflashing of the personality. Back of the universe itself is the Supreme Personality.

Now a great personality is the result of conscious contact with the Divine, for the greatness of any man is but the greatness of God in him.

I. Boyhood of Washington.—(a) Moulded by godly parents. Good parents make for nobler children.

(b) Little matters the house we live in, the kind of clothes we wear, or how much money we leave them when we die, if we have not revealed to them the backbone of God's universe, those eternal truths of righteousness, purity, and love, we have been a hindrance to our children, not a blessing.

(c) George Washington owed a great deal to his early training, for his parents realized the essentials in developing character and personality.

II. Personal and public religious life of Washington. (a) General Braddock dead—no chaplain to give him a Christian burial, but Washington, only 34 years old, acted as lay reader.

(b) During the hardships of the winter at Valley Forge Washington was frequently seen on his knees in prayer.

III. Finally Washington manifested the spirit of the Cross of Jesus Christ—the spirit of self-sacrifice and unselfish service.

(a) Contrast Napoleon in France with Washington.

Napoleon was a greater military genius, but Washington was a greater man.

While Napoleon waded through seas of blood to rescue France from the hands of the despoilers, he thought only of a crown for his son.

Washington waded through blood, hunger, and privations for his country's sake and when it was done he asked no reward save to be left alone on his Virginia farm.

Then the secret of greatness lies in forgetting self and serving others. Character alone determines national greatness. At the core of our national life there must be honesty, and integrity and unselfish service.

One thing which became clear in Washington's mind was that the military and governmental difficulties of America were not and could not be properly met without the help of God. Every crisis in his life found him turning to Divine Providence for help and guidance and in thankfulness for the benefits he had received. Wisdom, patience, tolerance, courage, consecration to the righteous cause animated his every act.

"Blessed is the man whose strength is in Thee; in whose heart are Thy ways."

THE CALL OF THE MASTER

John 11:28

By Mrs. Earl Salzman, Topeka, Ind.

"The Master is come and calleth for thee."

This last week of the Master's life gives us another of those wonderful glimpses into the friendships of His life. Sometimes we say that we are taught in the Holy Word we must love all men and because of that it is not Christian to choose certain individuals and call them our intimate friends. It is true, we are taught to love all men, and yet we find that Jesus, in spite of the fact that He loved all men, set about making a new world by making a few intimate friends. To the disciples this friendship meant a revolution in their own lives. Lazarus, Mary and Martha were not of the twelve, but we find them as dear and trusted friends of Jesus and in the relationship existing between this group and Jesus we have a representation of loyal affection upon which the greatest things of human experience are based. During the last week of His life Jesus came here in order that He might rest in soul and body to go to Jerusalem refreshed and ready to face His task anew.

Tonight our text is taken from just this very friendship. Lazarus, that dear and trusted friend, had suddenly passed over on the other side and there was much weeping and sorrow. As the Master drew near Bethany, Martha went out to meet Him, but Mary remained in the home. Then it is that Martha went back and said to Mary, "The Master is come and calleth for thee." He had been in the home many times, but here He was again and calling those who needed Him so much. The Master is here again tonight and is calling for all of us, and as we are starting out this Passion Week of services, I believe it behooves all of us to heed this call of the Master.

There are many masters in the world today who come and ask that they may dominate our lives. Business comes to us and says, Let us have all your time and energy; give of your best to our interests and we will be your master, paying you well in the coin which we alone can give. The world wants to be your master; the world comes to you and says, Laugh and be happy, enjoy life to its fullest, use your time, energy, and money as we direct and we will see to it that you will get the most fun out of life. Then sin comes and wants to master your life; it is continually parking on every doorstep, asking admittance into every life. "Let me rule your life and be your master," then when it has fully mastered our lives it will send us to hell. Its chief purpose is to so master the life that it will have no time for Christ and the church. It is a most cruel master and there is no human power that can release us from its awful grip.

However, there is another Master who is calling us tonight. He is our Master by right of creation, by right of purchase, and by right of sacrifice. He comes to every soul during this Passion Week and says: Consider my suffering, consider the awful price I paid on Calvary in order that I might have the right to be Master of your life and to call you mine. He has been calling you many times, but tonight He calls us again in a different way to impress us with the fact that we are His and that we belong to Him.

The Master is calling you tonight to a life of prayer. Jesus said during His last week in the temple, "My house shall be a house of prayer, ye have made it a den of thieves." He continually reminded these people of the need of prayer in their own lives and He did it most effectively by practicing prayer in His own life. With Him it was a matter of habit. Often He slipped away from the crowd that He might be seen of God and not man. He prayed and then chose the twelve; Jesus prayed and then delivered that matchless Sermon on the Mount; Jesus prayed and then raised Lazarus from the dead; Jesus prayed and then stood ready to face Pilate and the mob with a triumphant spirit. The book of Acts goes on with this record. They were in prayer in the upper room when Jesus came; they were praying when Peter was delivered from prison; they prayed and Pentecost came upon them; they prayed and Paul was converted. Livingstone died while praying in the heart of Africa. John Knox prayed that the Lord might give him Scotland. Jesus comes to us and calls us to prayer. He says, "The fields are white unto the harvest—pray." We today are prone to say, "The fields are white unto the harvest—appoint committees and organize." Not all can go out to Africa and die for that country as did Livingstone; not all can go to China and India, but all can pray. Thus it is that the Master comes to all of us and calls us to pray, not simply repeat words, but to pray with spirit understanding. A certain naval officer who was not an avowed Christian man, felt led to pray the Lord's Prayer which he had been taught in his childhood. He knelt down in his cabin on the high seas and uttered those petitions one by one in the presence of God and pondered over the meaning of each one. He was on his knees two hours and by the end of that time he had found Christ as his Savior and had dedicated his life to God. Today he is a missionary overseas. What could not be accomplished in the world today if people really prayed like that instead of simply repeating meaningless phrases. The Master is here and is calling thee to a life of prayer.

The Master is calling us tonight to re-dedicate our lives to Him. Mary and Martha were believers, yet He came and called them anew. Why is it that every century brings forth such tremendous inventions and discoveries in industry, commerce, art, and business, while the church stands so helpless among all the great needs of our day. It is because the fields of industry, business, art and commerce are getting the best there is of men, their heart, their brains, and their hands, while the church gets the little that is left of them. We need to see new values, to see religion as it relates itself to our entire life and get a new appreciation of those things worth while. The story is told of a woman who one day brought forth a secretly keyed box which she greatly cherished and showed its contents to her pastor. The gaze of the ordinary world was not allowed to be turned upon its contents. They were things which were very ordinary according to the judgment of the world; the market of the world would refuse to buy them, even the junk dealer would have refused to bid on them. A thief would have passed them by had he raided her house. Yet she priced them beyond any price. She kept them locked in a box and only in certain appreciative moods did she bring them forth and allow her eyes to feast on them. It was not the way they looked or the value the had, but it was the unseen she was looking at. It was only a crumpled shoe, a bit of ribbon, a curl of hair, an old worn ring, but to her they meant not those things which are seen, but those things which are unseen. We need to look more at those things which are unseen and in the presence of them say to the Master, "'Woe is me,' but if Thou wilt purge my lips and forgive my wanderings, I will re-dedicate my life to Thee and to those things which are unseen."

The Master is here and is calling us not only to a life of prayer, a life of rededication, but also to a life of service. Jesus, as He was walking past the fig tree, by His actions teaches us that we must live a life of usefullness. The leaves were not enough because the tree lacked fruit at the time when it should have been bearing fruit. Sometimes the call of the Master comes to us not as a voice from the housetop, but as a whisper asking us to do the impossible for Him. It is only those who live in close proximity to the Master that can hear and understand the meaning of these whispers. It was just whispers that called Livingstone to Africa. called Luther to leadership of the Reformation. called Wesley to the byways of England, called William Booth to the darkest alleys of London, and called Grenfell to the cold Northland. The Master spoke to them and they answered His call with service to humanity. A young officer in the trenches was trembling with fear. His body and his knees shook so that he was afraid everybody would see it. Try as he would he could not master himself. He was afraid he would faint. Then he happened to glimpse another lad who was worse off than he was and he said, "Buck up, old man. We're going over together." He saw another boy with bad shoes and bathed his sore feet. In these acts of service, before he knew it he had regained his own poise and calm and power of self-control. Service always does this. It conquers our fears and weaknesses and brings back power and poise into our lives. It makes us forget our own petty troubles and disappointments when we help those who have been even less fortunate than we. Our lot must indeed be a hard one if it is not possible somewhere around us to find someone who is more unfortunate than we, someone who needs our help and sympathy. God and man working together can accomplish the impossible. A man walked into a florist's shop. Picking up a wild rose he exclaimed, "See what God has made"! The owner of the shop went to the rear of the building and opening the ice box took out a beautiful American Beauty rose and holding it up said, "See what God and man made together"! Some day we shall have heaven on earth if only mankind will be willing to labor with God in the accomplishment of His purpose.

There were two women who died in the state of Carolina, so they say. One woman died at the age of 107 and had shut God out of her heart for 103 of those years, having heard only three gospel sermons during all her life, being baptized at the age of over 100 years. She lived a long time as we reckon time by the clock, she lived a long time as we count time by the setting of the sun, a long time as men count time. The other woman died at the age of 27, and hosts of sorrowing friends gathered around her grave and a babe of a few months was crying in the home for the mother who would never return. She was laid to rest in the village cemetery. She was a "good woman, full of good works and almsdeeds which she did." Days, weeks, months, and years she had gladly and willingly served in that community, visiting the sick, helping the needy, ministering in the home, church, and working wherever needed. Judged by the service she rendered she lived more in one year than did the other woman in one hundred years. One may have lived the longest, but we must truly say the other lived the most.

The Master is here and is calling you not only to a life of prayer, reconsecration, and service, but also to a life of sacrifice. Nowhere is this more beautifully exemplified than in the death of Christ for others. We can only heed the Master's call as it should be heeded if we die to self and sacrifice ourselves for others. We only begin to live when we find someone who means more to us than our own life. Tonight in thousands of homes there are mothers watching over children who prefer the companionship of their family to all that society would be able to give them. To some people they are sacrificing the pleasures of society for their family, but they lose sight of the idea of sacrificing in the joy of doing it. That is the way civilization is built. We often like to talk about the survival of the fittest, but that is not the way that leads to true civilization and to heaven itself, but it is by the sacrifice of the best. You may pick up any book of biography or study the life of any individual and you will see at once that all life divides itself into two classes. There is that man or woman who comes to a hard place and through weakness, self-pity or fear quits and turns back: the other is the person who, coming to the difficult or dangerous place, marches breast forward through. The first class grows weak and fails, the other grows strong and endures. Jesus belonged to this first class. He won by losing. He kept by giving, and He lived by dying. Turn to the men of our own century such as Garrison, Lincoln, Sun Yat-sen, Gandhi, and others. They gave their lives with unerring judgment in service to mankind and because of that their memory lives in the hearts and lives of their fellow countrymen of the world. The Christian who refuses the way of sacrifice is denying his Christ.

The Master is here in our presence tonight and is calling for us. He comes and calls us to a life of prayer, service, dedication and sacrifice. He is eager to tell us that He wants us—that He wants us to be His friends, to us may be applied the title which was applied to John, "the disciple whom Jesus loved." Sometimes we wonder just why Jesus was able to calmly and serenely stand in the presence of the cross and utter those magnificent words of forgiveness and resignation. Was it not because He could look in the face of God and knew that there was nothing of misunderstanding or sin which came as a veil between them? Too often there is a veil of sin, a shadow of misunderstanding and disappointment between us and the Master that we are not able to hear when He comes and calls for us, be it as it were from the housetop or in a whisper. If we can only tear away that veil and stand in His presence unafraid then it is that He can speak to us and give us the great commission which He has to give. It is told of George Herbert that in ordinary speech whenever he mentioned the name of Jesus he would add in an undertone, "My Master." It was a habit of his heart, yet the very tone he used when he said it showed that this was the secret of his life and the hidden spring of his joy. Men loved to hear him utter those words, knowing that his whole life was bound up in the love of Jesus and loyalty to Him. His life continually became sweeter and richer and had about it a subtle charm, until at the close of his life he penned the following lines:

"How sweetly doth My Master sound! My
Master!
As amergris leaves a rich scent unto the taster:
So do these words a sweeter content,
An oriental fragrance—My Master!
My Master, shall I speak? O that unto Thee
My servant 'were a little so' "!

The Master is here and is calling for thee; He calls youth, He calls old age, but how much easier it is to respond in youth before sin has had its way. When Jacob wronged his brother in youth, he had his eyes opened through the vision of the ladder. The struggle was brief and he poured oil and vowed a vow to God. But look at him when he wrestles with the angel in his old age. It takes all night. He has not kept his early vow, he was afraid of man and God and it meant a tremendous struggle before God could bless him. It is so much easier to respond in the early years of life and God is continually calling for us to come and follow Him.

YOUR PLACE

Is your place a small place?
Guard it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.
—John Oxenham.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

JESUS IS CALLING

Softly and tenderly Jesus is calling,
Calling for you and for me;
See, at the portal He's waiting and watching,
Watching for you and for me.

Why should we tarry when Jesus is pleading,
Pleading for you and for me;
Why should we linger and heed not His mercies,
Mercies for you and for me.

O for the wonderful love He has promised,
Promised for you and for me;
Though we have sinned, He has mercy and pardon,
Pardon for you and for me.

—Will L. Thompson.

PLAN TO ATTEND THE JUBILEE CONFERENCE IN CALIFORNIA

The 75th Jubilee Conference of our General Conference will be held this summer in Upland, California, August 1-10. No efforts are being spared to make this an outstanding conference. A large number of young people, laymen and ministers should plan to attend. The work of the church demands the presence of many, aside from that it will be an unusual opportunity to see a part of our country which many have never seen before at a remarkably low rate of expense.

Many tours and schedules will be mapped out to suit various tastes and bank accounts. Some will, no doubt, plan to visit the Sunny Southland enroute, others desire to see the immense Northwest. Such routes can be mapped out via the Santa Fe, the Northwest Pacific Railway, and others. But for that large group who will desire to make the trip as economically as possible and yet see as much of our fair land as can be packed in the time and the money spent, the following route has been found the most acceptable thus far.

It is recommended that the most economical plan would be for those living east of Chicago to try to go to that city by auto if possible. Then leaving Chicago, we would board the fine air-conditioned cars of the Chicago and Northwestern and go directly by the way of Omaha to Salt Lake City and stop off there for about twelve hours to see the great Mormon Tabernacle and other points of interest, and then again board the trains to Ontario, California, just east of Los Angeles from which point we would motor by bus the distance of three miles to Upland (fare about ($.15). On the return trip following the conference, we will have the privilege of returning by another route for the same price. The route suggested is to travel via Southern Pacific along the scenic coast from Los Angeles to San Francisco and stop there for a day or so if desired, and then wind on another railroad through the beautiful Sacramento Valley and the Rocky Mountains to Denver, and from there return directly to Chicago.

The most economical fares are the coach rates. These do not include any Pullman facilities, but the chairs are of the comfortable reclining type. On these the one way regular fare from Chicago, Ill., to Ontario, California, or return is $34.50. The clergy fare for same is $17.25. Those desiring to travel in Tourist Class or First Class may do so for fares proportionally higher. Sleeping berths may be procured for those traveling in the latter classes.

The undersigned is the chairman of the Transportation Committee of the Middle District Conference, any questions concerning this route or rates will gladly be answered. Those who art considering traveling on the above suggested route are asked to kindly write a note to the undersigned, in order that we may perchance have a coach of our own.

A. R. Keiser, Dalton, Ohio.

CHRISTIAN ENDEAVOR

April 14, 1935

What Welcome Do We Give Christ Today?

Matt. 21:1-11; John 1:11-12

This is Palm Sunday in the church calendar and so it is very fitting that we ask ourselves, "Had we been in that happy crowd that day would we also have joined in according to the Christ Hosannas on Sunday and on Friday jeered 'Crucify Him'?" What do we do with Christ today? If He were to come into our church and young people's society would we recognize Him? Would we obey Him?

Some of the normal steps in a full allegiance to Jesus Christ are first of all to hear the glad story of the gospel and then feel impelled to accept Him as our highest Ideal and Savior, confess and turn away from our sinful, selfish manner of living, and live that manner of life which is well-pleasing to Him. We will never be able to fully understand the atonement and His vicarious sacrifice until we bend down and pour forth our own lives as a sacrifice to some worthy cause for Him.

This is a problem at once individual, social, national, and international. There has been a good deal of heated argument and much scattering of ink as to whether the gospel is social or individual. It is each and it is both. The gospel of Jesus Christ must first transform the individual life before Christ can be glorified, but it dare never stop there, it has always been the very nature of Christianity at its best to go forth and labor and permeate all of life. So the great secret of all of our problems of morals, of state, of race and class, and of internationalism must center primarily in the individual question in the bosom of every individual soul, we must all answer the great question: "What place do I give to Jesus Christ in my life and work"?

Questions

1. Narrate the incidents of the first Palm Sunday.
2. Why is it so essential that we give Christ full loyalty?
3. What are some of the steps in living the full Christian life?
4. What would our churches do if Christ would appear today?
5. How can our C. E. give Christ a better welcome?
6. How can Christ be given a larger place in some of the larger matters of morals and internationalism?
7. How can I make Jesus Christ more welcome in my life?

April 21, 1935

Why Do Christian Believe In Life After Death?

1 Corinthians 15:20-23

In many churches Easter Sunday evening is spent by having special musical programs. This is very fitting for Easter. Such services should consist largely of worship and praise. For the sake of those who will not have special Easter services of a musical nature a number of suggestions and questions are proposed.

There is in existence a large field of religious poetry which deals with Easter, Immortality, and the future life. Such as the following might be used:

(From "Death" by Maltbie Babcock)
Why be afraid of death, as though your life were breath?
Death but anoints your eyes with clay. O glad surprise.

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies. . . .

(From "Prospice" by Robert Browning)
Fear death? —to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
— — — — — — — — — — — — — — — —
O thou soul of my soul! I shall clasp thee again,
And with God be the rest.

(From "Crossing The Bar" by Tennyson)
Sunset and evening star,
And one clear call for me.
And may there be no moaning of the bar,
When I put out to sea.

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Questions

1. Why does the human soul have an unquenching desire for life after death?
2. In what way does the child of God have a hope which may not be shared by the non-Christian?
3. What are some of the assurances of a future life as given by Jesus?
4. How does Paul argue for a life to come in 1 Corinthians 15?
5. What indications from Nature assure us of a future life?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

April 14, 1935

"I Will Follow Jesus"

Luke 9:57-62

"No man who has put his hand to the plough, and then looks behind him, is fit for the Kingdom of God."

Pre-prayer

We need Thy touch upon our lives; grant that we may not disappoint Thee in refusing to trust Thy love because we do not utterly understand it.

Three men decided to follow Christ. Probably not one of them ever really became a disciple. They were half-followers. In each case there was a price to pay. Study each man's reasons for hesitating before paying that price.

The first thought, rather sentimentally, that it would be a beautiful thing to do to declare his allegiance to this winsome personality. He had not thought of Christ as a homeless leader of men.

The second felt that other duties conflicted with his immediate acceptance of Jesus' invitation to follow Him.

The third was not yet sure that he wanted to break with his old associations. He was the sort of person who is willing to follow Christ if he can first do the thing in which he is particularly interested.

Every farmer prides himself on his straight furrows. Yet every furrow speeding straight as an arrow from one side of the field to the other has been paid for in concentrated effort to make it straight.

Discipleship is a serious thing, and Jesus urges us to count the cost before we undertake it. It is not that He would discourage us from the great enterprise of the Kingdom. He wants wholehearted followers who know what price is to be paid for the Kingdom and think it worth striving for.

Another price to pay if we are to be disciples of Christ—we must go where He goes, we must take into our friendship His friends, whoever they may be.

"I will follow Jesus" means more than the sudden statement of one of a crowd when the question is put: "Who will follow Jesus"? It is the studied personal decision of an individual who has faced the fact that there are other ways, and other persons, to follow. It involves choice, and deliberate choice. It summons determination and courage against opposition. It is as though some one has said, "Do not be fooled into such a pious decision," and the answer comes strongly, "I will. I know what I am doing. I have made up my mind."

Further, it is not easy to follow Jesus. His way is strange, and testing, and demanding. It must be thorough, complete, following, too. No phase of His living is to be left out. My character must become like His. My purposes must be like His. My service must be like His. My influence must be like His. My devotion must be like His.

"I will follow Jesus" is a possible decision for every one in our society to make,—cost what it may!

Questions

1. State Jesus' answers to the three men who proposed to follow Him.
2. Explain the meaning of each.
3. How does Jesus here display His skill as a teacher?
4. What are some excuses which we give today?
5. Are the missionaries the only ones who leave all and follow Him?
6. How may we follow Him?

"Follow Me"

Whence comes this voice within my soul
That bids me follow Thee?
Whence springs this yearning in my heart
That Thou shalt walk with me?

Thou hast no crown, no scepter, Thou,
No garb of royal hue;
Nor follows Thee, in splendid garb,
A princely retinue.

Nay! but Thou hast a crown—of thorns,
A scepter, too—a cross;
A robe, at once both garb and shroud,
Thy streams of blood emboss.

No retinue? Thy train is filled—
A jostling, jeering throng,
That mocks Thy patient, plodding steps
Dark Calvary's way along.

'Tis Thou, O blessed Son of God,
Dost speak within my soul,
Dost bid me rise and follow Thee—
Thyself the Way, the Goal.

O Christ, Thy voice within me speaks,
I cannot say it nay!
To Thee I yield, my Lord, my all,
With Thee to walk life's way.

April 21, 1935

What Is The Meaning Of Easter?

1 Cor. 15:1-11

Pre-prayer

O Lord, may I have deepening experience of Thy resurrection, so that it shall not be to me a historical tradition of theological dogma, but a present reality in my life.

When life is slowly bursting in woods, in parks, in gardens—when, as George Macdonald says in his "Songs of the Spring Days," "The holy spirit of the Spring Days is working silently," then comes the holy festival called Easter, observed in many branches of the Christian church to commemorate the resurrection of Christ.

There are many customs and manners in which Easter is celebrated both by the world and church. For many churches it is the closing of the forty days of Lent and a special service is held. We have noticed that the prominent flower at this time is the white Easter Lily. Why? It decorates the altar as a sign of purity and light. When we look at the pure white flower, does it not give us a feeling of awe and make us inwardly wish that we were as pure?

Easter Sunday answers three questions. First: Who shall roll away the stone? Humanity has always asked that question when confronting a grave. Science has only answered it in part, while Christianity answers it finally and satisfactorily for Jesus, the risen Christ, is Easter's answer to every sincere heart. Second: Why weepest thou? Humanity has always wept and sorrowed at the grave. Christianit has an Easter experience that will stop ever tear. Mary's faith found a new rock to faste her anchor, knowing that He who raised up th Lord Jesus will raise her up also. Her weepin was turned into joy. Third: Why seek ye th living among the dead? Humanity still make its pilgrimages to the cemetery, to the place o death, the tomb, the grave. The resurrectio was taught in the Old Testament, and in th New Testament, by Jesus, who taught it an demonstrated it, and by the apostles who believed in it and preached it.

Our Scripture lesson is by Paul, and w should study the whole chapter. Briefly in outline he states:

1. The fact of the resurrection of our Lor Part of the gospel (vv. 1-4).
2. Witnesses to the resurrection of our Lor (vv. 5-11).
3. Argument (vv. 12-19).
4. The order of the resurrection (vv. 23-26).
5. The manner of the resurrection (vv. 35-49). Illustration—grain sown, vv. 36, 37; difference in seeds, v. 38; difference in fleshl bodies, v. 39; earthly and heavenly bodie contrasted, vv. 40, 41; earthly body and resurrection body contrasted, vv. 43, 44; th first man and last Adam contrasted, vv. 4 47; earthly and heavenly image, vv. 48, 49
6. The bodily transformation (vv. 50-53).
7. Victory (vv. 54-56).
8. Thanksgiving (v. 57).
9. Exhortation (v. 58).

What Easter means to a Christian: 1. Th resurrection of Jesus from the dead. 2. Th living Christ. 3. Eternal life for all who foll Him. 4. Fellowship with Christ.

Why the resurection means so much to t Christian: The supreme triumph of our ris Lord is divine assurance in the valley of t shadow, victory of the spirit over the flesh and sin, and the hope of immortality confirmed.

What "risen with Christ" means: 1. It means separation from the world. Jesus left the tomb never to return. 2. Consecration to Him. Not only a separation from the world, but union with Christ as risen Lord. 3. Freedom. While in the tomb there was bondage. After resurrection the laws of gravitation did not affect Jesus.

Questions

1. What does the name Easter mean?
2. How does a bulb show the Easter lesson?
3. How does the butterfly symbolize the Easter lesson?
4. How do we observe Easter?
5. Why do so many people go to church on Easter who seldom go at other times?
6. Is going to church the best observance of Easter?
7. How should we as Christians observe Easter?

Are you so linked to Christ by faith that you have the assurance of sharing in this resurrection after death? (2 Cor. 4:14; 1 Thess. 4:16-)

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

April 14, 1935

Topic.—How Can I Live For Jesus Each Day?

Matt. 5:16; 25:40

A story is told of a little girl who had to go to live with an uncle and aunt because her mother had died. It was a bit hard for her relatives to make room for her, as they had a family of their own, but they soon had reason to be thankful for the niece who had come into their home. She was a Christian and lived for Jesus so well that her little cousins as well as the uncle and aunt soon saw that they should give Jesus a larger place in their home. She not only told them of Jesus, but was so kind and helpful that she proved herself a Christian every day.

Jesus expects us to tell other folks of our love for Him, but He wants just as much that we prove our love by living for Him. He is always ready to help us in our living. Matt. 5:16 says that our lives should be such as will bring honor to God. Here are a few rules found in the Bible.

First we are to love God. Matt. 22:37; 1 John 5:21. — If we love Him, we shall love others. 1 John 4:11, 21. — Our love is proved by actions. Eph. 4:32; Rom. 12:18.

Someone has said, "There are many rules in the Word of God for those who belong to Him, but they are all love rules. He does not say we must keep them, but when His love is in our hearts we just naturally keep them. The most important rule in the Bible is that we shall love God with all our heart, and love one another as He loved us. This seems like two rules, but if we keep the first one we will be also keeping the second one, for we cannot love God without loving all His children."

Then we need to think rightly. Phil. 4:8. Unless we have right thoughts, our actions will not be right. Prov. 23:7.

Rom. 12:1 shows that if we would live for Jesus every day we must give Him our bodies as well as our hearts and our minds. Let us see how each part of our bodies may be used for Him.

1. Lips—Ps. 19:14. 2. Eyes—Prov. 23: 31; 5:25. 3. Ears—Prov. 1:8; 8:33. 4. Hands—Eccl. 9:10. 5. Feet—Job 34:21; Prov. 4:26.

Many times people can quickly tell by our appearance whether or not we are Christians. A Chinese woman noticed that the mission girls seemed to be more beautiful than others. She had not learned the reason, but wanted her little girl to live at the mission so she might have a beautiful face, too.

Plans for the Meeting

Use the outline on Rules for Christian Living suggested by the discussion or arrange one similar. This should be a real consecration service. "Take my life and let it be" is a good song to use in closing. Christ loves to receive boys and girls who are willing to yield themselves to Him and allow Him to mold their lives.

Questions

1. How can a Junior prove himself a Christian?
2. How do we get the strength to live for Jesus?
3. Why is it important that we live for Him each day?
4. How may we live for Him at home? At school? At play?
5. What kind of reading will help us to live rightly?

April 21, 1935

Topic.—Why We Believe We Live Forever

John 11:25, 26; 1 Cor. 15:21, 22 (Easter)

Christ is risen! Could any three words hold more of joy and hope? And He said, "Because I live, ye shall live also." A little girl whose baby brother had died asked her mother where the baby had gone. The mother said, "To be with Jesus." Not many days after the girl heard her mother tell someone how sad she was because she had lost her baby. The little girl said, "Mother, can anything be lost when you know where it is"? The baby was not lost. He had just gone on to be with Jesus.

Our topic is "Why We Believe We Shall Live Forever." There are two meanings of the word "believe." If you are not quite sure a thing is true, you say, "I believe so." Then again, when speaking of something that has been told you by a person who always speaks the truth, you say, "He said so and **I believe it.**" In other words, you **know** it. That is what "believe" in our topic today means. There are things that might cause us to "think" we shall live forever, but we "know" we shall because Christ said so and He always tells the truth.

Christ proved His power to give life when He Himself arose from the dead. Easter seems to me the happiest day of all the year for two reasons. It reminds us that Christ is now living, and that we shall live with Him always. It makes us so happy to know that our loved ones who have gone are not dead, but are with Him, and that we who love Him shall some day meet there. Perhaps you have been lonely for a playmate or grandfather or grandmother who loved Jesus, but have died. Be happy this Easter time, for "because He lived, we shall live also."

"Yet still to His foot-stool in prayer I may go,
And ask for a share in His love;
And if I now earnestly seek Him below,
I shall see Him and hear Him above:
In that beautiful place He has gone to prepare
For all who are washed and forgiven.
And many dear children are gathering there,
'For of such is the kingdom of heaven."

We do not know much about that beautiful place. Christ has saved most of it for a happy surprise. What the Bible tells of it is as if a door had been opened a crack just for a minute and then closed. He has only given us a little look, enough to let us know that it is a very beautiful, happy place and that He will be there.

Get your Bible and we will find some verses that tell of that place and why we know we shall live forever. John 14:1-3, 19; 2 Cor. 5:1; John 11:25, 26; 1 Cor. 15:20-26, 42-44; Phil. 3: 20, 21; Rev. 21: 4, 23-27.

Plans for the Meeting

The most used and perhaps most easily understood illustration of life after death is found in the lily and bulb. If possible, bring to the meeting an Easter lily in bloom and a lily bulb. In connection with this use 1 Cor. 15:43, 44. The Juniors will quickly see that although the life of the lily is in the bulb, yet the lily is far more beautiful. So our bodies after the resurrection shall far exceed the bodies in which we now live.

Questions

1. Why is Easter a happy day?
2. Tell about Christ's resurrection.
3. Give one promise of life after death.
4. Tell something of the home Christ is preparing.
5. For whom is He preparing that home?

Better Than Automobiles

In these days when about everybody has an automobile and when those who do not have one are trying to turn heaven and earth to get one, a little girl asked her mother why they did not have an automobile. She said that about all her schoolmate's parents had them, and her companions felt they must be very poor because they had none. The mother explained that they were buying a home which was more necessary than an automobile, and that they could not buy a home and an automobile at the same time. Patiently the mother explained that some things were more important than others, that some things were necessities, while others were luxuries or conveniences, and that it was wrong to have luxuries without first having the necessities. She showed the little girl that even though others regarded them poor, they could better afford to walk or take a trolley car than to live beyond their means and be dishonest. The little girl kept thinking of the better things on her way to school and began making a list of those she could think of. Among them were honesty, love, helpfulness, and many others. Then her heart was comforted as she understood that a noble character is better than an abundance of things. —The Friend.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

April 14, 1935

Some Great Christian Teachings
Christ The Savior

Lesson Text.—John 3:14-17; Rom. 5:6-10; Phil. 2:5-11

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3:16.

This series of lessons gives the church member an opportunity to study and examine for himself the great eternal verities of the Kingdom of God. One of the great weaknesses in our present day church is that the laity take too much for granted. They do not spend enough time in thinking through the fundamentals of Christianity. Religion to many is a side issue, an incidental affair among the many incidents of life. That is the reason for the lack of enthusiasm and indifference of the church. It is the layman's **working beliefs**—not statements of creeds, or his theoretical beliefs—but the convictions that actually influence his life, which are held steadily in view. Every person must become his own theologian—and prepare himself for stiffer thinking than he has been used to. Too many are like little birdies in the nest, they open their mouths and swallow whatever is fed them. But the laymen are ready to think if we leaders will only give them a chance. The crucial problems of Christianity today are men's convictions of God and Jesus Christ. The great question today, however, concerning God is not so much "Is there a God"? as "What is He like"? Here is where our lesson today is vital. Jesus is the Savior because of the revelation He made of God. We know what God is like when we know Jesus.

It might be well to think some of these questions through: Who is Jesus? Is He a man? Is He only a man? How is He different from Socrates, Ghandi, Mohammed, or even Isaiah or Paul? Is He a Savior any more than these other men were saviors? Did He come to bring us a code of ethics?

Our Scriptures today are taken from three sources, the Gospel of John and Paul's teachings. These writings reveal two truths as to our salvation, first as to who saved us, and what it means to be saved.

God so loved the world that He gave His only Begotten Son. Here is stated God's eternal purpose for mankind. From the beginning God wanted to live in fellowship with man and wanted man to cooperate with Him in carrying out His purpose. But man sinned. Sin obstructed and still obstructs God's purpose for man. Man was made in God's image, but sin marred that image. But God would not be defeated. He would win man back. God is not a **passive influence** in the world and life; He is an active, seeking, loving God who seeks the last UNTIL He finds them. God's eternal purpose is redemptive because He is love. He revealed in the fullness of time this redemptive love through His Son whom He gave because He SO loved. Jesus means Joshua, which is Hebrew for Savior. He shall save the people from their sins. Jesus is our Savior because He is the Revelation of the redemptive purpose and love of God. In this redemptive love of Jesus as Savior His life and death can not be separated. One without the other is not salvation. Rom. 5:10. If we emphasize only His life we have a man with a code of ethics, but limited in his reach of love. If we take only His death we make it a magical wand to be waved over people for salvation. Jesus' life and death is like His seamless robe. It cannot be separated without destroying its power.

The next thing of significance in our lesson is: What is salvation? A man testified at a revival meeting how he was so marvelously saved. His wife told someone after service that she knew quite a few things he had not been saved from. The final test of salvation lies in the fruit. The first act of salvation is a regenerated heart, then we become babes in Christ and feed on the milk of the Word. Then we grow in grace and knowledge of our Lord Jesus Christ until we come to the perfect man unto the measure of the stature of the fullness of Christ.

What is God's part in our salvation?
In what sense is Jesus our Savior?
Can an individual save himself? Why not?
Are you saved from or saved for or saved to?

April 21, 1935

Some Great Christian Teachings
The Future Life

Easter Lesson

Lesson Text.—Luke 24:1-12; John 14:1-6

Golden Text.—I am the resurrection and the life; he that believeth on me though he die, yet shall he live. John 11:25.

This being Easter Sunday, we turn our attention to an Easter message. There are three things that usually concern us on this day: What did the resurrection mean to Jesus; what did it mean to the disciples; and what does it mean to us today? Our last lesson set forth Christ as our Savior, placing the emphasis on the life and death of Jesus. But after all, Jesus' death is only effective through the empty tomb. A dead Jesus is, after all, not the Lord of life. We are not interested as much in whether we shall exist beyond the grave, as we are in whether we shall live beyond the grave. Eternal life which comes through salvation and regeneration is not only significant for its length—forever,—but also for its depth and its width. We will live as long as God if we live with God. After all the final proof of Jesus' Messiahship lies in whether He rose from the dead. If Jesus' resurrection is a myth, then even the ethics of Christianity are low, because we are deceivers. Paul says if Christ is not risen, then is our preaching vain and your faith is vain. We are false witnesses. We are yet in our sins. The whole foundation of Christianity rests on His resurrection. If it is not true, we perform an intellectual jiggling trick with ourselves.

We as Christians believe that Jesus rose from the dead. He appeared a number of times to the disciples, and finally left them from the Mount of Olives to ascend to His Father. It was this conviction that He had arisen and actually lives that gave the apostles enthusiasm, courage, and such great loyalty to the spread of the gospel. These disciples who had been cowardly, wavering, and uncertain, now became lions of power and people perceived they had been with Jesus.

As far as we are concerned the resurrection brings us two fundamental convictions: first, that Jesus is the resurrection and the life. He is not an absentee Lord, but a present, living Lord of life. He comes with power to gladden the lives of men and women. In the second place, because He lives we shall live also. We shall live now in His presence and we shall live on. Death becomes a sleep, a stepping stone into a larger life. We do not wait pessimistically for Him to come at some future day as if we were now orphans, forsaken of Him. He is here now. Christ liveth in me. We, however, live this life with the blessed hope as our incentive that some day he will come in all His fullness and power and glory in the consummation of all things.

How would you prove to an individual that Jesus rose from the dead?

What is the real Easter message?

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. Sunday evening, February 24, a program of sacred music was given by the Goshen College Chorus, under the direction of Prof. Walter Yoder. The Maple Grove Mennonite Church cooperated with this church in the program which was largely attended.

The Berean class of the Sunday School were guests of Mrs. M. W. Steele, Thursday, February 28th.

Sunday morning, March 3, Rev. A. Rosenberger, Associate President of Bluffton College, gave the message. In the evening a program was given by a male quartet from Bluffton College.

Rev. and Mrs. W. B. Weaver of Danvers, Ill., were guests of Rev. and Mrs. Salzman recently.

Mr. Ephraim Plank has returned from a several months' stay in Florida.

At the morning service, Sunday, March 10 two persons were received into the church Mrs. Shirley Loy by letter and Mrs. Carl Bobecl by bapstism. May God bless them!

Sunday evening, March 10, a program o sacred music was given by the Men's Community Chorus, under the direction of Mr. Arthu Slagel. Following the music, a sermon was delivered by Rev. Russel Bollinger, principal o Topeka High School.

There has been considerable sickness amon the members of the Sunday School and churcl A number were ill with measles. Others wh have been quite ill, are Mrs. Salzman, Mrs. Joh Zook, Miss Lucille Moser, and Mr. Verno Kauffman.

JOTTINGS

On Sunday, March 24, the three churches comprising the Swamp, Pa., charge, Rev. A. J. Neuenschwander, pastor, observed Bluffton College Day. A group of graduates and former students of the college put on a program of instrumental and vocal selections and one of the group taught the Sunday School lesson. Considerable interest was manifested in the Bluffton College Day programs.

The Year Book of the Berne, Ind., church for 1935 appears in the form of an 80 page pamphlet. The church has a membership of 1134, an increase of 55 over last year. Members enrolled in the Sunday School 1160. Rev. C. H. Sucau is pastor.

The California S. S. and C. E. convention of the Mennonite churches in that state will be held May 10-12 in the San Marcos church, Paso Robles. Immediately following the General Conference and its Diamond Jubilee in Upland, Calif., August 4-11, a Young People's Retreat will be held August 12-16 at Camp LaVerne, Jenk's Lake, in the San Bernardino mountains.

Rev. A. M. Fretz, pastor of the Deep Run, Springfield, and Perkasie, Pa., congregations has recently issued the yearly reports of his charges in the shape Vol. 15 of Home and Church. Schedules of services, membership, and financial reports are given as well as notices of marriages, deaths, and special events.

According to a notice printed in Mennonitische Blätter, Germany, the Mennonite congregations of Holland have issued a call for a world conference of Mennonites to be held in Amsterdam in 1936. The following committee has been named: Dr. Neff of Weierhof, Pastor Bachman of Lemberg, Prof. Bender of Goshen College, Pastor Haendiges of Elbing, Rev. Nussbauer of Switzerland, Rev. Sommer of France, and Prof. B. H. Unruh of Karlsruhe.

Peace problems were discussed at a meeting of young people of the Western District Conference. Dr. Harshbarger of Bethel College made the address on "Need for Peace Action." Vivienne Muselman closed the meeting with some definite suggestions for the work.

Christian A. Neuenschwander, age 85, who recently died in his home at Berne, Ind., served that congregation as deacon for more than twenty years, and was secretary of the Sunday School for forty years. He was prominent in the business circles of his town. His birthplace was Switzerland. He arrived in America in 1852.

The Emergency Relief Board of the General Conference reports for December: Received for Russia, $805.02; General Fund, $464.31; for Harbin, $5.00; for China, $25.00; for F. v. Bodelschwingh, $15.00; for Canada, $54.00. Rev. P. H. Unruh of Goessel, Kansas, is treasurer of the Board.

Few persons enjoyed greater esteem in the General Conference than the late Rev. S. S. Sprunger of Berne, Ind., who passed to his eternal reward in 1923. The large Berne congregation and the splendid Christian tone of the town of Berne are moments to his devoted and tireless work. It may be of interest to many of our readers who remember Rev. Sprunger to know that his widow survives, hale and hearty at the age of 86.

President Rosenberger and Professors Dr. Bauman and Rev. I. R. Detweiler of Bluffton College attended the meetings of the Mission Board of the Central Conference held recently in Chicago.

The General Conference treasurer gives the following report of the conference treasury, June 18-March 9, 1935: Balance on hand, $36.41; received for General Conference treasury, $326.73; for General Conference Minutes, $205.52; Diamond Jubilee Fund, $962.70. Balance in hands of treasurer, $787.70.

General Conference Foreign Mission receipts for February 1935: $4,420.38. Balance, February 1, $2,950.95; Gifts, for orphans, $285.88; for Ewert, $12.72; Interest and Rent, $403.47; China Relief, $10.00. Balance, March 1, $732.55.

The Executive Committee of Mission Societies reports as follows: Foreign Missions, General Fund, $56.24; Jubilee Fund, $55.00; Expenses of Executive Committee $16.30; India $260.00; China, $30.93; Miscellaneous, $58.00. Mrs. Freda Regier Entz, treasurer.

A series of Pre-Easter services were held in Grace church, Pandora, O., March 17-24. Dr. D. W. Kurtz, president of Bethel Biblical Seminary, Chicago, was the speaker. Dr. Kurtz has been one of the official speakers at three World Sunday School Conventions. He has served as college president, pastor, lecturer, and seminary head during his career.

The World Day of Prayer was observed by the Missionary Societies of Moundridge and community on March 8. The meetings were held in the West Zion church and was the first observance of the day to be held in Moundridge. The morning session was devoted to meditation and prayer with Mrs. F. W. Kaiser, wife of the Evangelical pastor, presiding. At noon a covered dish luncheon was served in the Christian church to over one hundred people. The afternoon program was led by Mrs. Doc Smith of the Christian church. Special music was given by a ladies' chorus and two numbers by the H. S. Glee Club, directed by Miss Olga Hiebert. We very much appreciated the attendance of three of our missionaries, Dr. and Mrs. C. L. Pannebecker from China and Miss Augusta Schmidt of India, who gave inspiring talks on their work in the mission fields. A special offering was taken, the proceeds of which will be given for religious education in our school. This special day of prayer proved to be an inspiration and a day of blessing to many who attended, and we trust that a day thus spent has touched many hearts and renewed our pledge of consecration to Christ and His work.

DEATHS

Moore.—In Perkasie, Pa., at the home of her son-in-law and daughter, Mr. and Mrs. William Daymon, on Mach 5, 1935, Lena F. Moore, aged 70 years, 10 months, 13 days. Funeral services were conducted on the evening of March 8, in the Wilkinson Funeral Home, Sellersville, by Rev. Allen M. Fretz. Interment March 9th at Wilmington, Del.

Mrs. Emma S. Ackerman, nee Shelly, was born May 20, 1859. On March 26, 1875, she was baptized upon confession of faith in Jesus Christ as her personal Savior and admitted into the West Swamp, Pa., Mennonite Church. On December 23, 1876, she was united in marriage to Jacob Ackerman, with whom she shared joys and tasks for more than 56 years. Her husband preceded her in death, having died August 30, 1930. Mrs. Ackerman is survived by her only daughter, Mrs. E. Minerva Mory. Early on Tuesday morning, March 5, 1935, the Lord called her home. Her age at death was 75 years, 9 months, and 15 days. Text used at the funeral, 1 Peter 1:3-9. Interment at adjoining cemetery. Funeral was conducted by her pastor, Rev. A. J. Neuenschwander.

Mrs. Katie Stoneback, daughter of Daniel and Sarah Stauffer, was born December 25, 1883. She was united in marriage to Edwin K. Stoneback, on September 30, 1911. On April 10, 1915, she with her husband joined the Bethany Mennonite Church, Quakertown, Pa. On Wednesday afternoon, March 6, 1935, she breathed her last. Her age at death was 51 years, 2 months, and 11 days. She leaves to mourn her departure, her sorrowing husband, and four children. — Funeral text: "Unto you therefore which believe is he precious," 1 Peter 2:7. Rev. A. J. Neuenschwander, her pastor, officiated. Interment in Quakertown Union Cemetery.

Augspurger.—Miss Elizabeth, born February 9, 1870, died January 26,, 1935, at her home at 211 Harrison St., Middletown, Ohio. Surviving are four sisters and two brothers. Funeral services were held Tuesday afternoon at 2:30 from the Mennonite Church at Trenton, Ohio, Rev. J. E. Amstutz speaking words of comfort to the bereaved, basing his remarks on passages of Scripture dear to the departed. Burial in the Mennonite Cemetery in Trenton, Ohio.

Meyers.—Mrs. Anna of Trenton of Ohio, passed away at her home, Sunday evening, March 3; 1935, at the age of 85 years. She is survived by her son, Moses. She was a faithful member of the Mennonite Church, and services were held at the church, Wednesday afternoon, at which time Rev. J. E. Amstutz spoke words of comfort, basing his remarks on Psalm 23rd. Burial in the Mennonite cemetery at Trenton, Ohio.

John Malon Lehman was born October 6, 1883, and was the son of P. P. and Barbara Welty Lehman. He spent his entire life in Morgan County, Missouri, being born and reared in the same home at which he passed away. In 1909 he united with the Bethel Mennonite Church near Fortuna, Mo., of which he was a faithful attendant and active worker until his death. On January 1, 1909, he was united in marriage with Ida A. Garber, and enjoyed a happy wedded life. To this union were born nine children, eight of whom are still at home, one son having preceded him in death in 1916. He passed away at his home on March 9 at 11:43, suffering from a lingering illness of several months, having reached the age of 51 years, 5 months, and 3 days. He leaves to mourn his early departure, his beloved wife, six daughters, and two sons, stepmother, one brother, one sister, many relatives, and a host of friends who keenly feel the sorrow of his early departure. Services were conducted in the Bethel Mennonite church by the pastor, Rev. C. H. Dirks, assisted by Rev. P. P. Hilty.

GIFTS RECEIVED FOR THE PUBLICATION FUND DURING FEBRUARY

Frieda Lehman	$ 5.00
Mrs. Benj. Lehman	1.00
Gnadenberg Church, Whitewater, Kansas	15.36
Bethany Church, Freeman, So. Dak	30.00
First Church, Philadelphia, Pa	1.43
K. A. Richert, Treasurer, General Conference	25.00
First Church, Upland, Cal	3.37
Rev. F. J. Isaac	5.00
Sunday School Class, Grace Church, Pandora, O.	11.65
Mrs. Katherine Balzer	50.00
H. A. Buller	5.00
U. S. Amstutz	10.00
Bethesda Church, Marion, So. Dak	17.65
Salem Zion Church, Marion, So. Dak	68.50
First Church, Paso Robles, Calif	20.50
Total	$269.46

The sincerest thanks of the Board to all the givers.

H. J. Krehbiel,
Chairman of Board of Publication.

WANTED

A group of Christians, fully consecrated to Christ and alive to the needs and conditions existing today are needed everywhere.

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Young people convinced that Christ died for them and all people, ready to carry the message of Salvation to those who have not experienced its great joy will do more toward correcting the injustice of today than all the laws that can be passed.

—Y. P. S. and S. S. U. Notes, Eastern Dist. Conf.

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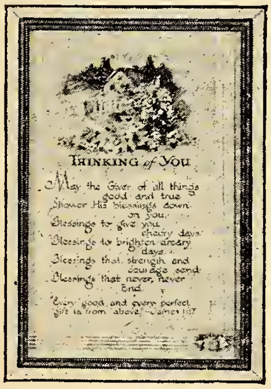

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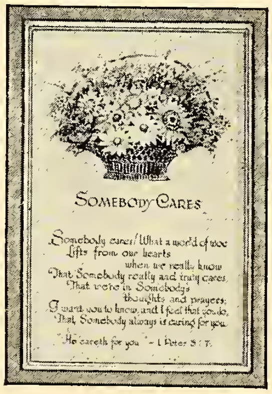

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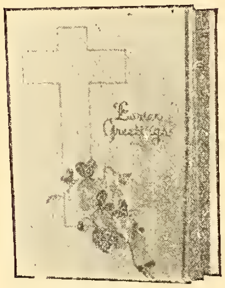

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The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid. which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, APRIL 16, 1935 No. 8

INTEREST IN THE GENERAL CONFERENCE

No time in the history of our General Conference has such a vital bearing upon our church life at the present. We are in the face of conditions in which an aroused Christianity is the only thing that will save the world from the chaos that threatens about every worthy institution. The church must have a deeper understanding of conditions, not only in the world, but in its own field, if it is to be prepared for what will follow. Our own General Conference is preparing to celebrate its Jubilee. A look backward for the moment should inspire greater loyalty and greater service in the light of what has been realized. A look forward is as important as it is for the captain of the ship to have a clear knowledge of the way to his destination and the means of meeting whatever difficulties may arise in the way. No one would entrust his life willingly on a vessel about whose pilot there is a question of ability.

Conference has new waters to navigate. It must prepare to enter its undertakings intelligently. There will be no reason for its existence if it is just to drift with the tide of events. Drifting usually lands the ship either on the rocks or on the shoals. Every church, and every member of the church, bears a measure of responsibility for the future of the Conference and that means so far as we are concerned our own Christian future. Because we are so confronted it is of vital importance that the coming gathering should have a full representation from all the churches making up that body. How, if all the church is not sufficiently interested in its work to see that it has a full representation, will our missions, our publications, our schools, and our benevolences be taken care of and assured of a future ability to function?

We realize that distance makes the trip costly to many of the brethren who should attend. We also realize that most of us have found ourselves in a state of financial uncertainty to the extent that our home churches hardly know at times how to make ends meet. But let us understand that going to Conference is not a pleasure trip and that we are in the face of a crisis that must be met and that this calls for sacrifices in order to maintain what we have. No church should hesitate about doing without things, or even going into the red. The usefulness of our church is at stake. We would therefore advise every congregation to provide representation at the Conference. In the days to come we are sure to feel the need of the closest Christian fellowship in order to do our part together in the building up and the maintaining the work of the Kingdom of God to which we have committed ourselves. G.

BEGINNINGS OF OUR GENERAL CONFERENCE

Two things marked the publications of our General Conference from the time when John Oberholtzer of Pennsylvania undertook the publication of the **Religioeser Botschafter** at his own expense. First it was a keen realization of the need of church publications in efficiently spreading the truth and the work of the church and, secondly, a grave concern about financing such publications which then, as now, has become acute.

Oberholtzer's first paper, which appeared in 1852, was followed by **Das Christliche Volksblatt,** which was taken over by a corporation in order to relieve him of the financial responsibility, but was entrusted to his editorship. This paper, too, was soon on financial rocks. Its successor, the **Friedensbote,** had a longer life and continued to appear until merged with **Zur Heimath,** to become the present **Bundesbote.** As editor of the two earlier papers, Oberholtzer gained a wider hearing than just the limits of the East Pennsylvania Conference, as it was then called. In looking over acknowledgements of subscriptions one notes a rather large proportion of Schwenkfelder names, and this is easily understood when we realize that he enjoyed the esteem of many of the ministers and people of that church in the neighborhood. More important than community appreciation was the contact with Mennonites in distant parts that came to him through the circulation of the papers. We find that Mennonites in Canada, Ohio, Illinois, and Iowa, as well as other places, were among the readers and often became contributors to the columns.

Very early in his career Oberholtzer began to evidence an unusual interest in missions and education and the papers gave him the most effective field for sharing these interests with other Mennonites. It was quite evident that the limited field offered by the East Pennsylvania Conference could not sponsor undertakings of such proportions.

From the time that he and his party found themselves shut out from the fellowship of the Franconia (Old) Mennonite Conference, he realized that an obscure party of Mennonites, comprising but a few weak and isolated churches, could not truly enjoy and spread the principles that were practically identical with all Mennonites and that there should be a closer fellowship between the numerous scattered bodies who honored Menno Simon by taking his name. His writings were naturally an outlet of his ideas that found responses in other quarters. Soon there were Mennonites from Canada who were seeking fellowship with the East Pennsylvania Conference. Then a group in Ohio that came into fellowship with Canadian churches, received one of the eastern ministers in the person of Ephraim Hunsberger as a minister, he having come with certificates of the ordination to the office of Bishop from Herford, his home congregation, and from the East Pennsylvania Conference. He located in Wadsworth, Ohio, and later Wadsworth was to become the meeting place of several General Conferences and the site of the Wadsworth school, the first venture of Mennonites in America into the field of higher education. It was during his early activities that Oberholtzer came into touch with European Mennonites. His missionary zeal made him the most likely person to contact with European Mennonites who were already actively entering into missionary enterprises and articles on missionary subjects reprinted from the **Mennonitische Blaetter** frequently appeared in the **Volksblatt.** The response to Oberholtzer's writings developed an interest among a group of Mennonites in Iowa that came to have a large influence on the future. It was an unusual field. These people had but lately come from South Germany, while in Pennsylvania Mennonites had already been in a settled community for a century and three quarters. Their language had changed into a dialect peculiar to themselves and they were so far from the European background as their fathers that they fitted into American life in about everything but their dialect. Even their everyday life was different. Here they cultivated farms that had been cleared for generations and so were remote from the pioneer life, while in the west their brethren were breaking the virgin soil and enduring the privations incident to settling in a new country.

In Iowa there was a group in Lee county comprising the Zion and West Point churches. These proceeded to arrange for a closer union by calling into being a united conference on March 21, 1859. Krehbiel in his "History of the General Conference" says of this movement: "One would not have thought that this little gathering was of more than local significance, yet it was providentially ordained to form the beginning of a mighty movement.' A leading personality in this conference was Daniel Krehbiel, a reader of and a contributor to the Volksblatt. In a communication from West Point, dated February 5, 1860, he writes "By request of the officers of this church the attention of the brethren in Canada, Pennsyl vania, Illinois, and other places, is called to the hope that many other churches will send delegates to it, for not only would the missionary cause find greater support among us, but to our denomination it would be no small gain to establish a more intimate and fraternal relation between us all."

It was a bow drawn at a venture and there was no certainty as to the response. Travel was costly and trying, while distances were great. The Iowa group waited in uncertainty. Would there be a response? The response did come in the persons of two Pennsylvania ministers, John Oberholtzer and Enos Laux. Then followed the meeting with a vision of a Conference that would lead from the Atlantic across the prairies of the west. The realization of this vision had been greater than the hopes of those who first had it, for the General Conference has long ago spanned the prairies and reached the Pacific. Here, then, was the actual beginning of the General Conference and the two men most involved in its beginning were John Oberholtzer and Daniel Krehbiel. Oberholtzer had dreamed of it, while Krehbiel was the greatest factor in making it a reality.

G.

THE FIRST GENERAL CONFERENCE YOUNG PEOPLE'S RETREAT

Immediately following the 75th Anniversary Session of the conference at Upland, California, the first General Conference Young People's Retreat will be held. The suggestion for such a retreat came from the Pacific District Conference through its president, Rev. J. M. Regier, and has been planned by the General Conference Young People's Committee in cooperation with the California S. S. and C. E. Committee. A retreat executive committee has been organized as follows: D. D. Eitzen, chairman; Aaron E. Jantzen, retreat director; Mary Borneman, secretary; and A. J. Richert, treasurer. Camp LaVerne, owned and operated by the Southern District of the Church of the Brethren, has been engaged. This camp is a beautiful retreat spot in the San Bernardino mountains, only 55 miles from conference headquarters at Upland. The retreat is planned for August 12-17. The fee covering all expenses except transportation is $7.00. Bus transportation arrangements have been made for an additional charge of 50 cents from Upland to the camp and back.

It is hoped that many young people from all of the churches of the General Conference will be able to attend it, and prepare for it. For particulars write Aron Jantzen, 132 Pacific Avenue, Long Beach, California, or Mary Borneman, 27 East Marshall Street, Norristown, Pennsylvania.

GIVE ME — MAKE ME

(Concerning the Diamond Jubilee Fund)

One tangible evidence of a regenerated life is scriptural giving. But how can we account for such dogmatizing? We see it demonstrated in Jesus' own parable of the prodigal son. Was not perhaps the essence of this young man's sin his insisting upon the right to do with his goods as he pleased? "Give me" was his prayer to his father. And did the father grant him this demand? And if he did — Luke's gospel says, "And he divided unto them his living"— under what provisions did he comply with the request? The father gave the young man his due without any strings attached to his giving — except — his conscience.

How has the Father of our denomination— how has our God dealt with us? Has He withheld His blessings, or has the Lord honored the faith of our fathers in their humble beginnings of 75 years ago that we, like Jacob, have had to divide the flock? The answer is evident, for God has used the testimony of the General Conference of the Mennonite Church. Materially too, our people have prospered.

But there is one more question in this series. What kind of stewards are we of these blessings? Do we, perhaps, accept them as did the prodigal son, that we may use them selfishly and as we please? Or have we experienced the poverty of such selfcenteredness and come back to God with the prodigal son, laying at His feet our all with the prayer, "Make Me." What a difference in these two prayers, "Give Me" and "Make me"!

The thermometer of the Jubilee Fund is a fair indicator of how many are praying the former or the latter prayer.

THE JUBILEE CONFERENCE AND FUND

Paul writes to the Romans, Romans 13:8, "Owe no man anything, but to love one another."

Your attendance at the Jubilee session of the Conference will be worth while for the following five reasons:

1—There will be two addresses by older members of the Conference on the development of different phases of the conference work during the past seventy-five years.

2—There will be ten exhibits in an Exhibition Hall to visualize this progress.

3—The transportation on the railroads has been reduced to one-third of what it was ten years ago, and the transportation for a group of four by auto over the splendid highways to California is still cheaper.

4—It will give you a chance to see your country; its wonders of mountains and plains, canyons and deserts.

5—The conference sessions will take place in the orange groves of southern California, among the most friendly Mennonites in the world.

If J. H. Oberholtzer of Pennsylvania, after attending the first session of the conference in Iowa seventy-five years ago, and stopping at Summerfield, Ill., on his way home could write, "These friendly people have captured my heart," I am sure that the friendly people of southern California and their beautiful orange groves and flowers will capture you altogether.

From these premises let me draw three conclusions:—

1—You ought to make a contribution to the Jubilee Fund so the conference can pay all her debts.

2—You ought to make another contribution so your pastor can attend the Jubilee Conference.

3—You ought to come with him and you will never regret giving and coming.

H. J. Krehbiel.

Charlesville, Africa,
February 22, 1935.

Dear Brethren and Sisters in Christ:

Greetings from Congo land we send you from over the seas.

"Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my salvation, he is my defense; I shall not be greatly moved, unto the Lord belongeth mercy for thou renderest to every man according to his work." Psalm 62:1-2, 12.

We can truly say with great joy that the Lord is our rock and our defense; and He hides us in the hollow of His hand. As we look back upon the past year, we realize how true these verses have been. The Lord has been very gracious unto us and we have much to rejoice for His wondrous care over us. It is now over two years since we greeted the people with whom we now work, and as we look back over these two years, we can truly say we have been blessed and cared very much for by our heavenly Father who careth for all.

For a time, when most of the Christians were sick with the flu epidemic, things looked rather dark, but now we can rejoice and see how wonderful the Lord has been to us during our time of distress, which was during the month of January. We had to dismiss school for about two weeks because there were not enough children to attend. At that time most of the girls and boys were sick with this flu, and most of them were in bed or lying on the ground. During this time one of our compound boys died from the flu. He was a very good Christian and a very good worker during his life here in the compound, and we rest assured that we will meet him some day when the roll is called up yonder.

Many of the outstation Christians also had a siege of this epidemic, and some are still quite sick. But most of the people round about us have recovered, for which we are very thankful and can offer many praises to the Lord of our salvation.

The outstation teachers were here for their bi-annual conference during the week of February 9-17. On February 11 we had a day of many blessings and spiritual fellowship with the Lord and our Christians. In the morning we partook of the Lord's supper with the outstation teachers and the Christians around the mission here. Then in the evening we had the baccalaureate sermon for the ten Bible school students who have just finished their term of school this last year. This was given by Russell. His text was, "What is in thine hand"? These students expect to go out into the outstations to become teachers for the people there.

We enjoyed the fellowship with the outstation teachers very much while they were among us. About eighty of them were able to come to this conference. They enjoyed being here for a few days, and were glad to once more return to their work in spite of the many hardships they have to endure, because they are working for the Lord. Many of them have to work among a group which is hard to reach by Christianity, and others have to work among people who are not of their tribes. But nevertheless they enjoy the work, in spite of the many difficulties.

Our fellow missionaries, the Grabers, are planning to leave for their furlough the 21st day of March. And we are expecting the new missionaries (the Yoders) to come here soon after that. The Beckers left for the coast by auto on the 19th day of this month, and expect to meet the new parties and the Suttons at Matadi. They will return home on the same boat that the other missionaries have come out on. We are very glad for new recruits on the field, and also for the old missionaries. The harvest field is white, and the laborers are few, so we certainly rejoice to hear that others are coming to join us in the work.

We want to thank you very kindly for the gifts you sent us at Christmas time. It certainly makes our hearts feel good to know that our homefolks are remembering us. In closing I would like to ask that you would remember this work here in your prayers. Prayer can do much. "Prayer changes things"! Hoping that you are enjoying your Christian work, and praying that you may win souls for your Lord, we remain,

Yours in the service of the Lord,
Russell, Helen, and Carolyn Schnell.

A NEW, NEW TESTAMENT

By George William Brown

General Secretary of the American Bible Society

A Swiss heritage, a gift for linguistics, a missionary passion, a devotion to the Bible, and a love for the American Indian, were elements combining in a single individual which, when aided by the normal processes of the American Bible Society, resulted in the language spoken by the Cheyenne Indians of Montana and Oklahoma.

In his more than four decades of ministry to the Cheyenne Indians the Rev. Rodolphe Petter, D. D., a man of scholarly attainments, has become a master of the language of the people of his choice. Beginning with a language as yet unwritten, Dr. Petter produced first an English-Cheyenne dictionary, then a grammar, then portions from both the Old and the New Testaments, presently Pilgrim's Progress, and now, finally, a complete New Testament.

No hasty, indifferent work is this! Nor is this New Testament merely a translation from English. The Greek texts of Westcott and Hort, and Tischendorf were its base, while the Vulgate and several of the main English, French, and German versions, as well as the Hebrew version of the New Testament, were compared. A number of the great commentaries and three Greek dictionaries were consulted. The first complete Cheyenne New Testament, therefore, worthily takes its place in the noble succession of painstakingly careful translations.

Just as Luther went into the shops and homes of the common people of Germany to get correct and understandable terms for use in his great German translation, so Dr. Petter studied intimately and at first hand the practices and customs of the Cheyenne, frequently consulting his Indian parishioners in a search for exact and intelligible phrases. He gave, for instance, a demonstration of grafting and pruning in order to secure from them correctness of expression in translating those parts of the eleventh chapter of Romans where St. Paul in illustrating a certain principle employs the process of olive-grafting.

When the translation was completed, the finished manuscript was re-read carefully by Dr. Petter himself, then by four different Indians separately. During the typing further corrections were made, and the final typed copy was read to an Indian woman to test the average understanding of the Cheyenne text. Finally, the translator's wife read the copy in a last review before it was released to the printer. It will be noted with interest that among others of the Cheyenne who gave noteworthy help in this carefully supervised work the names of Chief Standingelk and Susie Woundedeyes appear.

In the translator's preface there is this concluding paragraph: "And now the message of God and His Christ is 'in the Cheyenne mouth' for a witness to be accepted or rejected. As

God in the long ago spoke to the tribes of Israel through Moses He tells to the Cheyenne tribe, 'It is not hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, and make us hear it, that we may do it? But the word is nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.'" (Deuteronomy 30:11-14.)

Strikingly appropriate was the occasion of the first public presentation of copies of this volume, for at the end of the recent Christmas eve program in the Mission at Lame Deer, Montana, just before pronouncing the beendiction, Dr. Petter spoke briefly of the New Testament and with great satisfaction presented gift copies to his Indian associates and fellow workers in the Mission. Testaments are often given for Christmas gifts—but I wonder where on last Christmas any copies were given or received with as much genuine rejoicing and profound appreciation as were experienced by this scholarly translator-donor and the beloved Indian recipients. And,—here was another wise man presenting his gift, a gift more precious than gold or frankincense or myrrh, to another group of children of the first Christ-child.

The publication of the Cheyenne New Testament by the American Bible Society brings the total number of languages in which the entire New Testament has appeared up to 199, while the grand total of languages in which Scripture translation has occurred is now 954. Through the efforts of the Bible societies and the missionary forces, Scripture translation is so continuously going on that a new language is added on an average of once every five weeks.

—American Bible Society.

CORRESPONDENCE

Bethel Mennonite Church, Hydro, Oklahoma. Our little church has organized a Bible class, in which our young folks are taking much interest. We meet every other Sunday night.

We do not have preaching service every Sunday, only twice a month, therefore the Bible class takes in the other Sunday night.

Rev. Henry Funk is our preacher for another year. He has started a catechism class again for those who have not yet accepted Jesus as their personal Savior. A baptismal service is planned for Easter Sunday.

We were glad to have Mr. and Mrs. Pete Nachtigal with us this winter. While they were here they celebrated their fiftieth wedding anniversary the 3rd day of March. Their children and grandchildren and other relatives and friends gathered at their old home on the farm, Sunday afternoon at two o'clock. A fine program was rendered by the children and grandchildren. We are sorry to hear that Mr. and Mrs. Nachtigal are going back to their home in Reedley, California.

In the evening we held our Christian Endeavor program.

We have been blessed with plenty of rain this month. Crops are looking fine in this community.

Alex. Pankratz, son of Mr. and Mrs. J. A. Pankratz, and Josephine Landers were quietly married at the home of Rev. H. Funk, Sunday, March 24.

Mrs. Ed. Pankratz, Corr.

Butterfield, Minnesota, March 31, 1935. We have not very much to report of our congregation this time, for the weather in January was so cold and stormy that on January 20th we did not have any services at all. February 24, our minister was not able to preach, so we missed two Sundays this year. We hope it will be better again.

In Psalm 103:15, 16 we read, "As for man, his days are as grass, as a flower of the field, the wind passeth over it and it is gone." We experienced this March 8th, when Mrs. P. J. Bergthold was walking around and fell over and passed away. Since her husband died last fall, she made her home at Mountain Lake with her daughter, Mrs. G. Warkentin. The funeral services were held in our church, with Rev. J. Bartel from Mountain Lake speaking in English and Rev. L. H. Linscheid in German. A mixed quartet from Mountain Lake had charge of the songs.

On March 17, Rev. L. Linscheid spoke in our neighboring church at Bergthal. At the same time Rev. J. Stoesz from Mountain Lake occupied our pulpit. His text was about the ten virgins, which was of great interest. If we Christians were always ready to meet and wait for our Savior's coming!

Some time ago Rev. J. J. Balzer presented his resignation as elder, on account of poor health,

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which was not acted upon until lately. The congregation decided that Rev. J. Bartel shall fill the vacancy. Rev. J. J. Balzer has worked faithfully many years, and we must say we are thankful for all he has done for us. Many times he drove over from Mountain Lake with horse and buggy, and roads then were not as they are at the present time. May the Lord keep him and strengthen his faith, and may the Lord reward him for his life's work for the Master.

Mrs. P. P. Franz recently spent a few days in the Mountain Lake hospital for treatments. We are glad to state that she is at home again and feeling fine.

In our February Ladies' Aid meeting we met with Miss Kathryn Ewy. We all brought lunch along and enjoyed the afternoon. One of the ladies is the leader of the program. We read the Scripture, sing songs, and offer prayers.

Recently a junior choir has been organized, with Mrs. B. J. Rempel as leader. We hope and pray that this will be a success.

Amanda Dick from Mountain Lake has volunteered to start a young people's Bible and prayer meeting, once a week, in the church. We are glad to know that there are always workers for our Master.

We, indeed, have many reasons to be thankful, for our Lord has given us quite a little moisture this year. We are looking forward to a good year.

We have a few older people who are sick. Mrs. J. J. Linscheid is suffering very much. She has been in bed for some time. May the Lord give her faith and patience in her days of trial. Mrs. Gust. Miller, Corr.

Pratum Mennonite Church, Pratum, Oregon. The first quarter of the new year has already gone by, which brings to our finite minds that we have no abiding place here.

God has wonderfully blessed us here this past year. We had good crops of all kinds, even if not so bountiful as in other years, yet there was enough. There is always plenty to eat here if one is not too lazy to work.

Our Sunday School and church services were well attended during the entire year. At present we have sixteen classes, and these are all well filled. We also believe in systematic offerings. The offerings for the first Sunday of the month is for foreign mission, the second for church support, the third for home mission, the fourth for Sunday School, and the fifth for relief.

Twenty-one new members were added to our large group, bringing our membership to 218 souls.

Rev. J. J. Balzer visited our church in January. Rev. W. H. Pike of Los Angeles favored us with a Bible lecture in March. Rev. Wiebe from Dallas brought us a message from God's Holy Word, in February. We are always happy to have traveling men of God stop and visit with us.

At present the church choir is practicing an Easter cantata. The Sunday School choir is doing splendid work. At the Christmas program there were over four hundred people that came to hear the children speak, and an equally large crowd came to listen to the Christmas cantata.

Our busy pastor has a class of twenty-one students in his teachers' training class. This is the third class of this type that he is teaching. In the first class a number of years ago, he had eight students, in the second class he had there were sixteen. Our Sunday School therefore has good material to select from.

He also conducted two golden wedding messages, both couples being from our church.

Eight souls were called home, four from our midst and the others from the community.

At present there is very little sickness around this neighborhood, for which we are thankful. So far we had a very nice winter, very little cold and some rather stormy days.

Mrs. Adam Hofstetter, Corr.

Mountain Lake, Minnesota, March 13, 1934. Greetings from Bethel Church! We are now well along in another year's service for our Lord. The health of the people in our community on the whole is probably not quite as good as it was a year ago. There has been an epidemic of German measles this winter, as well as other sickness.

On January 8 and 9, in the evening, we had our annual church business meeting. New officers and committees were elected and a good spirit prevailed. Two small changes were made on our constitution. One was in regard to church membership. It was decided that if a member, without apparent reason save indifference, has not paid his church dues for two years, and the board has visited him and admonished him in regard to his indifference, he shall lose his membership. The other change was made in regard to the number of members required to be present at an election of an evangelist, preacher, or elder.

On the first of January the annual Sunday School convention was held in conjunction with the other Sunday Schools of Mountain Lake and vicinity.

An Evangelical Training Association course in Old Testament Law and History and Child Study is being offered here this winter. The class meets in the Bible Preparatory School on Tuesday evenings. Mr. H. S. Ewert of the M. B. Church and Rev. Bartel of our church are teaching. The membership is small, but the class is a great blessing and help to those who attend. This course, taught by consecrated teachers and taught to earnest students, should be a great help to anyone who is interested in or working in the Sunday School and also the church.

Our pastor has started a catechism class. So far nine persons have joined. They, the Lord willing, will be baptized into the church on Pentecost Sunday. Ruth Kintzi, Corr.

First Mennonite Church, Newton, Kansas. Dear Readers and Editor of the Mennonite and Christian Evangel:— Since we are at the beginning of the second quarter, your correspondent will try to report of the first quarter.

On New Year's day missionary John H. Voth of India brought us the message. The week of prayer was held in our church by three meetings, each taking the subjects of two evenings. Monday evening C. van der Smissen and others spoke and prayed; on Wednesdey, P. Bartsch and others; and on Friday, John Warkentin and others spoke and prayed.

On Sunday, January 13, Rev. P. H. Richert of the Tabor congregation preached, and in the evening Missionary Voth from India.

Monday evening was the yearly meeting of the congregation. Our congregation had 431 members, now 437. The Sunday School has 515 pupils and 27 teachers. The choir has 33 members. The different organizations gave interesting reports. The congregation is in good growing condition. At ten o'clock the ladies served coffee and coffee cake. The meeting lasted until 11:30. The congregation gave $679.27 for foreign mission, $84.29 for home mission, $150.43 for relief. The whole receipts amounted to $3657.52. $500 were paid off on the church debt.

On Sunday, January 20, Dr. E. Kaufman preached English. On Thursday, January 17, was the first regular prayer meeting of the year, following the regular teachers' meeting. Our pastor, Rev. J. E. Entz, spoke very earnestly and edifying on Phil. 1:1-8. Now the prayer meeting is at 7:30 and the choir practice and teachers' meeting at 8 o'clock.

On February 3, Rev. J. H. Epp from Hillsboro preached. On February 10, in the evening a lady missionary from East Africa spoke to the Young Peoples' Society. The Bethel College choir gave the congregation a splendid sacred concert.

The prayer meetings are now conducted by different members mostly on the epistle of Paul to the Philippians.

The Bethel College Bible Week was attended by a number of our members. On February 17, Dr. Pannabecker gave a missionary address. On Tuesday evening, February 19, Sister Frieda showed pictures of Switzerland and explained them to a large audience.

On February 24, in the afternoon, Dr. Bushnell, President of Wheaton College, preached a very good sermon on regeneration. In the evening, Dr. G. Winrod of Wichita spoke on "What I saw in Germany." He spoke very interestingly.

Sunday, March 3, we celebrated the Lord's supper. Tuesday, March 5, in the afternoon and evening, Dr. Wilson of Kansas City spoke. On Friday, March 8, the World's Day of Prayer was observed in our church.

On Sunday, March 10, Rev. P. A. Wedel preached in the forenoon and C. van der Smissen in the evening.

On Sunday, March 17, the C. E. Society of the Emmaus congregation near Whitewater gave an interesting program in our church in the evening to a good sized audience. Friday evening, March 22, Dr. Pannabecker showed very interesting pictures of China and our mission in China to a fair sized audience.

March 24, in the forenoon and evening, Rev. E. J. Neuenschwander preached. Before the service in the evening the Bethel College Volunteers gave a very nice program on the transformed life, for the Young People's Society, in the basement.

On April 3 and 4, Rev. Vietheer of the Berlin Tent Mission, Germany preached very lively. Before the sermon he spoke on conditions in Germany and praised Hitler. On Thursday afternoon he had a Bible lecture on the Song of Solomon, chapter 1:4.

With fraternal greetings, yours

C. van der Smissen.

First Mennonite Church, Hillsboro, Kansas, February 9, 1935. Dear Readers:— Thanks to our heavenly Father for the manifold blessings we have received in the past year, and as we now go forth, may we be more worthy of His tender care and loving kindness towards us.

A fine group of young people was added to our church last summer through baptism. Although it was hotter and the drought longer last summer than we ever had in our years, the interest in Sunday School and church services was fine.

The Christian Endeavor did not hold its regular meeting during the summer months. We joined with some neighboring churches and held union meetings outdoors at one of the churches. These meetings proved very interesting and drew large, appreciative crowds.

We were very fortunate in having Dr. J. H. Langenwalter of Wichita with us during the Thankgiving week. In the evening he conducted evangelistic meetings, while on several mornings a Bible study hour was observed.

As the year 1934 marked the fiftieth milestone of our church as such, Thanksgiving Day was set aside as an appropriate day to celebrate the golden jubilee. A very fitting all-day program was rendered. God became very real to us as we listened to the different speakers and noted how He had led them through various trials and hardships of the pioneer years.

Our Christmas was somewhat subdued by the fact that scarlet fever and also measles broke out in the grade school, so all the town children were under quarantine during the holidays, and as most of our members live in town, the planned program could not be given.

A short program was given by the church choir, and a few volunteer pieces were spoken by the country children.

Our pastor, Rev. J. H. Epp, was also on the sick list during the holidays. We are glad to report that it has pleased our heavenly Father to give him health and strength again. He is serving us again. During his illness, Rev. J. D. Jantzen was assisted by several visiting ministers, all of whom brought the Word of God to us with a glad heart.

Prayer meetings were attended the second week in January of this year.

Sister Augusta Rempel was called to her heavenly home after a short period of suffering. She was held in high esteem by all and loved by many.

January 27, the Bethel Volunteer Band was with us and rendered a fine program. May the Lord bless them and their work richly.

Mrs. Jno. Bartel, Corr.

Altoona Mission, February 12, 1935. We want to express to our friends of the work here at Altoona our appreciation of their help just when we needed it most, by sending in their contributions that went so far in helping to gladden some other life and encourage some other heart. The Lord is blessing our work in a wonderful way by saving souls and adding to the church those that may be saved. It has been a source of much encouragement to the workers here to know that so many others are interested in the work, and manifest it by contributing to it in various ways. We appreciate this very much and pray God's richest blessing upon you all. Work is very scarce here, and this cold winter means so much to our dear people, for we want to do all we can for them in every way. We thank you all again for your kindness, and we pray God's richest blessing upon you all.

L. H. Glass, Pastor.

Grace Mennonite Church, Pandora, Ohio. Already three and a half months of this year have passed and during this time our church has had many rich blessings.

One of these rich blessings was a Men's Fellowship Banquet. Ninety men from the age of sixteen and older gathered in the basement of the church where a substantial supper was given. After the supper the men filed to the auditorium of the church for group singing and a worship service. Then Rev. Walter J. Thomas of Lima, very seriously addressed the men and conducted a question and answer period.

The following have been united in marriage: Ralph Hilty and Margaret Amstutz; Laverne Geiger and Gwendolyn Basinger; Selma Welty and William Demco.

One Sunday evening, Mrs. Menford Yost's Sunday School class of girls sponsored a program, showing a group of pictures of the work of Dr. Grenfeld of Labrador. We had the members of the St. John's church as our guests that evening. The following Sunday evening the St. John's church invited us to be their guests when Miss Mary Hass showed pictures of her missionary work in Africa.

On February 3, the Christian Endeavor societies celebrated the fifty-fourth anniversary of Christian Endeavor with a social hour and a short program in the basement of the church. Then the people gathered in the main auditorium, where Rev. R. W. Frost of Findley gave an interesting message on "The Challenge of the Changeless Christ in a Changing World."

Mrs. Thomas Carter spoke at the February meeting of the Women's Missionary Society. Mrs. Carter and her husband have given their lives to spread the gospel among the prisoners of our land. She told us about many interesting experiences which they have had among those people.

Our pastor, Rev. Whitmer, was privileged to attend the Pastors' Convention which was held at Columbus, Ohio. On Sunday morning, February 10, he gave to the congregation a very interesting and inspiring report of the convention.

On Tuesday, February 12, one of our faithful old couples, Mr. and Mrs. Irael Garber, celebrated their golden wedding anniversary with a dinner at noon at the church and open house to their many friends in the afternoon and evening.

Our congregation is looking forward to our annual pre-Easter services, which will be held March 17-24. The speaker will be Dr. D. W. Kurtz, president of Bethany Biblical Seminary, Chicago, Ill. The general theme is "Good News." The following are his subjects: "The Gospel of Truth," "The Gospel of Freedom," "The Gospel of Peace," "The Gospel of Love," "The Gospel of Suffering," "The Gospel of Victory," "The Gospel of Joy," "The Gospel of Life," "The Gospel of Grace," "The Gospel of Service."

The mixed choir is preparing to render "The Seven Last Words" at Easter time. They are also practicing "Elijah" which will be given some time next summer. A young people's choir and a children's choir have also rendered helpful services to the church. Corr.

WORLDLY PLEASURE VS. CHRISTIAN JOY

Pleasure lives mostly in the mansions of the rich; joy in the cottages of the poor.

Pleasure paints a temporary smile upon the face, to be washed off by the first rainstorm of adversity; joy beautifies the heart with everlasting ornaments that brighten with wear.

Pleasure pleases; joy satisfies.

Joy knows a tomorrow; pleasure, only a today.

Pleasure shakes hands with the world; joy joins hands with God.

Pleasure shines in; joy shines out.

There are streams of pleasure, but oceans of joy.

Pleasure is a poor substitute for joy. She is forever seeking and never finding, always going and getting nowhere.

Pleasure is empty when she is full; joy is full when she is empty.

Joy has eyes that see hunger, pain, aching hearts, sore feet, tired backs, and weary hands.

Joy knows how to bend her knees.

Joy rests while she works, sings with tears in her eyes.

Pleasure must be repeated; joy is a self-repeater.

Pleasure, a flower of the earth; joy, a flower of heaven.

Pleasure passes; joy stays.

(Sel.—B. B. B.)

"Never trust the man who does not trust others."

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

SWEET FELLOWSHIP

How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And so fulfill His word.

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart.

When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.

Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love.

—Samuel S. Wesley.

ANNOUNCEMENT

Many of our people are already laying their plans to go to the 75th Jubilee General Conference sessions. The rates by rail are so very reasonable and travel in the cool, air-conditioned cars so pleasant that a goodly number who had always wanted to go to California some time, are making plans to go with the General Conference delegation. There are special 45 day Summer Tourist rates for laymen and very cheap clergy rates for the ministers and missionaries.

Anyone desiring descriptive literature of the scenic places of interest like the Grand Canyon and Yellowstone National Parks, Salt Lake City, and Boulder Dam will receive the same by writing to the undersigned. Timetables, railroad rates, the extra costs for the extra sight-seeing trips, or any other information relative to the trip to the West may be procured by writing to the chairman of the Transportation Committee of the Middle District Conference, A. R. Keiser, Dalton, Ohio.

SEPARATE SPIRITUAL AND WORLDLY AFFAIRS

After reading the letter written by Church-Goer of Vermont, I felt I must write. I rise in defense of those church-goers who build on a more firm foundation than our reader from the East. My heart goes out in sympathy to this writer and all who belong to a church of similar type.

The chief purpose of our churches except those of modernistic type, is to teach the way of salvation through Christ. We hear "typical programs," such as she mentions, six days a week and read the topics in magazines and dailies, so why clutter our minds with worldly affairs on Sunday? The programs may be desirable in their places, but let us have religion in church. No one will reach heaven through a new idea for marketing milk or Farm Relief.

When I attend divine worship, I endeavor to leave worldly cares and worries at home and let God's sweet spirit commune with mine and impart His peace to my soul. Have those who attend those so-called rural churches experienced the solemnity of the benediction, "The Lord bless thee and keep thee; the Lord let His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace"? How wonderful to feel such words are spoken to us sinners. Yet some permit themselves to be fed on the "husks" of the world.

We, too, belong to a country church, and instruct a class of young people in Bible study, and we feel our church serves the community better for it fits its members for eternal life.

I may be oldfashioned and orthodox, but so far I have failed to find a satisfactory answer to the longing of the soul except in the Bible.

—Separator, U.

(Woman's Home Companion.)

CHRISTIAN ENDEAVOR

April 28, 1935

How To Take Part In The Fellowship And Work Of The Church

John 14:11-14

This topic calls for a program which will give inspiration which will result in joyful service, and also point the ways in which both young and old may share in the fellowship and work of the church.

Questions

1. What is the basis of happy fellowship in the church? (John 14:11.)
2. What is the relationship between fellowship and loyalty to the church?
3. Can there be tasks for every member in the church?
4. How can we help the church to prosper by means of our personal and home life?
5. How can we increase the joy and value in worship?
6. In what way are all members of the church dependent upon one another? (1 Cor. 12).
7. What are some tasks which the people of your church can do?

Before there ever can be such a characteristic as church fellowship, her members must first believe in Jesus Christ and God the Father. When men love the Lord it will not be difficult to love one another. When there are church factions, when church members hate and envy one another and are not living lives in the community which are becoming to Christianity, it is a fair token that they do not love their Christ as they should.

Paul describes very forcefully and beautifully the way in which there is a task for every member and that each task, no matter how common it may seem, is of great importance in the work and progress of the church as a whole. Paul uses the figure of the members of the body. The uncomely parts have a more important function, and no part of the body can be independent of the others.

The reason why some people do not find joy in their church affiliation is because they have not experienced the love of Christ as they should. And when they come to church they do not feel themselves a part of the church. The reason why John was so happy when he came home from the mid-week meeting, his wife soon discovered, was because John took part in the discussion. He who says "My Church," is loyal to it in every possible way, by boosting, by praying, by working, by living and by giving for her — that soul is experiencing the joy of fellowship and service. There is no one—young, middle-aged, or old, but can give some definite service to his or her church. In this week's' discussion it should very emphatically be laid upon the hearts of the individual members and upon the society that here are definite tasks for each and for all to do.

May 5, 1935

How Can I Serve Christ In My Vocation?

Matthew 5:13-16

This day is designated as Vocations Day in the Christian Endeavor Calendar. Each year at about this time or a little later there are countless numbers of our young people who graduate from our schools and are prepared to go into the larger world of service. So this evening we will discuss ways in which we may choose our vocations, how to best prepare when there seem to be so very few if any vacancies, and then having found our chosen life work, we will consider the ways in which we can there best serve our Lord and Master.

Questions

1. Why should everyone choose a special life-work?
2. Name and describe several principles which will help youth to choose his vocation.
3. What shall youth do in the light of present unemployment?
4. What is the proper place of preparation? How much should one have?
5. How can a Christian be like salt and like light?
6. Are all occupations and vocations honorable and Christian?
7. In what vocations lie the greatest opportunities today?
8. How can a man best serve Christ in his vocation?

In the Scripture portion the child of God is compared to salt and to light, and every youth wants his life to count for something worth while so that he can feel when he dies that he has left this world a bit better than it was when he came here. But the question arises, "How can I best make my contribution to my God and my fellowmen"? This question invariably leads to the next, "How can I find the work for which I am best fitted"? The six following questions have been helpful in aiding many young people to choose their life work:

1. What do I like to do?
2. What does the world need?
3. For what am I "cut out," for what have I abilities or talents?
4. How much training am I willing or able to get?
5. Am I going to be satisfied with the rewards?
6. Is it Christian?

It has almost become a trite saying that this is a difficult age for young people just starting out into life, but it is only too true and for youth it is no joke. What shall young people do when the ranks everywhere seem to be well filled? There are two things which the writer often emphasizes to his young people, and no doubt they are basic. In the first place each youth who would succeed must guard his character well, build true, let your life be thoroughly and experientially Christian. In the second place do each task, no matter how small, well; prepare yourself thoroughly, and show that you are willing to give more service than many others. There are always large numbers of workers who drop out of the line either because their characters are breaking down, do not have sufficient preparation, or lack enthusiasm in service. Remember Lincoln's saying, "I will study and prepare myself and then some day my chance will come."

Every vocation which is worthy of a Christian's time and best efforts has untold possibilities for Christian service. We must learn anew that a Christian serves and worships not only in church, but as he goes about his common tasks and duties of life. Every vocation and profession has untold opportunities to serve, sometimes it will require extra hours and no pay. But what of that? The Master will reward us in peace of mind and those spiritual rewards which cannot be paid in dollars and cents.

"We are the only Bible
This careless world will read;
We are the sinner's gospel,
We are the scoffer's creed:
We are the Lord's last message
Given in word and deed;
What if the type is crooked,
What if the print is blurred"?

May 12, 1935

The Art Of Making A Happy Home

Luke 10:18-42

Making a happy home is an art, and one which every youth covets for himself, and yet not nearly every home is truly happy. So on this Mother's Day it is well for us to think upon our mothers and future mothers and the homes we have enjoyed and will make.

Our Scripture portion portrays to us the two types of mothers — the Mary type and the Martha type. The Martha type of mother will wear herself out "fussing" with cooking, baking, and cleaning, and is then too much fatigued to give to the home her love and sunshine which are in reality more essential to a happy home than cakes, pies, and dustless houses. Mary, no doubt, was also diligent about the housework, but took enough time to sit at the feet of Him whom she loved.

In planning this program, arrange a worship service giving mothers the credit due them, and plan for the homes of the future that they may have that divine happiness. Considerable music will add much to the interest of this service.

Questions

1. What are some of the prime essentials of a happy home?
2. Contrast the Martha and Mary type of mothers.
3. What does your mother mean to you?
4. What are some things which make our homes unhappy?
5. How can Christ help to make our homes more happy?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

April 28, 1935

A Shepherd Preaches

Amos 8:1-10

Pre-prayer

No matter in what occupation of life we may be, help us to have our hearts and minds in tune with Thee, that we may hear Thee speak to us.

Amos is generally regarded as the leading reformer of his day. He began his public life in the kingdom of Israel, about 765 B. C.

The growing standards in the Old Testament were largely the result of these old prophets who caught a glimpse of the righteousness of God and His demands upon life as it affected the whole community. Amos was such a prophet. This shepherd saw the sins of the city life of his day and knew that God could not be pleased by them. He saw the selfishness and greed in the commercial life of the merchants whose great camel trains passed along the highways of his land and he cried out against them. He saw the international injustice and hatred among the neighbors of his own country and warned against them.

Discussion

Read the whole book of Amos for a thorough knowledge of his message. In what town did he dwell? What was his original occupation? To which kingdom was he commissioned as a prophet? Who was the king of Israel at the time?

This was spoken of as the golden age of Israel, but though it was in a sense, it was leaden in another. As the study of Amos reveals, their outward or political prosperity was associated with a gross inward or moral corruption as has been the case with many another nation down to our own time.

After the introduction, we have discourses concerning the Gentile nations. Although the Jews were God's people, He never left Himself without witness to other nations as well.

How many such nations are addressed? Of what nation was Damascus the capital? And Gaza? Locate all the places on a map. What peculiar phrase introduces each discourse? It does not signify that the nation had sinned only three or four times, but indicates that the transgression had been innumerably often.

He was not commissioned to his own people, but to the sister kingdom of Israel. Only discourse to Judah is found in chapter 2:4, 5.

Discourse concerning Israel, chapter 2, verse 6 to end.

Sins charged against were oppression of the poor, lust, idolatry, and greed (v. 6-8). Recalls the mercies and blessings (v. 9-12). What were they? Pronounces their punishment (v. 13-16)-

Prophet's call, 3:1-8. — Amos is no exception to the prophet's rule, so proceeds to give an account of his call and does it in an oriental fashion and round about way. This introduces us to the second of the discourses concerning Israel (v. 9-14). How much does the valiant shepherd secure in either case? Chapters 4-6 are other discourses to them.

Prophetic Visions, chapters 7-9. — What were the two first judgments? Why were they diverted? What was the third? Was it diverted? Who is the official opponent here? How bold and direct were his utterances (v. 11)? What further details of his history does the incident bring to light (v. 14, 15)? What special punishment is now predicted upon the wicked and God-defying priest (v. 16, 17). What was the fourth vision and what does it signify?

Promises for Israel, 9:11-15.—God will destroy the sinful kingdom, but will it be utterly destroyed? He will sift Israel among all nations, as He is surely doing now. But will there be nothing left in the sieve? What are the promises? Restoration of kingdom (v. 11); possession of the nations (v. 12); prosperity of the land (v. 13-14); and perpetuity of the possession (v. 15). Is the kingdom of Israel some day to be restored? Is that people to bear away on the earth? Will the land be fruitful as of old, and even more so, and the cities be built up and inhabited by them again? Will it be a time of rest for them from enemies and war?

Are these same sins of oppression of the poor by rich, suppression of justice, and personal greed and selfishness still with us? Would we do well to join Amos in trying to correct them?

God still has His plumbline to use in measuring sinners.

May 5, 1935

How Shall I Spend My Time?

Ps. 90:12; Col. 4:5, 6

Consecration Meeting

"So teach us to number our days that we may apply our hearts unto wisdom."

Pre-prayer

That God may give us the courage to put first things first in our lives. and that He may have His rightful share of our time.

Time must be spent in the care and development of myself. If I am to be physically fit, I must spend sufficient time in rest and sleep. I must take time for eating and recreation. I must take time to improve my mind. Study, reading, lectures, conversations, plays, and other entertainments will help me. I should also include the cultivation of the aesthetic. I should take time for music, art, and beauty of all kinds. There must be regularity in worship, in church attendance, in the use on my Bible, and in fellowship with Christ.

I must provide time for the necessities of life. My job makes a primary demand on my time. If I am still a dependent in my home, then I must give a certain amount of time and attention to home duties.

I must take my social responsibility. I am a citizen, I am a member of a church, I am a member of other worth-while organizations. I must budget my time so that I do not spend all my leisure on myself, but save some of these for service activities.

Paul gives us some good rules in 1 Thess. 5:15-22, which we would do well to study and make them a part of our life.

Questions

What is a reasonable proportion of time to be spent:—

1. On myself?
2. In sleep?
3. In eating meals?
4. In recreation?
5. In study?
6. In church activities?
7. In reading my Bible?
8. In communion with our Father?
9. In home duties?
10. What are my obligations as a citizen?
11. Are we apt to neglect some of the important things in one's life for lesser things?
12. Would it be well to budget my time?
13. Give a budget of your time for one day as it is.
14. Give a budget of your time for one day as it should be.

May 12, 1935

Getting Along At Home

Gen. 37:1-8

(Mother's Day)

In honor of the best mother that ever lived—
your mother

Pre-Prayer

That we may be a true Christian at home as well as among our friends.

In our lesson text we have an example of a home where hatred entered in. Being familiar with the story, what caused the hatred? On whom would you place the blame for this existing hatred? Does jealousy have any part in this picture? We know what was the outcome of this hatred and the sorrow that it brought to this home. People study this home life and yet this same experience has been repeated time and again. We seem not to be able to profit by others' experiences, but have to learn the lesson over and over.

We have the example also of Cain and Abel. What was the cause for strife between the two brothers? Is it always the innocent that has to suffer?

Then we have that beautiful story of Ruth who would not leave her mother-in-law. What was there here that was not where hatred lived?

We have a commandment and with it a promise, "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."

Is this commandment kept today? I'm afraid that we have come to the place where too many of us feel that our parents have too old ideas, times have changed, and they have not changed with them. Let us stop and think seriously for a few moments. They have the experience which we have not. So we want to learn through bitter experiences and disappointments when we could be saved all that heartache and trouble.

Parents are to help their children. Eph. 6:4 says, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Read Prov. 23:22. Let us have reverence for our parents and we will have nothing to regret in years to come.

One of the surest tests of one's religion is to ask what the home folks think about it. If mother, father, sister and brother say, "Helen's religion is genuine," the chances are that it is. The reason for this conclusion is that there is likely to be no "putting on'" at home, and Helen will show up just as she is.

What helps a person to get along at home? Is it not the straight application of Christian virtues, such as love, cheerfulness, patience, forgiveness, self-control, courtesy, unselfishness, each esteeming other better than himself?

An officer of a Christian Endeavor society was exceptionally enthusiastic and helpful. He was kind and gentlemanly, and commanded the respect of the other members. But at home he was rude to his mother, disobedient, grouchy to his sisters, unwilling to do his part in the home, and constantly stirring up discord. He blamed all this on the fact that he had to give his time to his society duties. Was he a good society officer? Was he a good Christian? Wherein should he have improved his life?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

April 28, 1935

Topic.—Making God's Word Our Guide

Ps. 119:105; Prov. 6:20-23

A young man traveling in the mountains out west decided one morning to see beauties that others in his party were missing. A guide had been furnished the group, but there were places where he knew it was not wise to go. The young man determined to visit some of these places, so he climbed far away from his companions. Suddenly his foot slipped and he fell away down to his death. Whose fault was it? Surely not that of the guide. We all know that the young man himself was to blame. He refused to follow the guide.

Many people today are getting into trouble because of wrong-doing. Why? God's Word, the Bible, is here for all who will read. That is a perfect guide, but unless we allow it to guide us, we shall have to suffer as surely as did the young traveler. Things that it warns against may seem attractive, but they are sure to prove dangerous.

God's Word is called a lamp which lights the way. How many of you have been out on a dark night when you could not even see your hand before your eyes? You needed to carry a lantern to show the way. Many times in life we do not quite know what to do next. There are things perhaps hard to understand. We may be in trouble and feel there is no sunshine or joy. The Bible will surely light the way if we take it for our guide.

Plans for the Meeting

Use the blackboard to help illustrate this lesson. Picture a fork in the road and a signboard in the shape of a Bible pointing the way. This may represent more than the one great choice between right and wrong. Christians often come to places of decision. Show that always the Bible points the right way. It guides in times of temptation, in trial, in sorrow, in fear, when misunderstood. Find passages that guide in these and other experiences.

Questions

1. How may we make God's Word our guide?
2. Why is it a sure guide?
3. Why is it important that we accept this guide?
4. How does it light the way?
5. Explain Prov. 6:20-23.

May 5, 1935

Topic.—Making Our Prayers Worth While

John 9:31; 1 John 3:22

(Consecration Meeting)

Prayer seems much more easily understood since we have radio. When men can make it possible for the listener to hear even a whisper many miles away, it is easy to believe that God hears His children when they pray. Radio teaches many prayer lessons. Everything at the broadcasting station as well as in the receiving set must be right if the message is to go through. One day while I was listening to a program, everything suddenly became quiet. I knew the radio here was all right and folks at the other end were singing, yet I could not hear them. Something had gone wrong at the station.

We may be sure that God is always listening for our prayers, but sometimes, even though we may repeat a prayer, it may not "go through." Something is in the way. It may be doubt. Perhaps it is sin. Or the prayer may not really be from the heart.

A Junior need never fear that he is too small to be heard. Have you not noticed that a child's voice carries over the air quite as well as that of a grown person? So it is in prayer.

God's ear can catch the voice of any boy or girl. Remember, real prayer, prayer that is worth while, is not just a few hurried, thoughtless words. It must come from the heart and in faith.

Then there are times when we want to do our part toward having prayer answered. If you want to see somebody saved, pray for them then do your part by telling them of Christ. Pray for the Sunday School or Junior C. E. to grow, then make your prayer worth while by inviting others to come. When I was a girl, I often heard our pastor say, "Pray as if everything depended on God, then work as if everything depended on yourself." It is important, too, that we pray for worth-while things.

Plans for the Meeting

This lesson is another of great importance and its truths should be indelibly impressed on the minds of the Juniors. Study Jesus' prayer life. Also use the Daily Readings suggested by the International Society of C. E. Emphasize their teaching on the conditions to be met if prayer is to be answered.

Questions

1. Give some of Jesus' teachings about prayer.
2. When should we pray?
3. Why is prayer necessary?
4. How does it help?
5. What are some things that may interfere with prayer?

Daily Readings

God hears the righteous. Psa. 34:15, 17.
With the whole heart. Jer. 29:12, 13.
In Jesus' name. John 14:13.
Without doubting. 1 Tim. 2:8.
Effectual, fervent. James 5:16.

May 12, 1935

Topic.—How To Worship In Our Home

2 Tim. 3:14-17 (Mother's Day)

It is quite natural that on Mother's Day we should think of home. Mother and home seem to belong together, don't they? Home is not quite right without mother. Nor is it the best kind of home if God is not loved and worshipped there. No matter how happy your home may be without Him, it will be happier if you let Him in.

Home is the place where you can best find time to pray. Take some time each day to be all alone with God. Take the Bible with you to a quiet place. You will be surprised to find what a happy time you can have reading His Word and praying. I hope that you have family worship in your home, too. A time when father, mother, and all of the children read the Bible and pray together. We need to go to church and worship, but we need just as much to worship God in our homes. He wants to be the head of your home and He will bless.

Plans for the Meeting

Use a picture of a house to represent a Christian home. Write "Christ" on the foundation, for a Christian home must be built on Him. Name the windows "Prayer." Light comes through them and it is through prayer that one looks out to God. The door is "Kind Words." See Psa. 141:3. Cover the whole with a roof of "Thoughtfulness" and hedge it about with "Love." You might use these rules for a happy home. Rom. 12:11; Col. 3:20; 2 Thess. 3:10; Rom. 12:10; Gal. 6:2; Eph. 5:1, 2.

As most of you will have the next issue of the Mennonite and Christian Evangel before Mother's Day, we hope to have there a short article on the difference between Christian and non-Christian homes on the Mission Field.

Questions

1. What is a Christian home?
2. How may we worship in our home?
3. Why should we worship in our home?
4. How may we make Christ Head of our home?
5. What difference will that make in the home?

Kind Words At Home

Speak kindly in the morning; it lightens the cares of the day, and makes the household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his or her space in life, and it will be too late to ask forgiveness.

Speak kindly at all times; it encourages the downcast, cheers the sorrowing, and very likely awakens the erring to earnest resolves to do better, with strength to keep them.

Kind words are balm to the soul. They oil up the entire machinery of life, and keep it in good running order. —Selected.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

April 28, 1935

Some Great Christian Teachings

The Holy Schiptures

Lesson Text.—Psalm 19:7-14; 2 Tim. 3:14-17

Golden Text.—O how love I thy law! It is my meditation all the day.

One of the most interesting fields of study is a history of the making of the Bible. It is a library of sixty-six books, written, compiled, translated, and revised until we have it in its various forms today. Entirely too many people think of the Bible as the Mormons did of their Sacred Book, dropped out of heaven all ready written as we have it now. The Bible reveals in its pages both human and divine authorship. About forty different writers, living in a period of one thousand years, made their contribution to its writing and compiling, yet these sixty-six books with forty authors have a unifying element which makes it one book with one Author. It is the Gospel of God. God's message of Revelation to man. There are three truths about the Bible which may help us in its reading. First it is a book of religion. There are eleven leading religions in the world. Each one has its sacred book. The Bible is the book of religion of the Hebrews and Christians. Too often the Bible is used as a book of geology, history, philosophy, magic, or even a calendar rather than a book of a revealed religion.

Second the Bible is the history and literature of the Hebrew people. Its authors are all Jewish with the exception of Luke. The Bible relates the experiences of the Hebrew people with their God. We should always bear in mind as we read the Bible that its environment and background are Hebrew. Its images and symbols used are oriental and Hebrew and so must not be interpreted literally. One of the purposes of the Bible is to reveal God's eternal purpose through His chosen people, the Jews. The value of the Bible for us lies in the fact that these purposes are universal.

Third and most important of all, the Bible is the Book of life. It grew out of life, reveals life experiences, and is the highest authority of life lived in relation to God. We must always bear in mind that before one word if the Bible was written, the Hebrew people lived life, had experiences with each other and wit God. These experiences were at first hande down orally from parent to child and finall written. Many of the writings from which th Bible came we do not have. Is not this writte in the Book of Joshua? Is not this written i the history of Judah or Israel? These writing we do not have. The present books are compilations of earlier writings. These writing are the quarry from which the stones wer taken to erect the structure which we call th Bible. Some one may wonder what the valu of the Bible is for us today since it relates th experiences of a people who lived long ago an were of an entirely different race. The valu lies in the fact that these life experiences wit God can be reproduced in lives today. We d not live like Abraham nor dress like him. Abraham knew nothing of radios, automobiles, an electric lights, but his faith in God can be reproduced in this day and must be if we ar truly Christian.

The Bible then is born out of life, reveals Go at work in life, and so it not only teaches us, bu inspires us. Its inspiration lies not in some outside theory of inspiration which is man-made but in the Bible itself. It is inspired because i inspires me. Coleridge said, "It is a book tha gets me, again and again as we read it we say 'I am the man,' 'I have sinned.' "

Finally, let me say, the Bible is a book to b used. It is not a book of magic, or a book to b worshiped. We are not commanded anywher in its pages to worship it, but we are commanded to search it, to study it, to meditate on it The Bible, lying on a center table in a hom and not used, has no more virtue nor value t that home than a catalogue of a house of merchandise. It is the bread of life. It must b eaten. Study to show thyself approved of Go a workman that needeth not to be ashame rightly dividing the word of truth.

What is the origin of the Bible?

Who wrote the Bible?

In what way is it the Word of God?

What is the unifying message that make the Bible one book?

How can the Bible become more effective i our lives?

May 5, 1935

Some Great Christian Teachings

Sin, Repentance, and Faith

Lesson Text.—Luke 15:11-24

Golden Text.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I John 1:9.

This lesson, although dealing with three subjects, really only deals with one, that of conversion. The Scripture is a very familiar one. It is found in the lost chapter, Luke fifteen, where Jesus in the presence of the disciples, Scribes and Pharisees, and publicans teaches His interest and the Father's interest in the lost. The Scribes and Pharisees murmured and said, "This man receiveth sinners and eats with them." This parable of the lost son is really two parables, for there were two lost sons, the one who ran away and the one who stayed at home, a prodigal son and a lost elder brother. Jesus portrays here two kinds of sins. The prodigal son followed his appetite and fleshly desires until waste brought want. He took his inheritance and squandered it. His sins were largely those of the pig-pen, eat, lusts of flesh, and physical wants. The sins of the elder brother were different. He was industrious, stayed at home, undoubtedly controlled his physical appetites, but his sins were mental. He was selfish, jealous, loveless, and morose. His feet did not carry him from his father, but his heart. He was in his father's house, but he did not have his father's love. Both sons need conversion. The difference in the boys was that the prodigal came to himself and repented. The elder brother was too proud and self-righteous. He did not feel the need. He did not come to himself.

Repentance is not an emotion or desire. Many people weep about their sins especially at a revival and are sorry that they are found out, but that is not necessarily repentance. To repent is an act of the will. It means to face about, to turn in opposite direction, The prodigal son said, "I will arise and go." A decision needed to be made.

Faith is to move forward, trusting in the love of the Father. The prodigal son not only said, "I will arise and go to my father." He went. He believed. His father was at home and still loved him and would receive him. So often we make faith a hard, fast creed, which loses its spirit of trust and forward look and becomes a belief in a past deposit which we must jealously guard. Many men shout about their faith, by it meaning a certain correctness of belief, and yet fear to venture, to go forward trusting God. To have faith means to place our lives in His hands and then move forward although we may not be able to see the way. "All the way my Savior leads, what have I to ask beside."

This lesson is not only for those who have never made a confession of Christ, but it applies to us church people as well. Day by day we need to be saved from our petty sins and selfish desires and our pessimistic outlook on life and to repent and have faith in God and men.

According to Jesus, when was a man lost?

Was sin to Jesus a fixed, settled state, or was it the direction we were going?

What does repentance mean?

How may our faith be manifested?

WHAT GOD HAS PROMISED

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Light for the way,
Grace for the trials.
Strength for the day,
Rest for the labour,
Help from above,
Unfailing sympathy,
Undying love.

—Miss Annie Johnson Flint.

(Church Management.)

We are glad that we may look upon Christ not as a dead Savior, but as a living Redeemer.—A. M.

If we would go forward with success, we must go forward according to the command of God under His chosen leadership.

JOTTINGS

Rev. J. J. Balzer of Mountain Lake, Minnesota, made a tour of Kansas, visiting twenty-eight churches in three weeks. He traveled in the interest of the Board of Publications, presenting to the churches the need of their support to publications. His first visit was to the Hillsboro church.

The Spring Ministers' Conference of the Western District is scheduled for April 23-24 and is to be held in the Christian Mennonite church, Moundridge, Kansas. Rev. J. M. Suderman is chairman of the conference. Those participating will be Revs. J. B. Frey, E. G. Kaufman, A. R. Dyck, P. R. Regier, J. J. Plenert, P. A. Wedel, P. E. Franz, A. C. Funk, and Dr. E. L. Harcshberger. Fred Johnson of the Hopi Mission will also address the gathering. Bro. Johnson is assisting Rev. Frey in translating the New Testament into Hopi.

J. E. Regier, treasurer of the Foreign Mission Board of the General Conference, reports for the month of March: Receipts, $5,341.01. Balance, March 1, $732.55. For General Fund, $4687.34. Gifts for Orphans, $22.00. Sundries, $155.70. Total, $6,073.56. Paid on orders and remitted direct, $5,246.37. Balance, April 1, $827.19.

The Executive Committe of Mission Societies reports for March through its secretary, Mrs. Frieda Regier Entz, the following: For India, $227.00; Jubilee Fund, $76.00; Expenses of Executive Committee and News and Notes, $20.50; Miscellaneous, $131.05. Grand Total, $454.55.

The Indiana Fellowship of Bluffton College held its spring banquet in Fort Wayne, Ind. Dr. Mosiman and President-elect Rosenberger were present and made addresses. Music was arranged by a group of Bluffton students and by a group from Berne, Ind.

Following the presentation of their annual concert at home, the Bluffton College vesper choir made a two-weeks' tour through the Middlewest. The tour covered about 1800 miles, and churches were visited in Indiana, Illinois, and Iowa. Several broadcasts were made while on tour.

Dr. Max I. Reich, a member of the Society of Friends, of Jewish extraction, who is well known as a Bible teacher and has conducted services in several of the Mennonite churches of the East as well as during the sessions of the Eastern District Conference, conducted meetings in Freeman College, Freeman, South Dakota.

Andrew and Paul Shelly, sons of Rev. Elwood Shelly, of the Saucon, Pa., church, using their time from their studies in Christian work, conducted a service in the Ledrach, Pa., chapel near Norristown, Pa. Recently Andrew was the guest of the C. E. Society of the Second Church, Philadelphia, when he gave an inspiring message.

A social event of considerable interest was conducted in Bethel College, Newton, Kans., when donors, friends and patrons of the institution were the guests at a dinner held in the college dining hall. After the dinner the guests enjoyed a program given by representatives of the College, the Board of Directors, and alumni. The college department of music furnished the music.

The spring session of the Ministers' Conference of the Eastern District Conference, held in the First Church, Philadelphia, was well attended and a number of instructive papers were read. At this gathering there was also a discussion of matters relative to the Home Mission work of the conference. The ladies of the First Church provided an excellent dinner in the parish house of the church.

Many of the choirs of our churches are busy preparing excellent musical programs for Easter Sunday. Reports of several cantatas to be rendered have reached us.

The Sugar Creek, Ohio, church, William H. Stauffer, pastor, has added a Junior Christian Society to its organization. Mrs. Claud Stevanus and Mrs. Alice Krieger are in charge. Rev. A. S. Rosenberger of Bluffton College will be the guest speaker at the Pre-Easter services. The church choir, under the direction of Dr. Hostetler, will render the cantata "The Lord of Life" on Easter Sunday evening.

Attention is called to the fact that there will be an exhibit of items of historical interest at the General Conference. The committee in charge will be glad to have the loan of books, documents, etc., bearing on the matter.

Missionary J. R. Duerksen and family left the mission field in India on March 1. It is expected that they will be on the program of the California Mennonite S. S. and C. E. Convention at Paso Robles on May 12.

The Mennonite church of Geary, Okla., celebrated the payment of its debt by burning the last of the $1,000.00 notes of the members of the church. The match was applied by E. J. Lehman, who for 31 years has been the church organist. The building is a modern one which was completed in the summer of 1929. The original church was erected five miles north of the town, but in 1898 it was moved into town, a number of wagons and sixteen mules were used in the moving. Later it was enlarged and a steeple erected. This served as a place of worship until the present building was erected. At the freeing of the church from debt, Fred Ringelman gave a history of the congregation. Others who participated were Rev. Henry Hege and Mrs. O. P. Ruth. Four charter members of the church still live in Geary. Since 1918 all services have been in English. The church has been without a minister since the death of its pastor last year.

Interest in the coming General Conference meeting in California is being shown in all of the churches of that body. This year there are many serious problems relating to sending delegates to be considered, not the least of which is the matter of finance. However, a surprising number of persons are preparing to go Plans for cheap rates from the Middle and Eastern conferences have been completed that indicate that the expense item will be kept at a very low rate. Of course there will be those who go per auto.

Timothy H. Brenneman, a trustee of Bluffton College for many years, and the father of Naomi Brenneman, head of the English Department of Bluffton College, while returning to his home from church in Goshen, Ind., was struck and killed by an automobile.

A CORRECTION

In the statistics for Clinton and Hammon in the last Mission number the membership is omitted, and the average attendance is given as membership. It should be as follows: Membership: Clinton—55, Hammon—42. Average Attendance: Clinton—38, Hammon—24.

P. H. Richert, Secretary.

DEATHS

Daniel A. Amstutz was born August 4, 1855, in Richland Township, Allen County, Ohio. He departed to be with his Lord Wednesday evening, at 9:30, March 6, 1935, reaching the age of 79 years, 7 months, and 2 days. He was the son of Abraham and Anna (Bucher) Amstutz. Early in youth (at the age of nineteen), upon his confession of faith, he was received by rite of baptism, as a member of the Swiss Mennonite church. At the age of twenty-three, he was united in marriage with Mary Geiger. To this happy union five children were born. In 1912, Mrs. Amstutz preceded her husband in death. Mr. Amstutz then made his home with his children. A sister and one brother also preceded him in death. Father Amstutz leaves to mourn five children, fourteen grandchildren, and three great-grandchildren; also one uncle, Mr. P. B. Rmstutz, of Bluffton, Ohio, who has reached the ripe old age of eighty-nine years. The funeral was held at the St. John Mennonite church, in charge of his pastor, Rev. E. E. Toevs.

Mary Sutter was born September 8, 1862, southeast of Pandora, Ohio. She departed from this life March 20, 1935, reaching the age of seventy-two years, six months, and twelve days. On April 19, 1889, she was received as a member into the St. John Mennonite church, by rite of baptism, upon her confession of faith. She is survived by one brother and two sisters.

Funeral was held at the St. John church and was in charge of her pastor, Rev. E. E. Toevs. Interment at the St. John cemetery.

Mrs. Gottlieb Reichenbach. — Frederika (Schweitzer) Reichenbach, daughter of Philip and Magdaline Fry Schweitzer, was born near Elmira, Ontario, Canada, November 23, 1851. She departed from this life, March 18, 1935, reaching the age of eighty-three years, three months, and twenty-five days. Upon her confession of faith she was baptized and was received as a member into the Swiss Mennonite church some forty-five years ago, of which she remained a faithful member unto the end of her life. On September 14, 1874, she was united in marriage with Gottlieb Reichenbach. This happy union was blessed with ten children, five sons and five daughters. Mother Reichenbach leaves to mourn a large number of nephews and nieces and a host of friends.

Funeral services were held Wednesday afternoon at the St. John Mennonite church, her pastor, Rev. E. E. Toevs, in charge, assisted by Rev. A. E. Kreider, of the Bluffton Mennonite church. Burial was made at the St. John cemetery.

Adolph Waltner, son of Jacob A. and Mathilda, nee Krehbiel, Waltner, was born on March 31, 1908, west of Moundridge, Kansas. He was baptized upon confession of faith in his Redeemer, June 14, 1925, and became a member of the Eden Mennonite church, whose member he remained until his death. On August 16, 1933, he was united in holy wedlock with Florence E. Goering. The duration of their married life was destined to be very brief. He passed away in the early morning hours of March 15, 1935, reaching the age of 26 years, 11 months, and 15 days. He leaves to mourn his early departure, his deeply sorrowing wife, one brother, one sister-in-law, three sisters, the grandmother who took care of him in his childhood days, uncles and aunts, his relatives and friends. His father preceded him in death about ten years ago.

Funeral services were held in the home and from the Eden Mennonite church, Sunday afternoon, March 17, 1935, at two o'clock. Interment was made in the church cemetery.

Daniel H. Goertz, born March 11, 1884, near Goessel, Kansas. In 1903 he moved with his parents to Gotebo, Okla. July 16, 1905, he was baptized on confession of his faith by Elder H. R. Voth, and became a member of the Ebenezer church near Gotebo. On November 29, 1908, he married Lena Reimer. Four daughters were born to them. He died March 10, 1935, at the age of 50 years, 11 months, and 30 days. The funeral was held March 13, 1935. Mr. Froese of Cordell held a short service at the home. At the church Mr. Kroeker of Bessie preached in German and Rev. Hege, our pastor, in English.

Maria Jantz, nee Nickel, daughter of Johann and Eva Nickel, was born in Michalin, South Russia, April 16, 1857. She is the last of a family of twelve children to pass from this time into the eternal home. She was baptized upon her confession of faith in the Lord Christ, May 7, 1871. She came to America during the time of the large emigration out of Russia, 1874, the family settling in South Dakota, forty miles from Yankton, the nearest railroad station. She was married to Cornelius Jantz, April 27, 1878. Nine sons were born to this union, five preceding the mother in death. Pioneer life she experienced in South Dakota and again in the state of Washington, coming to this latter state in 1903. She was a charter member of the Salem Mennonite church at Ruff, Washington. She passed away almost unnoticed in the evening of March 25. She leaves to mourn her departure, four sons, her aged husband, twenty-three grandchildren, two great-grandchildren, and a host of relatives and friends. Though gone, yet not forgotten, but in memory of all. Funeral services were conducted Thursday, March. 28, from the Menno Mennonite church, and interment was made in the cemetery near the church. Rev. M. J. Galle officiated.

Henry Dallke died in his home at Reedley, California, on March 19, at the age of 78 years, 3 months, and 29 days. He was born in South Russia on November 20, 1856. Here he lived with his parents until they with many others immigrated to America in 1874 and settled near Moundridge, Kansas. In the year 1876 he was baptized by Rev. Gaeddert and received into the Mennonite church. In this community he taught school for a number of years. In 1878 he united in marriage with Augusta Hintz, and God blessed this union with five children, two of which have preceded him in death. He took a great interest in school and religious work, and was Sunday School superintendent for more than twenty-five years. From Kansas the family moved to Gotebo, Oklahoma, where they engaged in the mercantile business until 1918, when they moved to Reedley, California, where he has resided since. In 1928 they celebrated their golden wedding in the Reedley church, surrounded by a multitude of friends. Five years ago he had a light stroke, from which he partly recovered. On March 13, he had a severe stroke that caused his death after six days.

Funeral services were held in the Reedley church, March 22, at which Rev. Richert of the Mennonite Brethren Church spoke in German on the text, Heb. 11:10, and Rev. Krehbiel spoke in English on Isaiah 3:10, to a large audience. He leaves to mourn his death, his wife, two sons, one daughter, eight grandchildren, three greatgrandchildren, and many friends, but they do not sorrow as such who have no hope.

The Homegoing of Mrs. Emma Ruth Kliewer

I have reasons to believe that there are many friends of my sainted wife who would be interested in the details of her homegoing. I am sending a personal statement for such friends.

As her friends know, she had not been in robust health for a number of years. Periodic attacks of migraine headaches caused her excruciating pain. Specialists consulted, gave her the desponding information that there was no absolute cure for her ailment, but that it would simply have to run its course. She was further annoyed by a bronchial cough that made us all fear tubercular complications, but that proved negative each time it was subjected to an examination.

On the evening of December 24, she attended the Christmas program of the Bethel College Church Sunday School, and showed all evidence of enjoying it. Shortly after her return from the program her family saw signs of her not being well. She complained of violent chills, but retired with the remark that undoubtedly one of her headache spells was approaching. The next morning (Christmas morning) she remained in bed, but came into the living room where she reclined on a couch while the presents were being distributed in the family, who were all present except the daughter, Ruth, who was in Berkeley, California, in school.

Two days later the physician pronounced her case pleurisy. The next two days brought an increase in the severity of her case and she was taken to the Bethel Hospital. The next day she was put under an oxygen tent to increase her chance to fight pneumonia which had set in. She showed appreciation of the treatment that the doctor and the Sisters gave her.

Uncomplainingly she bore her affliction to the end. When her husband at one time put his head under the tent and asked her how she was, she answered, "I am so tired, and it takes so long!" She was asked, "Do you mean it takes so long to get well"? She replied, "No, it takes so long for the end to come." Her attention was then called to the 23rd Psalm just read, with the remark that the Good Shepherd will be with us even if we walk through the valley of the shadow of death. "Yes, he will be with us," she answered.

Less than nine days after she went down with her last sickness, she fell asleep in the Lord. She passed away early in the morning of January 2, 1935, at the age of 58 years, 11 months, 15 days.

J. W. Kliewer.

John Sommer, son of John and Barbara Sommer, was born in Elm Grove Township, Fayewell County, Illinois, October 12, 1849. He passed to his reward Saturday, March 23, 1935, having reached the age of 85 years, 5 months, and 11 days. On October 24, 1878, he was united in marriage with Emelia Umzieher. This union was blessed with three sons. He leaves to mourn his departure his beloved wife, three sons: Wilbert and Oscar of Elm Grove Township, Arthur of Pekin, Ill., one sister, Mrs. Jacob Ropp of Gridley, Illinois. Someone has said that the true measure of a man's life is not in terms of days and years, but rather: In the heights of his ideals; in the depth of his convictions;; in the breadth of his sympathies; in the length of his endurance; in the greatness of his purpose; in his devotion to a cause. If you knew Bro. Sommer, you will agree that in these several respects he lived a life of no small dimensions. Mr. Sommer in early life accepted Christ and united with the Mennonite Church, of which he remained a faithful, loyal member until death. To him the principles of church attendance was a fixed law which he strictly observed, never missing a Sunday morning service if there was a possible way of attending. The outstanding principles of his life may briefly be summarized in two passages of Scripture: Psalm 37:3, "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed"; 1 Peter 3:10-11, "For he that would have life and see good days, let him refrain his tongue from evil and his lips that they speak no guile, and let him turn away from evil and do good, let him speak peace and pursue it." Funeral services were conducted Tuesday afternoon, March 26, from the home of his son, Wilbert, and at the Bethel Mennonite Church. Burial at Lake Side cemetery at Pekin, Ill.

Services were in charge of his pastor, Rev. Samuel Ummel, assisted by Rev. Allen H. Miller of Wayland, Iowa.

Lucille Moser, daughter of Mr. and Mrs. Dan Moser, was born April 27, 1903, in Topeka, Indiana, and died at her home in Topeka, March 16, 1935, aged 31 years, 10 months, and 19 days.

She was preceded in death by twin brothers and leaves to mourn her departure, her father and mother and a large circle of relatives and friends. She graduated from the Middlebury high school in 1921. She was a graduate of the South Bend Business College and was a student at the Indiana University for two years. The first of July it would have been nine years that she was confined to her bed. She returned to her home in Topeka after spending five years in Tucson, Arizona, in an effort to regain her health. She found much joy and satisfaction through her interest in art. She gave expression to this through her painting and various types of needlework.

She endured intense suffering much of the time, but was always patient and cheerful and an inspiration to those who called to see her. Loving hands were always ready to render any service that might bring relief to the stricken body.

She accepted Christ in her youth and was a member of the Topeka Mennonite church at the time of her death.

O dear, familiar yesterday,
O sad and strange today!
Yet who would call the glad soul back
To rouse the resting clay?
Or who would wish that she might share
Our morrow's toil and strife,
Who loosed from death and all its pains,
Has entered into life?

Funeral services were held Monday afternoon at the Topeka Mennonite church and were in charge of Rev. Earl Salzman. Burial was made in Maple Grove cemetery.

PLAN NOW TO GO

Perhaps this seems a bit early to think about vacations, but the one I am about to suggest may need careful planning, so it is well to start early.

General Conference sessions will be held in Upland, California, August 4-11, 1935. At the last Conference in Bluffton, it was recommended that the churches consider the young people in the congregation when the delegates are named. If there are young people who are able to go to California, let them be given the opportunity of sharing with the older delegates the responsibilities of Conference.

Immediately following Conference, there will be a General Conference Young People's Retreat from August 12-16. This is being arranged by the Young People's Committee and by the California S. S. and C. E. Executive Committee. It will be held at Camp LaVerne, Jenks Lake, in the San Bernardino Mountains, California.

The coming of Jesus brought to earth a new power, the power to live a life triumphant. The Christian life should be a life of power, and we trust that a week of Retreat inspiration and fellowship will lead to a more vital Christian experience. It will give a deeper knowledge of the Bible as well as a better understanding of God's will for us as Christians, together with the vision and courage to carry out His will. It will bring a keener appreciation of those principles by which our Mennonite forefathers lived and for which they died, as well as a firmer conviction that those same principles have a practical application today.

We hope that all of our Conference Districts will be represented at this Retreat. Of course, it means money and time and effort to get there, but those who go will be well repaid. Mary B. Borneman,
Secretary-Treasurer, Y. P. Committee.

"WHO?"

Who wants Beer-by-the-Glass?
"I," said the Brewer.
"Though sober men'll be fewer,
I want Beer-by-the-Glass"!

Who wants Beer-by-the-Glass?
"I," said the hotel-man,
"Just as quick as you can,
I want Beer-by-the-Glass"!

Who wants Beer-by-the-Glass?
"I," said the social climber,
"I'm not an old-timer,
I want Beer-by-the-Glass"!

Who wants Beer-by-the-Glass?
"I," said the society girl,
"Though I like my cocktail whirl,
I'd try Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the preacher,
"Of temperance, I'm a teacher,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the dad,
"Sober sons make me glad,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the coal-dealer,
"Beer is a trade stealer,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the engineer,
"My brain must be clear,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the tourist,
"Sober cars are the surest,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
Oh, sisters and mothers,
Save the children and brothers,
Don't sell them to "Beer-by-the-Glass"!

—Selected.

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SPECIMEN OF TYPE

3 And when they wanted wine, the
mother of Jesus saith unto him, They
have no wine.
4 Jesus saith unto her, Woman,
what have I to do with thee? mine

wilt thou rear it up in three days?
21 But he spake of the temple of his
body.
22 When therefore he was risen from
the dead, his disciples remembered

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SPECIMEN OF TYPE

[6] brook of the willows.
8 For the cry is gone round about
the borders of Moab; the howling
thereof unto Ĕg′-lā-ĭm, and the howl-
ing thereof unto Be̕er–ē′-lĭm.

6 Or, valley
of the
Arabians.

like an harp for Moab, and mine
inward parts for Kĭr–hăr′-ĕsh.
12 ᵋ And it shall come to pass, when
it is seen that Moab is weary on the
ᶠhigh place, that he shall come to his

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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev. Emanuel Troyer Mar 3

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, MAY 7, 1935 No. 9

GETHSEMANE

I cannot follow Thee
As Thou dost forward press
Into Gethsemane.

The night so dark; Thy heart
So full of sorrow,—deep
And bitter agony.

I cannot even watch
To cool Thy heated brow,
And wipe the precious drops
That fall as blood upon
The ground. The angel comes
To Thee,—I cannot, Lord

I cannot follow Thee
In Thy deep love for me
Within Gethsemane.

—Joanna S. Andres.

CAN WE DO ANYTHING TO ADVANCE THE CAUSE OF PEACE?

A. J. Neuenschwander, Quakertown, Pa.

In the last few weeks we have certainly seen enough action in the direction to strengthen fortifications, enlarge armaments, ncrease appropriations for war preparations, and an active enlargement of armies in many countries. Those imbued with the war spirit have been able to do a lot, we must admit.

The other day when Secretary of War, George H. Dern, was in Philadelphia viewing an arms display, he lamented about the "microscopic" size of our American army. He declared it was on a par with such nations as Turkey and Portugal, but failed to mention that this "small" army costs more than any other in the world! Nor did he make any mention that the War Department had just obtained from congress the largest peacetime appropriations in the nation's history.

During the short time that Secretary Dern — whom we once heard make a somewhat faint peace speech in California — was in the "City of Brotherly Love," examining materials of war, bills were passed in Washington, granting $38,000,000 additional for fortifications along the Pacific Coast. We are told that the action for the many millions took less than an hour. It seemed as though money was plentiful. Ten minutes after the action was over, a Representative from Oklahoma introduced a bill asking for a few millions to keep 3,500,000 children in schools which were on the verge of being closed for lack of funds. This plea fell on deaf ears! Thirty-eight millions for war, but not a cent for our children!

Two years ago the CCC was organized. This Civilian Conservation Corpse has undoubtedly accomplished much that is good and praiseworthy. A young man in one of our Mennonite churches wanted to enter into one of these camps. Before signing up he investigated about policies and the possible connection with the war machine. Replies were conflicting. The Administration openly announced that there should be no connection with the

War Department. A man who was going to help in these camps and was engaged by the Government, told the writer that these camps were so planned and arranged that they might be converted into military camps at short notice. Whether he spoke officially or not, is a question. The young man did not enlist because he was afraid he might find himself involved in the war machine.

Now we know the plans. The thousands of young men of military age and physical fitness organized into camps was too tempting for the War Department. Two measures are now in congress designed to offer these men an enlistment of two months "for intensive military training" after their regular camp enlistment is over. It is further planned that after the two month period is over, these young men should form an "auxiliary reserve force" for five years with a small stipend.

Loud and long protests went up from every section of Europe and America when Germany came forth and over night converted her civilian air camps into Government Air Camps. Now shall we do the same thing?

Beginning on May 3rd, huge naval maneuvers are supposed to be held in the north Pacific. What is such a procedure by our Navy except a 'shaking of the clenched fist' dangerously close to Japan? Public indignation over this provocative movement has made itself felt in Washington. Many groups have sent delegations to the President and voiced their opposition. Now it seems that there will be a change in the program.

What are we as Mennonites doing about the whole war question? Very likely a unanimous agreement cannot be reached as to what ought to be done. Let each one do what seems right to him. Biblical non-resistance is one of our distinctive principles. This principle is deep-seated and far-reaching. The ministers ought to teach and instruct their members, the Christian attitude toward war, the taking of life, and revenge. If we all take the teaching of Christ on this vital subject, there is bound to be some agreement in principle. This is vital. At the outbreak of the World War many of our young men hardly knew what our stand as Mennonites was on this point. Many knew we were opposed to war, but it was not clear to them why and on what grounds. Some will feel that biblical teaching is all that is to be done. If this is the case, well and good. But let careful instructio be given.

Others feel that they can and as citizen ought to go farther. As long as action is no contrary to principles as taught by Christ it is hard to understand why some would no want such farther reaching action to be taken. I am referring to such activities as writing to Senators and Representatives, and t public officials and letting these know ou stand and position with respect to war. W can also let our convictions be known in publi meetings. The warring enthusiasts let thei voices be heard. Let each one decide what hi duty is as a Christian citizen.

Are we using to the full extent the opportunities that are offered from time to time, i our Sunday School lessons and Christian Endeavor or Young People's topics, to ground an indoctrinate our constituents on this troublesome subject? Can we do anything to advance the cause of peace?

THE HOUSE ON THE HILL

(An imaginary sketch of a home without Christ.)

By Betty Regier

It was a big and beautiful house with ever comfort that anyone could wish — rug draperies, electricity, a gas furnace. Yo would be delighted at the long arching hall the sudden little nooks with their arc windows, quaint vases from the Orient, and tin patterned rugs. And yet the home was incomplete. No love, no joy, no peace adorne it. It stood bare of the elements which mak a house a home. There was the soft tread c footsteps, the subdued murmur of voices, bu beneath this outer calmness there was th clamor of unquieted hearts, the restlessnes of human souls that cried for something better, for something that would really satisfy.

Mr. Brown was the head of the house – the head of the house, but not of the hom He, too, had a goal toward which he wa striving. He wanted to become a millionair Night and day his whole interest centered c it. Money he must have. He rejoiced i watching his hoarded pile grow and was delighted in each bargain that added to it. Eac day he grew more cautious in business and th more cautious he was, the harder he worke until now, living on the strength of his shattered nerves, he still strove on. In hours of the night when he lay awake, too weary to sleep, certain questions of his restless heart came struggling to the surface again and again. "What am I striving for? What good will money do me when I am dead"? Death! Death! Why had he let that question ask itself? Oh, that his money could help him avoid the grave!

Mr. Brown paid scarcely any attention to his two children. They were like mere shadows in the vast beauty of his house. His daughter was seldom near, and his book-loving son was hardly noticeable, slumped in the big chair with his head buried in a book.

Arliss was reckless and young, and her main trouble was clothes. Bright and dashing and up to date they must be, and Arliss couldn't live without them, she declared, for they were all that life meant to her. She considered her brother a bore, and her father a downright stingy man. Arliss had fallen in with a wild crowd, had learned to smoke and drink, and liked each well. She generally came in after midnight, and when she went to school the next morning, she went to attract attention rather than to gain knowledge. But Arliss was not happy.

Perhaps Arliss was much like her mother. Mrs. Brown, too, loved a life of gaiety. She, too, was seldom at home—always gone to parties or clubs. Everyone asked her. She was a prominent person in society circles where her smooth personality and winning grace won her hosts of friends. Sometimes in the quiet hours of the night when the inner voice could speak, she, too, knew that she was not happy.

The most gloomy person living in this house was fourteen-year-old Phil, pale faced, feeble, half crippled. He haunted the house like a thin little host, for Phil never grew much. He was looking for something, something in the solemn beauty of the house. When he was not roaming about, he was reading. What was the matter? In books people were happy and lived in beautiful homes. Even people that had no beautiful homes were happy. And then there were crippled boys, too, and they were happy. Phil could not understand.

What was the matter with this house on the hill? Was it, perhaps, because there was no room for Christ that no happiness was found? They were all so busy, so very busy. There was not time for Him who could give them all they wanted. Phil had time, but he knew not of the Christ whom his heart was seeking.

In January, Mr. Brown found an opportunity to gain nearly twice as much money as he had, but this must be done by fraud. He hesitated, and then took his chance. Someone was poorer that night, but Mr. Brown had a well filled pocket. February passed without much happening. In March Arliss came home slightly intoxicated and spent three days in bed. Summer dragged by and as it faded away into autumn, Phil faded also. No one noticed it until a few days before he died that he was leaving them. Death! Death was coming! In agony of heart, Mrs. Brown watched her son close his eyes forever. There was no one near to comfort her. In utter despair she thought to take her life, but then there was death again and she feared death. She cared to see no one, she cared to go nowhere. She became gloomy and nervous.

In November, Arliss was sent to a penitentiary for misbehavior and, shortly afterwards, Mr. Brown, whose means of fraud had been discovered and whose every penny had been wiped away because of it, was to face a trial at which all his friends would learn to know of the awful deed, and he did not want them to know. While he wondered what he could do to escape this trial, a punishment much worse was laid upon him by the hand of God. A complete breakdown overcame him. He was sent to a sanatorium organized by charity, and his wife, whose name had been blackened everywhere, left the house on the hill by force, and the lovely furniture was put up for auction.

Thus ended the year. The beautiful house on the hill was empty and quiet. Footsteps of strangers that came to view the emptiness rang through the house. As the new year dawned and the months passed, dust and dirt filled the empty nooks and sunlight faded the vast, bare rooms. In spring strangers came to make their home there, and cleaning up the rubbish and accumulated dirt, found a piece of beautiful glass—a fragment of the slender neck of a vase, a fragment of a past that was no more, a past that was shattered and gone.

How glad Christ would have been to make that house a home! How glad would He be to gather three broken fragments and unite them into a beautiful whole to be an ornament for Him!

FRED JOHNSON WRITES OF HOPI LAND AND TELLS HOW HE AND HIS FAMILY BECAME CHRISTIANS

Perhaps the readers of your good paper would like to hear from the work in Arizona. I am writing, therefore, and would greet my readers with the words from Psalm 103:1. "Bless the Lord, O my soul; and all that is within me, bless his holy name." The Lord has been especially good to us in Arizona with fine weather all through fall and part of the winter months. It has enabled us Christian workers to get together once more during the month of November. Our Brother Suderman of Oraibi was very fortunate to get Rev. P. P. Wedel, who is one of the mission board, to be with us at Oraibi during our special meetings. He was our special speaker during the conference. However, I was not able to come to Oraibi for the conference until the brethren Suderman and Wedel had come to visit Moen Copi Mission to inspect our mission property and also to get some idea of the work in general out here. We returned to Oraibi late in the evening of the same day. Once more I was glad to be at home with my dear aunt, Mrs. Nannie Nasehonva, and her daughter, Miss Lucell Nasehonva, the only Christian relatives of mine at Oraibi at the present time. I have, however, three aunts, one uncle, and a great number of cousins, but only these two out of that whole group are now Christians and are seeking to help the missionary in his work at Oraibi. Later in the evening I was privileged to meet the Christian Indians at church service, those that are of Oraibi under our own missionary at Oraibi and those from other missions of the Baptist church. I was especially pleased to see a few of the real old Indians, who are yet serving the Lord. It encourages my heart a great deal to see them holding on to their Christian faith. There are also others among them who have just turned to the Lord that same year. It was indeed a pleasure to meet all of them in the church. It proves again that the power of the Gospel is able to save to the uttermost, even the lowest type of men and women can become saints of the Lord, who redeemed us from our sins in His own blood. And now we can thank God for the missionaries who are willing to give up their homes that the Indians may also have the gospel come into their lives. It was good and proper that they brought all that white civilization can offer, to the Indians of our youth today.

But apart from the Gospel the civilization of the white man made the Indian worse rather than better him in his social life, education, and all that civilization can offer. I sometimes wonder whether it is good that government should let the Indians alone in their own ways of living. But we Christian Indians can thank God for the gospel of Jesus Christ, which the missionary has brought to us in our days. For we find that they worked hard to get the language, later they translated the gospels and some of the epistles, and portions of the Bible stories into our Hopi language, so that the Indian child may understand the way of God as well as the older man. They also built up the orphanage work for our Indians at Oraibi, which later was the means of saving a number of the orphan children from death, a few of whom have now become young men and women to raise families and become leaders in Christian work among our Indians. They also taught the Indian mothers how to bake bread, sew the clothes, and gave encouragement and comfort to the sorrowing hearts in times of great distress among our people. We appreciate all this and what the missionaries have done for us in the past. It must be hard for these missionaries to come to a strange people of a strange language, without having any knowledge of the language of the people, the minds of the Indians, our pagan religion, our customs, manners, and everything that is to be considered in an Indian of the old type.

But here they lived among us from the beginning of the first mission established among our people. At first we did not understand what their mission and its purpose was, we thought them to be Roman Catholics, trying to get back into our land from which, according to our tradition, they had been driven out, never to return again. We were, therefore, warned against the missionaries by some of our leading men. But gradually we were won over to their side before we knew it. It was hard and something new to accept their religious faith, which meant certain persecution if accepted. The Hopi life, as we know it, was hard to give up for something else, and we never knew tha there is anything better in becoming a Christian. But as the work of the mission went on in the Hopi land, one day a missionary opene up his camp meetings outside of our village a

Oraibi. The leaders of the meetings, I remember, were Rev. J. B. Frey, Rev. C. J. Frey, and Miss R. L. Olson. Later Mr. Henry Frey joined the group from Kansas, also Rev. J. R. Duerksen and Miss Elizabet Schmidt. These were the early missionaries that we know of, who labored among us. The tent was large, but every night it was filled with Indians, because the missionaries also showed pictures, besides preaching. It drew the crowd. One afternoon toward the close of the service, the missionary again begged the Indians to come to the Savior Jesus. At first no response was given, but later two men held up their hands, saying that they wanted to come. Then the wife and the two girls, all sisters, came. By that time I saw the missionary talking with an old couple, who were the parents of these girls. The old man was blind, and he wanted to know if those were his children. When he was told and asked if he would come along, I heard him say to the missionary, holding the missionary's hand, "Yes, I want the Lord; if my children have taken Him, I want Him too." The old mother said the same thing. It made some of us wonder what all that meant. I was merely a boy at that time. Later, before the meetings closed, my own mother was among those who held up their hands to take Christianity. I looked over the audience to see if father was there, but I could not find him in the audience. So I got out and went home, wondering what would happen.

The next day I saw the missionary in our home, talking to my father and mother, and saying to my father that it would be good and best that he should join my mother to accept Christ as a Savior. But father did not say a word. The missionary left our home. Then I said to my mother, "If father does not become a Christian, I will not come along with you to the Lord whom you claim to have accepted." That seemed to make an impression on my father's mind to think more seriously than ever. I think one of the reasons why father would not consent to become a Christian was because he had just been initiated into a snake religion, and that was one of them in his way, and he was rather worrying and studying hard. We were brought up against this thing and it was hard to know what was best to do. We had many friends and my father and mother were quite influential people. On the other hand, my grandfather on mother's side was a judge and a war chief, and we were rather afraid that he would make trouble, which, of course, he did later. Father could not go to sleep that night, so he got out of his bed, lit his lantern, and went down to the mission to spend some more time with the missionary to talk over the question of Christianity. Well, it was a hard struggle for father to decide, but afterward I saw the change in his looks, and he was getting ready to be baptized the next Sunday, with mother and the rest of the people who had held up their hands for Jesus during the camp meetings. But before we were baptized and joined the missionary's Savior, my father brought out his snake feathers and his bag of tobacco and threw them into the fire of our stove, to be burned out of our home for good. He was a great smoker, but he never touched tobacco since.

All this took place in the fall of 1914. It was the beginning of the founding of the native church at Oraibi. Little did I realize later that some day I would be a preacher myself and a missionary to my own people, but I know right down in my heart that I was saved and that I have the joy of the Lord in my heart. My only delight and pleasure is in the Word of God, and I am happy to give my testimony for the Lord when I have an opportunity, from that day.

May I ask my readers this question: Does it pay to support the mission work among the heathen people to whom a missionary may be sent? I believe, every lover of missions will not only say, "Yes," but rather will continue to support the missions among the Indians in our own country as well as those in foreign countries. May the Lord bless every one who loves the Lord from the heart, and who is willing to give to the cause of Christ's kingdom, until He comes.

Yours in His service,
Fred A. Johnson.

MORE ABOUT THE GENERAL CONFERENCE AND ITS JUBILEE

The earlier meetings of the General Conference were small and generally attended by but a few representatives of scattered churches. It would be of interest, if space permitted, to give an account of these early meetings, but since it is the purpose of these articles only to give a bare outline of the growth of the Conference during these 75 years, we must refer the reader to Krehbiel's History of the General Conference, of which copies are still available and should be in the library of every student of Mennonite history. The work brings the story of the Conference down to the year 1898.

To many of those who will attend the Jubilee in California this summer the rest of what may be told is a familiar narrative. The Conference held in Pennsylvania in 1899 was the first the writer of this article attended. He has the recollection of an earlier one held in this state, after which it was his privilege to show some of those who attended the sights of Philadelphia. Mother Krehbiel, the wife of Rev. Christian Krehbiel, was the guest at the home of his parents and with her visited the Zoological Gardens and other places of interest. Her telling the story of the Indian boys and girls being reared in her home is vividly remembered and the names of a boy named Sweeny and a brother and sister Roadtraveler are recalled as well as what she told of some of her sons and daughters, particularly her son Christian, now the editor of the Bundesbote and Secretary of the General Conference.

The entertainment of a General Conference, until somewhat recently, was an obligation that the local congregation took upon itself. This often had to be done at considerable cost and labor for the entertaining congregation. In a rural section it is no small matter for one small congregation to take upon itself the responsibility for feeding and lodging several hundred persons for a week or more. There is a tradition of a conference held in the East, before the writer's time, that continued for an unusual period, which during the last days was the cause of considerable worry to the hosts because bread and other staple articles were becoming scarce. At one of the conferences held in Kansas, the unusual number of guests made it necessary to lodge some of the delegates on beds of straw in the school house.

As the size of the conferences increased, it became necessary for groups of churches to join in providing food and lodging for the guests. Meals were arranged at a common table in the church or some other convenient place. Later, by common consent, a small fee was charged for the meals. We recall a conference held in Bluffton, Ohio, some years ago, where meals were so elaborate that word came to be passed along the line by auto tourists that wonderful meals were to be secured a bargain price at the Conference church. The result of this was that numerous extra guests hardly desirable to the entertainers, had to be served. At this conference an epidemic broke out one night and many of the visitors became violently ill. Local doctors as well as those called from neighboring towns had to be on the job all night.

Perhaps no gathering of church people in our time was under so high a tension as the former conference in California. The Connference before this one was held in Oklahoma just as the World War was in its beginning and no one thought our nation would be involved, but many were wondering just what would be happening to our brethren in Europe. When Conference was held in California our nation was in the war making preparations to "Make the world safe for democracy" and "Wage war to end war." The draft was in progress. Besides the stress under which Conference, as a pacific body, had to work, most of the ministers and leaders were hundreds and even thousands of miles away from their congregations at a time when leadership was sorely needed. Coming and going, the railroads were jammed with troop trains. Naturally there was worry and uncertainty concerning the situations. Word was coming in that the attitude of many local Draft Boards was unfriendly and that they were ignoring the legal privilege of non-resistant citizens which permitted them to file statements of their position.

It has been our privilege to have known personally many of the early leaders of the Conference. Rev. John Oberholtzer, a gregarious soul, was for a time a neighbor and an almost daily visitor to the home of the writer's parents. He was a short, thick set man, one about whom children loved to be. A son, David, who disappeared shortly after the Civil War and was never again heard from, was a concern continually on his soul and about which he often spoke. His personality came to the fore wherever he happened to be. Repentance was a favorite theme for his discussion off the pulpit as well as on it. We recall some of his other interests, particularly an attempt to make artificial honey in the laboratory he had built in the cellar of his home. As he became older his acquaintances came to speak of him affectionately as "Der alte John."

Christian Schowalter is recalled as an early

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

secretary of the Conference and a former teacher at Wadsworth. His missionary interest cropped out at every opportunity. Everything the Conference did was a matter of personal interest to him. Nothing seemed to come before it but what with a "Vorsitzer" he was on his feet to express his opinion. His last appearance at Conference was at the session at Beatrice.

Christian Krehbiel was a man of mighty physique, with a heart as big as his frame. From his eyes there shown the good nature that possessed him, yet none could avoid feeling that with his good humor there was an impressively honest shrewdness. His easy command of the German language and its use in effective delivery made one feel that words were just rolling from his lips as they came from the heart and that he had a message of serious import to deliver.

Two men of the keenest mind and an outstanding gift of leadership were David Goerz and Samuel Sprunger. Goerz was the leading man among the Russian Mennonites and Sprunger was to the Swiss town and congregation of Berne, Indiana, for righteousness and positive leadership what John Calvin must have been in the Geneva of his old Switzerland. Generally these two men were on opposite sides in a debate. Sparks flew and thrusts reached their marks with telling effectiveness, and, withall, one felt that the destiny of the Conference depended largely upon their attitudes.

Andrew Shelly, who presided over more General Conferences than any other man, and for years served as secretary of the Mission Board, was a safely conservative person, but not of the kind that blocked progress for the sake of blocking progress. He served a number of congregations in Pennsylvania. As an officer of Conference, an editor, a member of the Mission Board, the shepherd of a widely scattered flock, a popular preacher, and a farmer as well, he managed to meet his responsibilities and continued to old age the affection and esteem of a wide circle of friends and acquaintances.

Rev. J. van der Smissen, the erudite, was called by Conference to become the teacher in Theology in the Wadsworth school that came into being during the early days of the Conference. He had been pastor of a church in Europe, when he was called to do pioneer educational work among the Mennonites of America. His culture, his missionary enthusiasm, and the spiritual influence he exercised over his pupils were gifts he left to the Conference that have become permanent blessings. Long after the Wadsworth school ceased to function the leaders in the General Conference were products of the Wadsworth school. Among the survivors of that student body we may name Rev. Allen Fretz, now in his eighty-first year and still in the active ministry, serving three congregations. Another of Prof. van der Smissen's pupils is Rev. N. B. Grubb, now in his eighty-fifth year, living in retirement in Philadelphia, and another of the same age is Charles Moyer of Philadelphia, whom the Pennsylvania Sunday School Association, some years ago, gave special recognition because of the completion of his fiftieth year as a Sunday School teacher. —G.

MISSIONARY APPEAL FOR FUNDS

A few weeks ago statements were sent out by the treasurer of the Congo Inland Mission Board, telling of the extreme emergency in respect to the support of the African work, due to tragically small receipts, especially from the churches of our conference. As a result of this condition, the executive committee with a few of the other members of our Central Conference Board of Home and Foreign Missions, met at Bloomington, Illinois, on April 10 to consider what might be done. At this time the treasurer was able to report that recent receipts were such as to relieve in a measure the most extreme extent of the emergency, but that an alarming deficit was nevertheless accumulating. During the closing months of 1934 receipts were gratifying but since that time they have fallen disastrously low.

In order to provide the missionaries' allowances and the barest necessities of the work on the field, it is necessary for Bro. Hoover, our treasurer, to remit to the C. I. M. treasurer the sum of $850 monthly. This sum is much less than it was a few years ago, and represents the smallest amount on which the work can be maintained. This means that from January 1 to March 31 of this year foreign mission receipts should have amounted to $2550, whereas such receipts totaled less than half that amount. The budget for Home Missions, which has also been reduced to a minimum, calls for receipts of $175 per month. This means a total missionary budget of $1025 per month. At this rate receipts for both Home and Foreign work for the first nine months of this conference year should have amounted to $9225, but as a matter of fact only $5108.65 was received.

The difference between the amount needed and the actual receipts represents just that much shortage in the missionaries' allowances for their living expenses. Naturally there are some expenses which must be met. In the Home Missions such items as coal, light, and water, paving assessments, etc., must be paid when due. In the Foreign work the boys and girls must be kept in the mission schools. We dare not turn them back to paganism. The doctor and the nurses must have medicines and bandages to care for the throng who seek their help. Payment for such expenses cannot be delayed. Accordingly, as stated above, if receipts are inadequate, the missionaries are short just that much on their allowances. Since they are giving their lives for the work, certainly we can not ask them to go in need in order to do it; at least not until our people here at home sacrifice to the same degree.

We are, therefore, asking you as a missionary leader in your church to present this need to your church, and plan some program of action to bring your missionary contributions to the highest possible amount by the close of this conference year, June 30. Often a last minute effort is made. We appeal to you to begin now. Sincerely yours,

Executive Committee General Conference
Board of Home and Foreign Missions.
R. L. Hartzler, Secretary.

TEMPERANCE

By Ethel A. Streid

Let us consider for a few moments the status of temperance today as viewed by some who are in a position to know whereof they speak. Henry Ford says: "Our present industrial system simply cannot work with liquor. We must choose between drink and poverty on one hand and prohibition and prosperity on the other. There is no middle ground. Since the beginning we have enforced the rule of total abstinence both in and out of our shops and offices. Brains and booze will not mix."

J. C. Penny says: "There are today no jobs open to a man who drinks, for a drinking man at a machine is as dangerous to himself and to his fellows as is a drunken driver in a locomotive cab or at the wheel of an automobile."

Now let us think of the meaning of the word Temperance. It seems to me that the meaning can be summed up in one word, "Moderation." Moderation in indulgence of appetites and passions or self-control.

The merit of having taken the first steps toward the matter of temperance belongs to America. As far back as 1808 we find that there was a society formed in New York consisting of 43 members which tried to restrain and prevent the intemperate use of intoxicating liquors. It is interesting to note that the first definite action against liquor came not from Prohibitionists, but from brotherhoods representing the great army of railway workers.

One of the commonest and most destructive sins of our time is that of "Intemperance." It is doing more to break hearts and ruin homes than almost any other sin.

The question of Abstinence from intoxicating liquors may be argued upon three distinct grounds: Scriptural, Physiological, and Social. Let us first see what the Bible says about Temperance. The only strong drink mentioned in the Bible is that of wine.

In Proverbs 23:29-35, we see what the woes of drunkenness are. Proverbs 21:17 says, "He that loveth pleasure shall be a poor man and he that loveth wine and oil shall not be rich."

Hosea 4, "Wine and new wine take away the heart."

Ephesians 5:18, "And be not drunk with wine wherein is excess, but be filled with the spirit."

I Thess. 5:7, 8, "For they that sleep, sleep in the night, and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet, the hope of salvation."

Proverbs 23:20, 21, "Be not among winebibbers, among riotous eaters of the flesh. For the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags."

Proverbs 23:1, "When thou sittest to eat with a ruler, consider diligently what is before thee."

I Cor. 9:25, "And every man that striveth for the mastery is temperate in all things."

I think one of the most outstanding lessons on temperance in the Bible is found in the first chapter of Daniel, when Daniel and his companions were placed in the court of Babylon and King Nebuchadnezzar appointed them daily a portion of the king's meat and his wine. But Daniel purposed in his heart that he would not defile himself with the king's meat and wine and asked that he be given pulse to eat and water to drink. After ten days Daniel and his companions appeared fairer and fatter in flesh than all the children which did eat of the king's meat or drink of his wine. God gave these four lads knowledge and skill in all learning and wisdom, and after the king had communed with these four, he found none like them. In Daniel 1:20 we read, "And in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers of his realm."

Now from the physiological standpoint we should be temperate. Alcohol makes the nerves of the body tell untruths. Doctors say alcohol is a deceiver. It makes you think you are warm when you are cold, strong when you are weak, and rich when you are poor. Its immediate effect is to lower the blood pressure, but its final effect, if used continually, leads to hardening of the arteries, especially in the brain, liver, and kidneys. So we see its real effects are just opposite its apparent effects. Alcohol impairs the digestion. Alcohol can never have been intended by nature for food of man. It is never produced spontaneously in nature. The vegetable world yields in abundance the principles which form the flesh and those which keep heat in the body. They produce their own carbohydrates through the process of photosynthesis, but the healthy plant never produces alcohol and in the healthy body food is never converted into alcohol, in fact the body treats alcohol as a foreign element and tries to get rid of it as fast as possible. Some people say that alcohol is a good stimulant, but stimulation produced by alcohol is succeeded by a reaction and to produce a certain effect the quantity must be increased. Therefore often times moderate drinking passes into excessive drinking.

From the social standpoint we know the use of alcoholic drink is the root of much misfortune, a cause of crime, a frequent occasion of immorality. It lowers the health and shortens the life; makes homes wretched and exposes families to evils and temptations of destitution. We must try to fortify the people against these temptations by education, by giving them just, moral and religious views and hold before them the spectacle of temperance and its results which are, health, purity, better homes, patriotism, character, and even more money.

I wonder if we realize what the prohibition law has done for us? Of course, the wets say prohibition has been a failure. They should be more specific. Do they mean the law of murder, forgery, or embezzlement? All these are prohibition laws and all are failures even to a greater extent than the liquor prohibition which has only been in existence for a few years. There is no sound reasoning in repealing laws because they are not enforced. Who would repeal the law of murder or theft? To say a law should be repealed or modified because it is violated would wipe out every moral and civic law established for human conduct. No laws have ever been broken more frequently than those found in the twentieth chapter of Exodus, but who would suggest that the ten commandments be repealed or even liberalized? I have no hesitation in saying with emphasis that the Volstead Act and state laws for prohibiting the manufacture and sale of intoxicating liquors have been very beneficial to the industry of the country and the workmen connected with it and their families.

We know that since the saloons have been closed, the health of the people has been improved. The families of workmen are better clothed and better treated. There is a better attendance of workmen and families at church. I should say that prohibition is no longer an experiment. It is past the experimental stage and we have learned that wherein it is enforced the social, hygienic and economic gains are almost beyond computation.

We are in the habit of limiting intemperance to intemperate drinking of intoxicants. That sort of intemperance is bad enough, but there may be just as harmful results from many other intemperate desires. There may be intemperance in speech. Scandalizing people and gossiping are intemperate uses of speech. Profanity must be guarded against. We can even indulge in the use of this modern American slang to an intemperate degree. The Bible says, "Keep thy tongue from evil." Americans are noted for their intemperance in eating, for their extravagance, wastefulness, banqueting, and gorging. It seems in every block in the cities there are at least one or two eating houses or soft drink stands or some sort of place to tempt us and intemperate indulgance in this habit is very harmful to our bodies.

We can also be intemperate in our judgments. How easy it is for us to judge people, even at first sight, how we criticize and find fault with others! But in Matt. 7:1 we read, "Judge not that ye be not judged."

Then, too, we must be temperate in our amusements. This is a time of fast living and pleasure seeking We feel that we must be doing something and must be entertained. We have so many fad amusements, such as endurance tests, marathon dancing, tree sitting, miniature golf, movies, and all sorts of others, too numerous to mention. What amusements shall we engage in?

If there is any doubt in your mind whether to indulge in these amusements, then we had better give it the benefit of the doubt and stay at home. Another question to ask ourselves is, Does it draw me closer to or farther from God? Has it any real recreational value to me? I believe if we ask ourselves these questions, we will not be intemperate in any way and our health will be safeguarded, for intemperance in some amusements, we must agree, is very degrading, both physically and spiritually. The apostles, when desiring a restful recreation, gathered themselves unto Jesus. I think that is a wonderful thought for us.

We must be temperate in choosing our associates, for there is either good or bad influence. The Bible says, "Evil communications corrupt good manners."

I say so much about keeping our bodies undefiled and clean. Why? Why should we be so particular about our bodies? Because they are God's temples. I Cor. 3:16,17, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Paul says in Romans 14:21, "It is not good to eat meat nor to drink wine, nor to do anything whereby thy brother stumbleth or is offended or made weak."

We as Christians should strive to be temperate in all things and continue to hold fast to that which is good.

The concluding poem illustrates the inclination of youth to follow the examples of their elders, so it necessitates precaution in our daily work of life to portray the things worthwhile.

I'LL TAKE WHAT FATHER TAKES

'Twas in the flow'ry month of June,
The sun was in the west,
When a merry, blythesome company
Met at a public feast.

Around the room rich banners spread,
And garlands fresh and gay;
Friend greeted friend right joyously
Upon that festal day.

The board was filled with choicest fare;
The guests sat down to dine;
Some called for "bitters," some for "stout,"
And some for rosy wine.

Among this joyful company,
A modest youth appeared;
Scarce sixteen summers had he seen,
No specious snare he feared.

An empty glass before the youth
Soon drew the waiter near.
"What will you take, sir"? he inquired,
"Stout, bitter, mild, or clear?

'We've rich supplies of foreign port,
We've first-class wine and cakes."
The youth with guileless look replied,
"I'll take what father takes."

Swift as an arrow went the words
Into his father's ears,
And soon a conflict deep and strong
Awoke terrific fears.

The father looked upon his son,
Then gazed upon the wine,
Oh God! he thought, were he to taste,
Who could the end divine?

Have I not seen the strongest fall,
The fairest led astray?
And shall I on my only son
Bestow a curse this day?

No; heaven forbid! "Here, waiter, bring
Bright water unto me,
My son will take what father takes:
My drink shall water be."

W. Hoyle, Normal, Ill.

CHRISTIAN ENTHUSIASM

This is the great need of the professional religion of our day. There is too much formality and too little earnestness, too much lackadaisical piety and too little stalwart Christianity, too much sitting at ease in Zion and too little zeal for the progress of Christ's cause and Kingdom. There is too much talk and too little work, too much sentimentalism and too little Christism.

"One is your Master," ought to ring in the ears of every professed follower of Jesus. Loyalty to Him should abound. Courage should be added to faith—a courage that would lead its possessor to daring deeds, that would prove itself fearless, outspoken, determined, that would make wrongdoers tremble in its presence, that would not close its eyes to any form of iniquity nor keep silent about anything that hinders the progress of God's Word.

Men who are possessed by the Master will have the courage to live as in His presence, to dare anything for Him, to endure as seeing Him who is invisible, and if need be to die, rather than yield one inch of Christ's territory to the enemy. Oh, for a revival of enthusiasm for Christ! Then one will chase a thousand, and two put ten thousand to flight!—T. C.

A PRAYER

Laid on Thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake;
I have no jewels to adorn Thy shrine,
No far-famed sacrifice to make;
But here within my trembling hand I bring
This will of mine, a thing that seemeth small,
But Thou, O Lord, canst understand
How, when I yield Thee this, I yield my all.
Hidden therein Thy searching eye can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes, and longings infinite,
It hath been wet with tears, and dimmed with sighs
Clenched in my grasp, till beauty hath it none!
Now from Thy footstool where it vanquished lies
The prayer ascendeth, may Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine
I may not know or feel it as mine own
But gaining back my will, may find it Thine.

(A prayer found on the flyleaf of an African Missionary's Bible.)

—Missionary Messenger.

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. Clifford Loutz submitted to a major operation at the Clinic Foundation at Cleveland, Ohio, recently.

Miss Lucile Moser, who had been a patient sufferer for a number of years, passed away March 16th. Funeral services were held at the church Monday afternoon, March 18, conducted by Rev. Salzman and Rev. Allen Yoder.

The Ladies Aid met Thursday, April 4, at the church.

Sunday evening, April 7, the young people presented a play, "The Unlighted Cross."

The Bluffton College Vesper Choir gave a sacred concert at this church Wednesday evening, April 10.

Mrs. Curt Nelson entertained the Dorcas class Thursday, April 11th.

Wm. Turner of Delphos, Ohio, has accepted a position in the Seagley Food Market and has moved his family to Topeka. We welcome them to the services again.

Semi-annual communion service was held Sunday morning, April 14, with a goodly number present at the service.

Topeka High School baccalaureate service was held at the church Sunday evening, April

14th. Rev. A. A. Kay delivered the baccalaureate sermon to a large audience. Rev. Kay is pastor of the Baptist church of Topeka.

Rev. Earl Salzman delivered the baccalaureate sermon for the graduating class of Shipshewanna High School, which was held at the Methodist church in Shipshewanna Sunday evening, April 14.

The Misses Verda Plank and Sarah Bohn of Wooster, Ohio, spent the spring vacation with the home folks.

Paul Kohl and Alden Plank, students of Bluffton, Ohio, spent Easter vacation with the home folks.

An Easter cantata will be given by the church choir on Easter night, under the direction of Mrs. Cletus Hooley.

Comins Church, Comins, Michigan. Mrs. L. F. Schrock who has been recovering from a serious operation, is gaining in strength and is able to be with us at church for several services again, for which we are glad.

A mumps epidemic has interfered somewhat with our services during the winter.

Our chairman of the Ladies' Aid, Mrs. W. R. Rhoads, has been confined to her bed with the flu for the past few weeks.

Several of our Comins families have moved to Fairview because of their business.

Services in cooperation with the Fairview church were held last week, April 14-19, in both churches. Rev. David Bronstein, a converted Jew from Chicago, was the speaker. The subject, "The Jewish Passover and its relation to the Christian communion," was of special interest.

The holy communion was celebrated at the Easter morning service. Four new members, Mr. and Mrs. Elmer Troyer, Marvin and Melvin Kurtz, were received into the church on confession of their faith.

Boynton Mennonite Church, Hopedale, Illinois. Mrs. Jacob Brenneman has returned to her home from the Mennonite Hospital at Bloomington, where she has been a medical patient for the past seven weeks.

The Ladies Aid met at the home of Misses Louise and Hilda Iutzi, Thursday, April 4. Sewing was done for the hospital at Bloomington.

Mrs. George Jeckel visited with her sister, Miss Minnie Brenneman, in Normal the last week of March.

Miss Veda Eash, student nurse at the Mennonite Hospital, spent the week-end of March 3 with her aunt, Mrs. Barbara Naffziger.

Mrs. Chris Hipfer is recovering from a major operation at the home of her daughter, Mrs. Claude Kumpf, of Pekin.

Mrs. Homer McGowan of Danvers gave the address of the evening at the Christian Endeavor meeting, March 24. She awarded certificates to the members who have completed the course in Expert Endeavor Work.

Gertrude Brenneman.

Bluffton, Ohio, April 7, 1935. The Bluffton College Gospel Team. — No doubt Mennonites in general are interested in events taking place in the schools of their denomination, while alumni and parents of present as well as future students are particularly interested. With this in mind, we shall endeavor to supply to the readers of The Mennonite and Christian Evangel a brief resume of the work being done by one small department of Bluffton College.

The Bluffton College Gospel Team is the outgrowth of a small group which united for weekly prayer meetings last fall. Although some notion of a Gospel Team existed from the beginning, it was not the primary motive. We simply met for prayer and a discussion of imminent religious and social problems of the campus. After many weeks of mutual benefit to members of the team, however, the existence of our group became known among the churches and we were frequently called upon to conduct services. Thus began an organization which we feel has been a great blessing to us as well as to those whom we are privileged to serve.

Since New Year we have conducted a total of fourteen services in thirteen different churches. Nine of these were Mennonite churches, three Congregational-Christian, and one Presbyterian. Three of the churches were in northern Indiana, while the remainder were within a twenty-mile radius of Bluffton. Our itinerary for the remainder of the school year includes quite a number of churches at a greater distance within the state and a possible tour of Pennsylvania in June. All expenses are defrayed by free-will offerings and whatever balance accrues will be devoted to the purchase of good books of a religious nature for the college library.

Our programs normally consist of a Gospel message by one of our six members who are taking up life Christian service and several numbers by the Gospel Team Quartet. On some occasions the speaking is divided into two short talks. A number of times we have found it necessary to enlist outside musical talent of the college when there were conflicting dates. Our desire and our policy is to have as members of our group only those who have had definite religious experience, live consistent Christian lives, and take a special interest in things spiritual. Aside from our outside activity — and, we feel, of equal importance — we have a tentative plan for a revival of the spiritual consciousness of our own student body. We hope, eventually, to organize a number of auxiliary groups to further the cause.

The group at present consists of: Paul Cox, Lima, Ohio; Hiram Diller and Robert Oyer, Bluffton, Ohio; Russel Mast, Apple Creek, Ohio; Hiram Hilty, Versailles, Missouri; Homer Becker, Middletown, Ohio; Jonathan Miller, Goshen, Indiana; and George Stoneback, Quakertown, Pennsylvania.

We wish to express our appreciation to the churches for their cooperation during the brief period of our existence, and earnestly desire your prayers and continued support for the future. —A Member.

Odessa, Washington, April 17, 1935. Dear Readers: The S. S. and C. E. officers of the Menno Mennonite church had their quarterly Workers' Conference on April 7th. The topics discussed dealt with Prayer Life of the Worker and Christian Social Activities for the Organization.

Palm Sunday evening, the Junior C. E. Society of the English Congregational church in Odessa gave a program consisting of Easter drills, songs, and recitations. Mrs. M. J. Galle had charge of the program. The lighting effect during the drills was very impressive and beautiful.

The choir at Menno is also going to render a program, consisting of duets, quartets, solos, and choir numbers on Easter Sunday.

Grandmother Cornelius Jantz died of heart failure on March 25th. She had enjoyed health until the unexpected time of her death.

Rev. Galle is conducting a catechism class of eleven young people at Menno. Baptismal services will be on May 17.

We were blessed with a light rain last week. The prospects for a crop this spring were quite good until several weeks ago. Since then we have had some dust storms which ruined many wheat fields. Much wheat is blown out, but the rain has restored some of it.

Our Washington C. E. and S. S. Convention will be held at Monroe, Washington, in June. Everyone is looking forward to that occasion, and we hope many people from our church will be able to attend. The "Peace" question will again have a prominent place on the program.

Spring is here and the wonders of nature are seen everywhere. How close one feels to God when out among the beauties of nature! We that are well and live where we can enjoy the blessings of spring certainly have much to be thankful for. Respectfully yours,

Esther Jantz, Corr.

Ebenezer Church, Gotebo, Oklahoma. The Christian Endeavor Society of the Ebenezer Church, Gotebo, Okla., desires to give a report of her activities.

The program of the evening, March 17, marks the fourth of this year's programs. We have meetings every three weeks, so our meetings are on time. We have had good attendance and a marked interest during the first quarter. The first program of the year was a self-searching study, under the leading topic, "Our C. E. and its place in the church," with sub-topics such as, "What we have done in the past," and "What can be expected in the future"? The last program was of special interest to every one present. The main topic of the evening dealt with the subject of mission work and mission interest. Miss Helen Schmidt gave a short talk on the folly of measuring by false standards, or rather by short standards, which cannot save. The theme: "Bring light into darkness and create a new humanity" (Acts 26:16-1; Eph. 4:30-32), was interestingly developed by Irwin Krause.

Mrs. J. F. Kliewer read a paper full of challenge, The purpose of missions is to bring glad tidings. We should be ready when the opportunity meets us, to help a weary soul. A heart gripping reading, "We can have only one mother," was read by Mary Zacharias.

Other numbers included Scripture reading contest by three S. S. classes, a duet by two small girls, "Into all the world," by four Junior girls, "Thy brother calls to thee," by the choir.

David Daubert, Jr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

THE MASTER PASSETH BY

"Behold, the Master passeth by,
O seest thou not His pleading eye?
With low, sad voice He calleth thee:
Leave this vain world and follow Me.

"One heard him calling long ago,
And straightway left all things below,
Counting his earthly gain as loss
For Jesus and His blessed cross.

"God gently calls us every day:
Why should we then our bliss delay?
Thou, Lord, e'en now art calling me;
I will leave all, and follow Thee."
—Wm. W. How.

THE FALLACY OF WAR ARGUMENTS

By E. W. Franz, Santa Monica, Cal.

At the impressionable age of sixteen, as a member of a small graduating class in high school, I attended the baccalaureate services. Our country had just entered the World War—it was May, 1917—and the sermon text was, "Greater love hath no man than he who lays down his life for his friend." This gem from the lips of the Nazareth carpenter was used by the speaker to tell us how glorious it was to go to war and give one's life for one's country.

That war is now over. Because of my youth I was not dragged into it, but I have often reflected upon the misappropriation of the Master's words to justify one's going to war to kill one's fellow man. Perhaps there are — I am quite confident there are—even now well meaning people who feel like this baccalaureate speaker. To them, individually and collectively, I wish to say this:

Is it your argument that it is patriotic and glorious to die for one's country? To that my answer is this: If my dying is of value to my country, if I am worth more to my country dead than alive, then why do you not proceed to give me a death without suffering, here at home where my loved ones could have the satisfaction of knowing that my remains have received a decent burial? This would be much more humane both to me and to my loved ones.

Of course, you may use a different line of argument now that I have blasted the silly sentimentalism from the trite phrase "dying for one's country." You may say that as a citizen it is my duty to defend my country against a hostile enemy. But let me ask you just whom I am to "defend" my country against. If and when I am out on the battlefield, or to speak more exactly, when I am in the trenches, in a war tank, or in a fighting plane during this "war to defend my country," just what is it that I am expected to do? I am expected to kill, it becomes my "duty" to kill, with whatever weapon at my command, men who happen to be on the opposing side. Who are these men that I find it my "duty" to kill? Are they criminals who by "due process of law" under ordianry circumstnces would be condemned to die? No, a thousand times no! They are men who are as blameless of crime as you and I. Shall I be eager to kill an innocent man? Shall I take the life that God has given these men who have just as much right to live as you and I? God forbid!

Perhaps you say that the welfare of the nation transcends the consideration of individuals. To that I answer that any national policy that demands the sacrifice of thousands and thousands, yea millions, of lives through the centuries cannot be right. This is especially true in the light of these two well established facts: First, wars are brought about by the selfish desires of the few who have the real control over the nation; and second, wars never really settle any problem, but on the contrary conjure up greater problems than existed before the war was fought.

CHRISTIAN ENDEAVOR

May 19, 1935

The Invincible Good Will Of Jesus

John 13:1; Luke 9:51-56

It is easy to show good will and smile on a day in May when the sun is shining and all seems right with us and the world. But it is not at all easy to show a patient spirit of kindness and good will when men persecute, buffet you, spit upon you, bring evil and false charges against you, and finally, although innocent, they nail you to a cross and crucify you. That is not easy. None less than the Son of God can do as Jesus did.

Small men can fight back when things do not go just the way they would have them go, but it requires a personality who has advanced a long way toward perfection who can silently and patiently endure a wrong with the inward satisfaction of knowing that God and righteousness will eventually speak the last word.

It is in this mood that the first part of our Scripture portion is often considered a rare gem in literature and religion: "Having loved his own which were in the world, he loved them unto the end." In the second portion we see Jesus "going steadfastly unto Jerusalem," going with determination and purpose. I like that phrase. It was while going up, passing through Samaria that several of Jesus' disciples went ahead to one of the villages to prepare for the entertainment of the night, but the Samaritans rejected Jesus and His friends. The disciples showed themselves human in that they demanded that fire be called from heaven and the whole village be destroyed, but Jesus rebuked them and simply passed on.

Questions

1. Relate the incident in Luke 9:51-56 and the lesson involved.
2. Compare the reception given to Jesus in John 4 with the Samaritan village in our lesson?
3. Give some incidents where Jesus showed an indomitable good will.
4. When is it difficult to have a spirit of good will?
5. In what ways do individuals reject Christ today?
6. In what ways do nations reject Christ today?
7. Explain how Christ knocking at our doors, if and when received, can be the greatest power for good in the world today.

May 26, 1935

What Shall We Do About Social Injustices?

Matthew 25:42-43

This has been an outstanding problem ever since God planned to make a better world. The prophets thundered away at social injustices in their day. Today it is often questioned as to whether the church has any business in concerning herself in righting existing injustices. And yet, if the church does not concern herself in regard to the coming of the Kingdom, who else will?

In our Scripture portion the individual who serves in the name of Christ, he will be entitled to kingdom honors. When we study as to the methods there will be a wide range of difference in opinion. Everybody is aware of the fact that there are many problems, but there is no unity as to the cure. In regard to the unemployment problem we have replaced man power with the machine, now we think that by lessening hours we will solve the problem. Work is no disgrace. We may have to learn yet that it is wiser to junk machines than to junk men. Jesus always taught the inestimable worth of the individual. The world does not owe every man a living as so many seem to think today, but the world does owe every man a chance to make a living which is decent.

We are making a good deal about security programs. All kinds of demagogs are appearing on the radio and platform, bringing programs which promise economic security to every man, woman and child. But whenever the plan calls for a dole or a gift or even for a relief bill of billions, it will not guarantee economic security. Many believe that the only way America can come to security is by much hard work, really producing, and in trusting God, the Giver of every good gift.

Yes, the church and the Y. P. Society should be interested in social legislation. Every Christian should cast his vote at the polls. Our representatives should know how we stand, we need to inform them of our wishes. But real reform must begin in the heart of the individual. When Simons are transformed into Peters, a tax gathering Zachaeus into a reformed follower of Jesus, when presidents, governors, and all citizens take all matters of community and state to God and measure their standards by His, only then will we recover from this depression. Our difficulty is not so much one of economics as a problem having to do with the breaking down of character. The home, the school, and the church will have a large place to play in this program.

Questions

1. Who were some of the prophets of social righteousness in the Old Testament, and what reforms did they seek?
2. What are some cardinal principles of social righteousness as set forth in the teachings of Jesus?
3. What are some of the outstanding social injustices today?
4. What part should the Christian and the church play in social reform?
5. What methods should be used in righting social evils?
6. What can a Young People's Society do to bring about reform?
7. What can the home do to help bring about reform?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

May 19, 1935

Extending the Ideal Family Spirit

Romans 5:1-6

The person who seldom thinks of anyone but himself has a small brain and education cannot make it any larger.

Pre-prayer

Give us love, that we may be able to include all people as our brothers.

If God is our father and all men are brothers, then it is easy to see how the spirit of the home extends itself to the utmost limits of the world in which we live. Just as we would not be happy to see a brother hungry and poorly provided for while we had sufficient, so we do what we can to see that all of our brothers are treated as we wish to be treated. As we would be unhappy to see our sister married at the age of ten or eleven years, or caught in the industrial system so that her life was ruined, so do we extend our sympathy to the millions of girls who are thus exploited.

Christians have a particular responsibility in treating others as brothers. Jesus said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). Selfishness has no place in our program, being a characteristic of those in a state of sin; while the person who is a follower of Christ, or in a state of holiness, lives in a state of love. He should show his gratitude to God for all his blessings by his relationship to his fellowmen. Some of these, as Paul states, are meekness and humility in the experience of spiritual gifts; love and kindness in the general duties of personal conduct; subjection to human authority, and a consideration of the weak disciple.

Genuine family spirit shows itself in helping to overcome the weakness of any member of the family. All are concerned when one is ill, all are honored when one makes advancement, and all are debased when one goes astray. Extend this type of investigation and see where it takes you in your attitude to others.

Questions

1. What is meant by "spirit"?
2. What does "ideal family spirit" mean?
3. Is it easy to extend this "family spirit" to all people?
4. Is it extended today?
5. How can peace help to extend it?
6. How does worshipping together help to extend family spirit?
7. What characteristics will aid us in extending it?
8. What commandment, if obeyed, would fulfill this ideal family spirit?

As To You

Did you give him a lift? He's a brother of man, and bearing about all the burden he can.

Did you give him a smile? He was downcast and blue, and a smile would have helped him to battle it through.

Did you give him your hand? He was slipping down hill, and the world, so I fancied, was using him ill.

Did you give him a word, did you show him the road, or did you just let him go on with his load?

Did you help him along? He's a sinner like you, but the grasp of your hand might have carried him through.

Did you bid him good cheer? Just a word and a smile were what he most needed that last weary mile. Do you know what he bore, in that burden of cares that is every man's load and that sympathy shares?

Did you try to find out what he needed from you, or did you just leave him to battle it through? Do you know what it means to be losing the fight, when a lift just in time might set everything right?

Do you know what it means—just the clasp of a hand, when a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip and the glistening tears down the pale cheeks that slip? Were you a brother of his when time came to be? Did you offer to help him, or didn't you see?

Did you stop when he asked you to give him a lift, or were you so busy you left him to shift? Oh, I know what you say may be true, but the test of your manhood is, what did you do? Did you reach out your hand? Did you find him the road, or did you just let him go by with his load? —F. B. Cawell.

May 26, 1935

Is Christianity Unique?

Acts 4:8-12

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Pre-Prayer

Let us be ever watchful for opportunities to show in quiet, telling ways our loyalty to our Lord Jesus.

From the beginning of the world man has reached out to worship something greater than himself. Sometimes he found it in the date palm in his desert oasis. Often fear forms the idea of God, and men sought to appease the demons of fire and torrent and jungle. Air, water, earth, and sky were filled with hostile spirits who made sport of man and demanded bribes for non-interference. A Hinduism with its three hundred and thirty millions of gods presents Kali, goddess of murder, and Siva, the destroyer, as two of the most popular. Buddhism is without a God, a system of despair, so it is not strange that the common people fly for refuge to demon worship and other forms of Shamanism. Tree and serpent worship, Cufucianism or the Mammonism of America—each leaves its followers unsatisfied and powerless to help themselves and others.

Philosophies have been built up, and toppled over, carrying down nations with them. Their golden age is long passed and their adherents must look back centuries to find the ideal age. Their cults have not been able to save them from moral degeneration. How could they, when the greatest of their gods was only a bigger man, swayed by bigger passions, guided only by the law of self-preservation?

In non-Christian religions we find many high and noble things. In primitive religions we find the realization that God is present in life as we live it from day to day. In Mohammedanism we find the majesty and power of God; in much of Hinduism we find the possibility of the presence of God in the life in a real and knowable experience; in Buddhism is the stress on the right and true things of life as a way to salvation; but only in Christianity do we find the cross.

There came One into this word of self, who taught of a Father of Mercy and showed us all that highest law of self-sacrifice. Christianity looks confidently forward to its golden age, when by the devotion of the Christians the world shall know the deep compelling joy of a Savior. The cross represents one man, Himself a part of God, shedding His blood and coming to His death as the representative for all other members of the human race. His one act of suffering and death takes the place of a similar act on the part of each other person because of sin. This is what we call salvation.

In other words, we find in Christ all of the good things we find in the other religions plus salvation here and now. We find the answer to the problem of sin, and satisfaction concerning the future life.

Questions

1. What features belong to the religion of Christ that are absent from others?
2. What does the cross represent?
3. What is salvation?
4. Why the need of salvation? Can an individual save himself? Why not?
5. What was and is God's plan?
6. What does salvation accomplish?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

What Christ Means To A Home

Home! How we like that word! One of Webster's definitions for the word is, "the abiding place of affections." Really, isn't that why we love our homes so much? It is the place where we love most and are most loved. A place where the outside world may be shut out and we meet with those who understand and love us best. Children are often heard saying, "Mother, it does not seem like home when you are not here." Then a beautiful house does not make it home. It is the atmosphere which is created there.

During my years in Africa I often wondered just what home meant to the children there. The atmosphere which surrounds a heathen home is anything but inducive to create affection. All this is crushed by the superiority complex which is imbedded so strongly for generations in the customs of the people. The children often see their mother treated cruelly by their father and she in turn holds little or no respect for him. Frequently they see her quarreling or fighting with other women. They receive no training in the finer instincts of life, but the impressions which are made cause them to be coarse, war-like and superstitious. As they gather around the bonfires in the evening and listen to the weird, ghostly stories, their imaginations become very vivid along that line. Much suffering and sorrow grows out of the superstitious ideas which are implanted within each person from childhood.

One of the greatest tragedies of the heathen home is when the little girls are sold to men, many of them old enough to be their grandfathers, but they go as brides. Usually they face a life of hardship, misunderstanding and heartache. Another house is built, but shall we call it home? A life partnership has begun without the essential foundation, love.

Within each heart God has implanted an instinct for worship, hence those children bow down to various idols and expectantly await a blessing. Oh, the sadness of miguided worship!

We thank God that now within many lives the natural instinct for worship has been guided aright. Christian homes are being established. The children are taught about the true God and together the family worships Him. They go to school and are striving to become useful men and women in their own communities. In place of fear and anxiety there has come joy, peace and happiness. It is possible that those of us who have been reared in Christian homes will never realize what Christ, the unseen guest, means to us. We should never cease thanking Him for this one great blessing and pray much for those who are less fortunate. Mrs. Emil Sommer, Washington, Ill.

May 19, 1935

Topic.—How To Worship In Our Society

Matt. 18:19, 20

We sometimes think of worship as prayer. Prayer is a part of worship, but not the whole of it. Worship includes any act by which we give reverence or praise to God. True worshi must come from the heart. If we would rightl worship God in our society, we must remembe that the minute we enter the room we are i His presence, even though we do not see Hi as we see each other.

Our first act of worship in the meeting the should be entering the room quietly and reverently. As we realize that we are meetin with God, we shall be able to say, "I was gla when they said unto me, Let us go into th house of the Lord." We may sometimes begi the meeting by saying, "The Lord is in His hol temple: let all the earth keep silence befor Him" (Hab. 2:20). We worship God throug songs of praise and in prayer. Let our prayer not be only asking for what we want, but le us take time to praise God for what He is. W can worship Him, too, in testimony, telling o His greatness.

Plans for the Meeting

Let the whole of the meeting be one of worship rather than instruction. There should b a real consciousness of God's presence throug out the service in the use of worship songs prayers, and Bible verses.

Questions

1. What is the meaning of worship?
2. Why should we worship God?
3. How may we worship Him in song?
4. Why should we enter our meeting roo quietly?
5. Give reasons for praise found in Psa. 126:

May 26, 1935

Topic—Hymn Study: "Fairest Lord Jesus"

Psalm 8:3-9

Fairest Lord Jesus! Ruler of all nature!
O Thou of God and man the Son!
Thee will I cherish, Thee will I honor,
Thou, my soul's glory, joy, and crown!

Our Lord Jesus Christ is not only lovely and beautiful, but He is more lovely than any other. "He is altogether lovely" (Song of Solomon 5: 16). He is "fairer than the children of men" (Ps. 45:2). Before being the Ruler of all nature, He was the Creator. You know He lived in heaven before He came as a baby, and John 1:3 says, "All things were made by Him; and without Him was not anything made that was made." While on earth, He surprised folks by ruling nature. He only needed to speak and a storm stopped. His closest friends wondered what kind of man He was that even the winds and the sea obeyed Him. He healed sick folks and even raised the dead, and we know His power has not changed. Surely we should love and honor Him.

Fair are the meadows, fairer still the woodlands
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing!

Who is there that does not love spring time? Leaves have come out on the trees, grass is green, flowers are blooming, and birds are singing. The world is never quite so beautiful as in the spring. Yet Jesus is far better than that. Birds and all out-of-doors seem to sing and they do make us glad, yet there is sorrow that they do not seem to reach. Jesus can make even a sad heart to sing. He gives joy in place of sorrow. Many people who were sad and troubled because if sin are now happy and singing because Jesus has changed their lives and given them a new, great joy.

Fair is the sunshine, fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter, Jesus shines purer,
Than all the angels heaven can boast!

We get so used to seeing the sun, moon, and stars that we seldom take time to think how wonderful they are. We do not often think of them, yet we can not imagine being without them. How glad we are for the sunshine after a few cloudy days! God made the sun, moon, and stars and through all the years has kept them in their places. David often spoke of them in the Psalms. You might get your Bible and find these verses: Psa. 19:1-6; 8:3, 4; 74:16; 136:7-9. And Jesus is greater than these and greater than angels.

Plans for the Meeting

You will want to have this song sung in your meeting. If your Juniors are not familiar with it, or if it is not in their books, copy it on the blackboard where all may see, and have it sung as a special number. Since the history of the song is uncertain, it will not be wise to give much attention to that. Simply tell the Juniors that it is a very old song. Take time to discuss each verse.

Questions

1. What do you know of Jesus as ruler of nature?
2. Suggest ways of honoring Him.
3. How does Jesus make the woeful heart to sing?
4. Tell something of the wonder of sun, moon, and stars.
5. Think of some ways in which Jesus is brighter and purer than angels.

EXCUSES FOR FAILURE

Everybody is a very peculiar person; I never met anybody who did not excuse himself for being a failure as a Christian on the ground that he had very peculiar difficulties; but if you will remember that Jesus Christ died for you as if there were not another soul on earth, and that He was the omnipotent Son of God as well as the perfect Man, and that He is now in heaven on the right hand of God, with all power in heaven and on earth, then you will begin to see that the Gospel of Jesus Christ is true when it teaches that men can live a life of victory and power and unceasing joy.

Prebendary Webb-Peploe.

A real friend is one who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.—H. S.

"The small still voice is wanted."

—Cowper.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

May 12, 1935

The Christian Church

Lesson Text
Acts 2:41-45; Ephesians 4:1-7, 11-16

Golden Text.—So we, being many, are one body in Christ, and every one members one of another.

We have discussed thus far some of the essentials of Christianity, such as God, the Father; Christ, the Savior; the Resurrection; and the Bible. We now turn our attention to an institution and organization that grows out of the above essentials. The church came into existence as a result of men and women accepting Christ as their Savior and God as their Father. Then they that gladly received the Word were baptized and added unto the church.

The question may arise: What is the church? The word "church" is a Greek word, "ecclesia," which means a called out body. It was used politically by the Greeks. In a city-state there were a group of men who were called out from the citizenry of the Greek State to make laws and supervise the affairs of the State. These were called the "ecclesia." So the church, according to the meaning of the Greek word, is a called out body. On the other hand, Stephen in his sermon refers to the children of Israel as a church. The Hebrew word "church" means to "belong to God." This Greek and Hebrew meaning of the word suggests to us its significance. The church is a body of men and women called out of the world through their confession of Jesus Christ and they belong to God. We are a royal priesthood, a holy nation, and a peculiar people, zealous of good works.

There are two extremes in relation to the church we have taken. On the one hand men used to say the Kingdom and the church were the same. There was no Christianity except in the church. Of late we have swung to the other extreme and are indifferent to the church. Some people believe the church is a hindrance to the progress of the Kingdom. We need to go back and study anew the early Christian church. As we study the beginnings of the Christian church, we find that the church is first of all a fellowship. We have looked upon the church too often as an organization with rules and infallible authority. Many people feel that if they are members of this organization they are Christians. The early Christian church had very little organization. Jesus stated the test of membership when He said, "By this shall all men know that ye are my disciples if ye have love for one another." If this test fails in any church, all other things about the church matter little. What dark pages of history when we study the quarrels, schisms and disputes of the Christian church! Much of it about things which made no difference as far as God was concerned. Even in our Mennonite history, our seventeen branches and twigs. Why? Trace the history of our divisions and see if any were worth fighting over. When a church loses its spirit of love and fellowship, nothing, not even orthodoxy can be substituted for it.

In the second place, the church has a message. Jesus said to Pilate, "I am a King of the Kingdom of Truth." So the church has the good news of the Kingdom, the Gospel of God. This message the world sorely needs. The forces that rule society are not armies and navies, but ideas. Man does not live by bread alone, but by the Word. It is the work of the church to bring this message to the world.

In the third place the church stands for worship. The soul pants after God. With Augustine we say, "Our hearts are restless, until they find rest in Thee, O God." The church must provide the altar, the prayer closet, the opportunity to get away from the noises of the world, so we can have our hearts in tune with the Infinite.

Finally, the church is not an ark or a fort but an army, going out to fight the Goliaths of sin. Its purpose is to render unselfish service to a needy world. The ruling passion of the church is love. This love will bring forgiveness, a social sympathy, which makes us sensitive to others' needs and a spirit of evangelism which sends us out to find the lost sheep until it is found.

Questions

What is the origin of the church?

What part does the church have in a soul's salvation?

Is the church of today really functioning?

Is there a difference between the invisible true church of God and our churches?

What to your mind is the outstanding message of the church for today?

May 19, 1935

Some Great Christian Teachings
Baptism

Lesson Text—Matt. 28:19, 20; Acts 8:26-39

Golden Text.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son; and of the Holy Ghost. Matt. 28:19.

The Christian church has two sacraments which are to be aids to Christian living, the Lord's Supper and baptism. The one, baptism, is to be observed as an initiatory rite and the other when a person is in the fellowship. The real origin of baptism is not known. When Jesus was baptized, it was already used both by the Hebrews and the mystery religions. The Hebrews had many washings with water symbolical of cleansing. When the priest at the age of thirty assumed his position, he entered it with washings of water. In several of the mystery religions the candidates were literally baptized in blood. A pit was dug and the applicant put in the pit. Then brush was thrown over the pit and an ox or bull killed, so the blood would run down on the candidate. This was his baptism. The animal was then taken and cut into pieces and a communion (supper) was held, in which the members partook of the flesh of the animal. This took place in heathen religions. So the rite of baptism was not new when John the Baptist appeared at the Jordan to baptize. It has always been used as a symbol of cleansing, an outward sign of an inward spirit.

Jesus asked to be baptized. Why? Perhaps for several reasons. First he was a Jew. He was ready to take on Himself the priestly office, so as the priests did at the age of thirty, He would observe the rite of washings with water. In the second place He through sympathy wanted to identify Himself with the hundreds of people coming to the Jordan to be baptized. Although He had no sin, He wished to be identified with His brethren. But perhaps the greatest reason for His baptism was that He wanted to show by this outward symbol of water that He was dedicating His life completely to God and the great cause He represented.

Jesus before His departure commanded baptism, "Go ye — — — baptize in the name of the Father, Son and Holy Ghost."

The method of baptism is insignificant. The Bible does not teach nor illustrate any form. There is no saving power in water. Three drops on an applicant's head may be sufficient. On the other hand, some people could be immersed every year into the Pacific Ocean and still would be no whit better. It is an outward symbol. Let me hasten to say, however, that there is something dramatic about immersion in baptism which makes it appeal to me.

There are two things to my mind that baptism portrays. In the first place it is a sign of repentance and conversion. The world has a right to believe that when an individual has been baptized that he has turned his back to sin and by faith is facing towards the right. In the second place its larger meaning is that it means the consecration and dedication of the whole life to Jesus Christ and the church for service. We so often emphasize only the first. But an individual on bended knees also promises to actively support the cause of Jesus Christ and the church.

Questions

What is the meaning of Jesus' baptism?

Should we be baptized in the name of Jesus only, or Father, Son, and Holy Spirit?

What has the world a right to expect from a person baptized?

Any man who would have Jesus Christ put into his life the fire of His divine power must be willing to have Him do it at the price of a whole burnt offering of his life. For strength will always stand for each one of us in direct proportion to the degree of sacrifice required to purchase that strength.

—Robert E. Speer.

However hard the task, or rough the road, or dark the outlook, don't give up. To the man of courage, difficulties serve to stimulate and enlist the highest efforts of which he is capable. Your physical and mental powers grow best in the exercise of useful work.—G. K.

JOTTINGS

The Halstead, Kansas, Mennonite church celebrated its sixtieth anniversary this month. About 300 persons were present to enjoy the festivity.

The Western District Conference held its annual meeting in the Moundridge church, April 23 and 24. This is the largest local conference associated with the General Conference.

The First Mennonite church of Nappanee, Ind., held a series of meetings, April 10-18. G. T. Soldner, pastor of the Eighth Street Mennonite church, Goshen, Indiana, brought the message every evening.

Rev. P. R. Schroeder of Freeman, S. D., left for Texas to hold a series of meetings in the Perryton Mennonite church. During his absence the pulpit of the South church was supplied by Rev. S. P. Preheim and Rev. F. D. Koehn.

Rev. Albert Klassen, in charge of the work in Portland, Oregon, was in Freeman, S. D., some days ago. He was guest speaker to the students of Freeman College.

A recent addition to Mennonite historical literature has appeared in the shape of a volume which is described by its title, "A Brief History of the Mennonites of Ontario." The author is J. D. Burkholder of Markham, Ontario.

The Mennonite Weekly Review gives the following interesting account of a visit from Uncle K. Johnson: "We had the pleasure of receiving a friendly visit from Uncle K. Johnson, native Indian and father of Missionary Fred Johnson of Moencopi, Arizona. Mr. Johnson had come to Newton with Rev. J. B. Fry of Meno, Oklahoma, whom he is assisting in the translation of the New Testament into Hopi. Besides visiting friends he spent several days at Bethel College where he exhibited a collection of Indian pottery and tapestry which he had brought along. Mr. Johnson's Indian name is Tuwaletstewa, which, he says, has no particular meaning other than that it refers to the sandy part of the village where he formerly lived. Questioned how he gained such a good use of the English language, Mr. Johnson stated that he picked it up "like a chicken picks up bits of food one by one." He says that he has had little education, but does all he can to acquaint his people in the Arizona village with the Christian gospel.

Many of the church choirs throughout the church contributed toward the impressiveness of Easter by rendering cantatas. Among them the First and Second churches of Philadelphia; the Berne, Indiana, church; Christian Mennonite Church, Moundridge, Kansas; St. John's, Pandora, Ebenezer, and the Bluffton churches of the Bluffton group.

The first Sunday School Convention held by Mennonites was held by workers in the Eastern District Conference in the First Mennonite church of Philadelphia, October 4, 1876. Among those who arranged for this gathering, were Mr. Charles H. Moyer, Rev. A. E. Funk, and Rev. N. B. Grubb.

The earliest Christian Endeavor and Young People's Conference among Mennonites of record was arranged by Annie J. Allebach and Rev. N. B. Grubb and was held in the Bethany church, Quakertown, Penna.

The Germantown Mennonite congregation, the oldest congregation in America, originally was a part of the Franconia (Old) conference. It cast its lot with the Oberholtzer faction, which was the beginning of the General Conference when that party organized in 1847. Later it withdrew to become a part of the Hunsicker faction that continued as a separate body for some years. When that organization came to an end it was for a time an independent congregation. On October 4, 1876, it was again admitted by unanimous vote into the fellowship of the Eastern District Conference meeting at the time in the First church, Philadelphia. The present pastor is Rev. Howard Landes. Among those who have ministered in this congregation since its latest association with the Eastern District Conference, were N. B. Grubb, Henry Frederick, A. E. Funk, Silas Grubb, Samuel Muselman, F. F. Gabel, John Bayley, and A. S. Shelly. In the church room there is a tablet bearing the names of the pastors who have served the congregation since its beginning.

The Eastern District Conference will hold session in the Roaring Spring, Pa., church, May 2-5. Besides the regular business devotional services, Bible lectures, a Missionary Meeting, a Women's Meeting, and a Brotherhood Meeting are provided for.

Rev. Paul Whitmer of Grace church, Pandora, Ohio, conducted a successful and helpful series of Pre-Easter meetings in the First Church, Philadelphia. Rev. Carl Landes is pastor of the First church.

Rev. P. H. Unruh, writing from Goessel, Kansas, in the heart of the Mennonite settlements of that state, says, that while the sun is hidden from view by blankets of dust, land in that section is not blowing and they have enough moisture for the present. We learn, however, that in the Dakota sections the situation is still serious. A peculiar condition has developed in the places where dust has settled. When rain falls only the surface takes the moisture. Water on dust is like water on a mass of flour. A pasty cake forms for several inches through which moisture does not penetrate and under it the soil is as dry and dusty as ever.

Palm Sunday was a day of victory long to be remembered, at the Immanuel Mennonite Sunday School, Los Angeles, Calif. A few months ago it was voted at a S. S. Teachers' Meeting to observe April 14th as Decision Day. Some earnest prayers had come to the throne of grace for that occasion. On that day the teachers were to center their aim and lesson truth on decisions. During the closing exercise, while the boys and girls eight years old and younger were in another room, William Linscheid, the S. S. Superintendent, gave opportunity to all who on that day or at some previous time had accepted the Lord Jesus as Saviour, but never publicly confessed Him as such, to come to the front and kneel at the altar. Many boys and girls and adults came forward. The front was soon filled, and still they came and knelt in the aisles, filling them quite far toward the rear. It was a sight to make heaven rejoice to see from 50 to 75 people kneeling before God. The Spirit's working spread over the whole building and its influence and power reached its manifestation into the morning worship. To the Lord be all glory!

The ministers of the Central Conference will hold their spring meeting at the Mennonite Hospital, Bloomington, Illinois, on May 15. Rev. Aaron Augspurger, Saybrook, Illinois, will give the opening address on the subject, "The Faith Delivered to the Saints." The major portion of the day will be devoted to round table discussion of problems and questions relating to the work of the ministry.

The Central Conference Young People's Retreat will convene at the Calvary Mennonite Church, Washington, Illinois, on June 8 and 9. Courses on "The Message of Hosea," "The Church and the Kingdom," and Finding My Place in Life" will be offered. Other features of special interest will be an open forum and addresses by our missionaries who have recently returned from the Belgian Congo, Africa.

BIRTHS

Born to Mr. and Mrs. Wayne Schrock, a boy, Bruce Arthur, April 5., 1935.

MARRIAGES

Yoder-Handrich.—A quiet wedding was solemnized at the home of Mr. and Mrs. Oscar Yoder, Friday evening, April 5, when their daughter, Ruth L., became the bride of Jacob E. Handrich, son of Mr. and Mrs. Henry Handrich of Fairview. They were attended by Ruby, twin sister of the bride, and Reuben, brother of the groom. The bride wore a dress of white satin, and the bridesmaid's dress was of light green crepe. They are making their home near Fairview, Michigan. Their many friends extend their wishes for a long and happy life.

NATIONAL YOUNGER MEN'S MISSIONARY CONFERENCE

A National Missionary Conference for Younger Men is to be held in Chicago, May 2-5. You will receive some circulars concerning it. While this convention is sponsored by the Laymen's Missionary Committee, it has no connection with the much debated laymen's report, "Re-thinking Missions." We believe that if a number of our pastors and some of their laymen can attend, great good will be received in the form of instruction and inspiration. By writing early, it might be possible to secure accommodations at one of our missions and thus greatly reduce the cost of attending.

Executive Committee General Conference Board
of Home and Foreign Missions.
R. L. Hartzler, Secretary.

CENTRAL CONFERENCE MEETING IN MAY

The first Sunday in May, more properly speaking, May 5, has been designated as Home Department Day in the churches of the Central Conference. The Home Department Superintendent of the Conference is Mrs. Fanny A. Weaver. Mrs. Weaver advises that the ministers preach on an appropriate theme for Home Department Day. Efforts are being made to have as many Home Department members attend church services as possible on that Sunday.

The Home Department is the extension arm of the Sunday School. Men, women, and children who can not or do not attend church or Sunday School are enrolled. The homes are visited at least quarterly and Sunday School Literature is given them. This not only brings the Gospel to their homes, but also becomes a feeder for the Sunday School and the church. It is one of the finest ways to help the pastor in his contacts with families outside of his church.

HOME DEPARTMENT DAY

On May 14, 15, and 16, there will be held three meetings in relation to the work of our conference. On Tuesday, May 14, will be the Quarterly Mission Board meeting held at the Mennonite Hospital. This will be a very important meeting, as three of our missionaries have arrived in America. Rev. and Mrs. A. G. Becker and Miss Irma Berkey have already landed, and Rev. and Mrs. Archie Graber will land in a few days.

On Wednesday, May 15, will be the Ministerial meeting of the Conference, held at Bloomington, Ill. This will be a meeting for inspiration and a discussion of our common problems as pastors. May the Lord so direct that these meetings shall mean much in the work of the Kingdom through our Central Conference.

On Thursday, May 16, will be the Program Committee meeting of the Conference, to be held at the Carlock church. This meeting is for the purpose of determining the date of the conference, the place to hold it, and arrange for the program.

Whatever creed be taught or land be trod, man's conscience is the oracle of God. —Byron.

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SPECIMEN OF TYPE

The desolation of Benjamin bewailed JUDGES, 21

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;
3 And said, O LORD God of Israel,

time; and they gave them wives which they had saved alive of the women of Jā'-besh-gil'-ē-ăd: and yet so they sufficed them not.
15 And the people repented them for

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THE MENNONITE AND THE CHRISTIAN EVANGEL

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

Rev Emanuel Troyer Mar 35

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, MAY 21, 1935 No. 10

BEGINNINGS OF THE GENTRAL CONFERENCE

It is generally assumed that the General Conference began with the meeting held in West Point, Iowa, in 1680. In a sense, this is true, but it must be remembered that this meeting was a preliminary one which, while offering opportunity for Mennonites from other sections to meet and plan a program, was not definite and the circle represented by the gathering was small. The real General Conference, as Krehbiel observes, began the following year in Wadsworth, Ohio, where there was a small congregation composed chiefly of Pennsylvania people who were under the pastorate of Rev. Ephraim Hunsberger. Hunsberger having come from the Hereford, Pa., congregation with recommendations from his home congregation and the East Pennsylvania Conference, in which John Oberholtzer was the leading spirit. This Wadsworth venture was perhaps the first effort on the part of Mennonites of the General Conference group to engage in Church Extention work, though the work began long before the General Conference was a reality. Before the writer there lie the certificates of ordination to the ministry and to the Bishoprick given by the ministers of the home congregation and the East Conference. It was one of the high lights in the life of Ephraim Hunsberger when, in his eightieth year, he attended the General Conference, held in 1899, in his former home congregation and gave one of the principal addresses. (For a long time the term "Bishop" was used in preference to that of "Elder," especially in the Eastern churches. Among other certificates in our possession of early date are several in which this term is used. Confusion in circles outside the church as to the import of the office led to the general use of the term Elder instead of Bishop. Modern Christianity associates the dignity of that term with diocesan authority instead of parochial organization which was the original sense in which it was used in the primitive Christian church.)

Hunsberger had intended to go to the West Point meeting, but found it impossible to do so. Instead, John Oberholtzer carried with him an invitation from Hunsberger to have the next meeting in his church. The present Wadsworth congregation is proud to have had such a prominent part in the Conference at this the first regular meeting and numerous other gatherings as well as having had the honor of having had the General Conference school, the first Mennonite venture in higher education located in its midst — it is to be regarded as one of the historic churches in the General Conference.

For a long time Oberholtzer in his publications had been agitating the establishing of a school for the training of Mennonite leaders and ministers. Letters from Europe and articles in the Mennonitische Blaetter expressed appreciation of such an effort. While there were some who had advantages of higher education among the Mennonites, even at that time it was felt that there must be a need of special training for the ministry in an atmosphere that was completely Mennonite and that there should be an institution in which the spirit of unity might be fostered.

The chief concern of this Wadsworth Conference in 1861 was about the establishment of such a school. Krehbiel remarks that the consideration of this matter gave the Conference something definite to do, it enlisted personal interest on the part of those who would be called upon to contribute toward its establishment, it helped to develop a sense of fellowship and promised opportunity for the youths of the various sections with different backgrounds to come together in intimate association. There were difficulties serious enough, some recognized and others to be discovered in the course of time, that were to make the establishment and maintenance of the school no easy task for the Conference, but, on the whole, this was one of the outstanding advances on the part of American Mennonites. The practical work of visiting and interesting the various congregations was given over to Daniel Hege of Summerfield, Ill., a man specially fitted for the task and one of the few of the Mennonite ministers of his time possessing a classical as well as a theological education. It was decided that Hege begin his work immediately, but the country was in the midst of the Civil War and it was found that the time was not opportune. A year later Hege did begin his visitations, subjecting him to considerable physical strain to the extent that his health broke down and he soon died. However, that which he did accomplish made possible the establishment of the school. Today $5,000.00 would be a mere pittance in planning for an institution, but a little more than that sum brought together by him, was the financial foundation upon which the school was established. The story of the Wadsworth School deserves a larger consideration than we can give in this space, but its influence in our Conference and churches continues to this day. Before me is a collection of photographs of teachers and students taken while the institution was in progress as well as an autograph album that contains inscriptions made by practically all who were connected with the institution. We recognize the names and portraits of our first missionaries, our leaders in practically all the undertakings of the Conference in the past generation and numerous ministers whose work in the churches they served deserves the gratitude of the whole church. The calling of Pastor J. van der Smissen from Germany to take charge of the theological teaching in the school was a decided advance. Professor van der Smissen was a ma of wide culture and deep theological understanding. He won the confidence of the whol church and inspired a respect for many othe things than learning, especially by his missionary enthusiasm. Again we turn to our shelve to take down and look over several copies o sermons written in his own handwriting, whic we happen to have. They are carefully an neatly prepared and arranged in systemati order. General Conference has Prof. von de Smissen to thank for the great pioneer wor done for it in the field of higher education.

The Wadsworth School continued for abou ten years. Unforeseen financial and other difficulties brought its active career to an end, bu its influence was permanent and continues t this day. The venture was one of faith and i was not a faith that failed in spite of the fac that its doors have long ago been closed, for brought results in service and vision that cannot be estimated. —G.

SOUTHERN CALIFORNIA PREPARES FO THE GENERAL CONFERENCE

To the questions often heard, "What are th plans for entertaining the conference? "What are the dates?", "What will it cost delgates during conference session?", etc., the arrangements committee of the two host churches, First Mennonite Church Upland, Californi and Immanuel Mennonite Church, Los Angele gives the following outline as an answer part:

Places and Dates

At Upland

Friday evening, August 2.—Opening Paci Conference.

Saturday forenoon, August 3.—Business sessions Pacific District Conference.

Saturday afternoon, August 3.—Recreati —Sightseeing for all conference visitors and around Upland—orange groves, fr packing plants, vineyards, etc.

Sunday, August 4.—General Conference D mond Jubilee celebration.

Monday to Friday, August 5-9.—Executi sessions of General Conference with special programs in evenings.

At Los Angeles

Friday evening, August 9.—General Conference Young People's program.

Saturday, August 10.—Recreation — Sightseeing in and around Los Angeles, to ocean, harbor, beaches, mountains, etc.

Saturday evening, August 10.—Informal program.

Sunday, August 11.—Celebration of twenty-fifth anniversary of uninterrupted work of General Conference Mennonites in Los Angeles.

General Information

Lodging and Meals — Registered delegates will be given lodging and breakfast at 75c per person per night. The fund created by this charge will be given to the Diamond Jubilee Fund of the General Conference.

Conference visitors other than registered delegates will be aided by the local committees in finding suitable lodging at lowest possible rate.

Noon and evening meals will be served near assembly hall at reasonable rate.

Those coming in autos will find the best possible accommodations for motorists, miles and miles of unending highways, offering them an advantage in visiting many places of interest.

The Conference Exhibit

In order that all who attend the General Con- erence this summer may see as well as hear he story of the General Conference, a practical xhibit of conference work has been planned nd will be shown during the sessions at Up- and, August 3-11. This exhibit is being cre- ted with the thought that old and young alike may profit by it. — Older members will be bet- er able to visualize the progress to which they ave contributed, and younger members may et a clearer picture of the background of this reat Mennonite institution.

And what time is more appropriate than the bservance of the Diamond Jubilee to pause nd look back over the way we came? What ime is more appropriate than this to receive new inspiration for the future? And when was an inspiration more necessary in Christian work than in these confusing and distressing imes?

To create a well rounded out exhibit, each hase of conference work has been placed into he hands of someone well acquainted with that particular field. Anyone having pictures or data which may be helpful to this exhibit should contact the one in charge of the particular department into which it belongs.

General Conference History—Dr. H. J. Krehbiel, Reedley, California.

Foreign Missions—G . T. Soldner, Goshen, Indiana.

Home Missions—Rev. W. S. Gottshall, Quakertown, Pa.

Education—Dr. J. R. Thierstein, Bethel College, Kansas.

Young People's Work—Mary B. Borneman, 27 E. Marshall St. Norristown, Pa.

Women's Mission Auxiliary — Mrs. R. A. Goerz, Newton, Kansas.

Publication Work—F. J. Wiens, Berne, Ind.

Emergency Relief—Rev. David Toews, Rosthern, Saskatchewan, Canada.

Hospitals, Deaconess Works, Homes, etc.—Sister Frieda Kaufman, Bethel Hospital, Newton, Kansas.

All-Mennonite Conventions — P. E. Whitmer, Pandora, Ohio.

Peace Committee—Rev. A. J. Neuenschwander, 122 Juniper St., Quakertown, Pa.

Young People's Retreat

This will be the First General Conference Young People's Retreat, and will be held in connection with the California Mennonite Young People's Annual Retreat. Following are innumerated some points of interest:

Date—Monday to Saturday, August 12-17. (Immediately following conference sessions.)

Place—Camp LaVerne, 55 miles east of Upland, in San Bernardino mountains.

Registration Fee—$7.00, which includes meals, etc., but not transportation to the camp. (Transportation for a limited number at rate of 50c per person.)

Program—A well balanced and deeply spiritual and inspirational program has been arranged; vesper hour services; wholesome recreation consisting of games, hiking, boating, swimming, etc.

Camp Location—In an immense forest of California Redwoods; camp site elevation, 6000 feet with mountains towering 4000 feet higher; mountain stream runs through camp; splendid lake about quarter mile from camp, with life guard on duty; camp is isolated from all commercial activities and used only for religious purposes, and is owned by the South

California District of the Brethren Church.

Inquiries may be sent to Mary B. Borneman, 27 W. Marshall St., Norristown, Pa.; or Aron E. Jantzen, 132 Pacific Ave., Long Beach, Calif.

MENNONITES AND WAR

Carl Landes

No, "I didn't kill any one in the World War." I was a lad of fourteen, getting six dollars a day as a farm hand. My oldest brother was in France, facing bullets for a dollar a day. In one week I had six dollars more than my brother received in a month—and his life was in danger every minute.

I can't get away from that picture as I grow older in the generation which is spending its youth in the aftermath and disillusionment of the "Idealistic World War." My conscience fails to give me peace concerning my brother's "war" and "my war."

Now the Nye Munitions Investigation enters the scene, unmasking war profiteers in their unethical, downright dishonest tactics to increase their profits.

No, "I didn't kill anyone in the World War." Neither did the armament makers. But when I read their own statements and letters, which reveal the immense profits, and the diabolical strategy employed by these "Merchants in Death," my blood nears the boiling point. I could lose my temper without trying—**if I could forget that as a boy of fourteen I received six dollars a day while my brother was in hell for a dollar a day.**

When I remember that, my temper cools, and my thoughts turn toward the farmers who paid my wages. They raised wheat for $3.30 per bushel. Other grains, livestock and products brought corresponding profits. Yet, "The farmer didn't kill anyone in the World War."

No, "I didn't kill, the armament maker didn't kill, the farmer didn't kill." In fact, the only murderers were the "dollar-a-day" soldiers and their higher paid officers. The army did the killing, murdering, plundering. BUT WE SHARED THE PROFITS — MENNONITES INCLUDED.

My brother "shed German blood," I profited six dollars a day by that bloodshed. The Allied armies murdered the enemy (visa versa); and the laborer, the farmer, the manufacturer, the munitions maker divided the profits of that
"wholesale murder." We Mennonites were i
that group of profiteers.

And now, in 1935, we are all in poverty, c
near the line. Millions are on the point of sta
vation, hundreds going to suicides' graves, an
none of us are overjoyed at the present worl
outlook, with its religious persecutions, dict
tors, and destruction of food to force up th
price.

ALL OF US were profiteers from 1917 t
1929, only to discover that we had been spi
itual paupers all along.

I grew up in the Mennonite faith and her
tage of non-violence and peace—a faith ar
heritage I have learned to love dearly. In th
church I often heard, **"We are Mennonites; w
don't believe in war; we don't take life."**

But I never heard minister or layman sa
"We are Mennonite, we do not believe in wa
We will not share the war profits." No, we sai
"Put out more wheat, raise more hogs, set mo
hens—let us grow rich while our violent-wa
believing fellow citizens, who know not the lo
of Christ, murder the Germans."

What I am suggesting in this article is thi
Before another war comes I will notify my go
ernment that I will not (1) serve in the arm
in any capacity, nor (2) **will I share the "bloo**
money" of war profits. I will try to provide f
my family, and reach as many needy as I po
sibly can. But NEVER AGAIN WILL I TAK
SIX DOLLARS A DAY WHILE MEN AR
DYING IN HELL FOR A DOLLAR A DAY

The call of Christ in 1935 is clear on th
point: **"Lay not up for yourselves treasures u
on earth—overcome evil with good."** That c
can be answered **only** when peaceful, non-vi
lent individuals and groups take up their cros
es in Love, and refuse to share in the violen
of war—either as soldiers or profiteers.

As a Mennonite, I for one will refuse to su
port future wars in any way—I will not ser
in the army in any capacity; I will not acce
a salary above the necessities of life. I w
grow no crops, manufacture no goods to su
port the war. As a follower of Christ, I refu
to be a profiteer at any time—more so wh
blood flows like water.

Instead, I WILL BEGIN NOW TO FO
GIVE MY ENEMIES, PERSONAL AND N
TIONAL. I WILL BEGIN NOW TO LIV
AND DIE FOR THE KINGDOM OF G
AMONG MEN. And in fairness and love f
my country, I notify her NOW that she cann

count on me to support violence in war or peace. (If you are in harmony, let us consider this problem at our District and General Conferences. Carl J. Landes.

CHRISTIAN EDUCATION

Commencement time is here again. Thousands of young people are coming from our high schools and colleges feeling that they have at least partially completed a training for their future work. We are tempted in this season to raise the question: What is education? What is its purpose? What do we have a right to expect from graduates of our high schools and particularly our colleges?

Religion, life, and education are three terms all of which suggest growth and development because of the very nature of personality. There was a time when we looked upon education as something to get which came from books, schools, and teachers. Or as someone has wittingly put it: Education was for a teacher to throw wads of knowledge at the pupils and the pupil who could catch the largest number was given the highest percentage and was called educated. Or in other words: Education was the process of a teacher feeding the pupil knowledge with a spoon.

Today we rightly look upon education as a process of life. It is life in the process of growth and development of all the abilities and proverbs of the individual. Most of us were assisted and guided in this growth by schools, teachers and equipment. But not all. It is said that the teacher of Thomas Edison sent him home and said he never would amount to anything. Abraham Lincoln, although spending very few years in school and reading only a few books, was educated in the true sense of the word.

The purpose of education may well be stated in the words of Jesus, "For their sakes, I sanctify myself." Anyone who climbs the educational ladder round by round through the grades, high school, and college only to gain power or selfish ends or to learn how to avoid hard work is not truly educated and becomes a menace to society rather than an asset. True education fits the individual physically, mentally, socially, and spiritually to render efficient unselfish service in a needy world, regardless of the occupation or profession which the individual chooses. A service which continually emphasizes "serve us," is not a blessing but a curse to humanity. May the large army of high school and college graduates this spring be able to give society the benefit of the development of their powers. May they make their contribution to the home, the school, the church, and community. —Weaver.

MOUNTAIN TOP EXPERIENCES

We as members of our two conferences of Mennonites are looking forward to the months of June, July, and August, in which will be held many of our rallies, retreats, and conferences. It is well as we think, pray, and plan for these meetings to consider what is the real purpose of such gatherings.

I can never think of such meetings without being reminded of the time when Jesus took Peter, James, and John and went to the mountain to pray. We remember the experience of Jesus there, also those of Peter, James, and John. These mountain top experiences served them as a pillar of cloud by day and a pillar of fire by night.

To Jesus it meant strength and assurance for the trials He was to meet soon. Peter and John in their writings both remind us of the value of that mountain top experience to them. We may get more out of our rallies, retreats, and conferences if we think ahead of what it should mean to us and what we ought to expect.

The writer will never forget the experience at Lake Geneva, when as a student with other students he spent ten days in study, meditation, and sharing of life. It was there where there came the first realization that following Christ means anything more than church membership and preparing oneself for heaven. The visions received there have been the guiding principles of life since.

What may we expect from our religious gatherings? First, vision of God, ourselves, and the need of the field. Where there is no vision the people perish. We need to see life as a whole, its meaning and purpose. Men such as Moses, Amos, Jesus, and Paul saw God in worship, prayer, meditation, in other words on the mount before they clearly saw their mission in life. There is always a tendency in our workaday world to be dragged down from our places of vision and inspiration and lose ourselves in the needs of humanity so that we lose our power. The disciples could not cast out the devil because they lost their vision of a God of power.

In the second place in our meetings we have the opportunity of fellowship with others of like purpose and faith. With Jesus were even unseen friends, as Moses and Elijah, as well as the fellowship of Peter, James and John. We enrich our lives by this fellowship and receive encouragement as we think of the large number who are laboring by our side in the extension of the Kingdom.

These experiences also serve as an anchor to our souls. Often in times of trials, defeats, disappointments and hard work, the vision on the mountain top holds us steady, true, and firm. We feel we are anchored to the Rock of Ages.

Finally, these experiences transfigure our common tasks of life. We will go back to the shop, the schoolroom, the office, the farm, and the pulpit feeling that the common everyday duties of life have meaning and value in the great redemptive purpose of God for mankind. May the rallies, retreats, and conferences in the next few months mean the enlarging of our vision, the deepening of our convictions, and the expanding of our interests and sympathies in the great cause of Christ and His Kingdom.

—Weaver.

THE WORLD'S CHALLENGE

Lloyd Ramseyer

I have been asked to speak on the World's Challenge to the Church. The committee has asked that three principal phases of this challenge be stressed, namely, the world's challenge for peace, for temperance, and for missions. The world is asking what we are going to do about these three major questions.

I am glad that I can speak to you from the standpoint of a layman. There is no greater calling than that of the ministry. Yet one who is not in that profession has the advantage of talking about the relation of world and church affairs without the suspicion that he is merely talking shop. For that reason, I am glad to be speaking to you as a layman.

What is the responsibility of the church in world affairs? Has a topic of this sort a place on a conference program? Is it too materialistic, should we deal only with spiritual and theological things? We find that Christ was interested in the things of this world. He was interested in improving living conditions, in the poor, in strife between men, in temperance. The priest and the Levite fell under eternal condemnation because they were so full of what they conceived to be duty to God that they were blind to the needs of a stricken man. Furthermore, world problems have an effect on the souls of men. We cannot live entirely apart from our surroundings. War or peace, temperance or intemperance, and other world problems have a definite effect on our spiritual lives and the spiritual development of our children. The churches must, then, interest themselves in this world as well as in the world to come.

War has been defined as organized destruction and mass murder. Present day war is carefully organized, planned in advance. Men make the waging of war their life's study. No amateur could make war successfully. It is a highly specialized business. The goal of warfare is maximum destruction, and when army meets army, maximum destruction means maximum death.

Let us see the cost of war. The war which dwells in our minds most vividly is the world war. What did it cost? Go with me to yonder cross roads. Give your imagination full sway. A vast army is approaching, the army of the world war dead. Let us watch them pass. Here they march, four abreast, in ranks three feet apart, marching rapidly, at the rate of five miles per hour. We watch them for an hour, two hours, three hours, and still they come. Thirty-five thousand each hour. We watch for a day—are you growing weary? Would you tire of these ghastly faces? But they have but begun to pass, day in and day out they march, twenty-four hours a day, and still they come, day after day, the soldier dead. As they march let us see who they are. There we recognize the face of Moseley, a great English physicist, shot down at the age of twenty-nine at Gallipoli after making one of the greatest discoveries in the field of science, his career cut short by war. There we recognize a poet,—what a wonderful future he would have had, but his greatest works remained unwritten, for he was cut down in the flower of his youth. There is a girl marching among them, and we remember that she was shot down in Belgium, she loved her country too dearly. You recognize the face of a neighbor, a manly youth. He would have married and have brought forth children who

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

would have been an honor to your community, but these children will never be born, for war laid him low. On and on they march, day after day, for two weeks this cavalcade passes, the soldier dead, the cream of the manhood of the world, twelve million of them.

But still we are not through. Another army approaches, the civilian dead. Children who died of starvation or disease brought on by the war; mothers, who died heart broken; orphans, who died because no one remained to care for them; refugees, who died of exposure; a vast army of civilians who died as a result of war. And for two weeks these march by, twelve million of them.

And still we have not finished. For a month we have watched the ghosts of the world war dead pass by. But these which now approach are living flesh and blood. But some have lost arms, others legs, some have been gassed, some shell shocked. For many this is but a living death. They would have been more fortunate had they died. Then come orphans, widows, parents whose families have been wiped out. A most sorrowful group is this.

This has been the cost of the world war in human life and misery. How different from the gilded accounts of war which we read in our histories! Most men will agree that nothing has been gained which compares with this vast expenditure of human life.

Let us see the financial cost of war. The cost of the war figured into billions of dollars, an amount too great for us to visualize. The future has been mortgaged, future generations must pay the debt. Out of every dollar of tax money paid into the United States treasury, 72 cents goes for past and future wars. At a time when the cry for tax reduction is heard on every hand and our schools go begging for funds to educate our children, this cost seems excessive.

The present economic disturbance is likely a result of the war. Overinflation and overexpansion accompanied the war, and this depression is but a logical result.

The cost of the war in morals is enormous. You are well aware of the crime wave upon us. It is absurd to teach men to kill, to hate, and to destroy, and then when the war is over to expect them to become peaceful, law abiding citizens.

Only certain moneyed interests profit by war. The masses oppose it. Interests with large foreign investments, shipping interests, munition factories and the like, help to plunge us into wars. We know of the large fortunes which have been built up as a result of war profiteering. War does not profit the masses. Extensive propaganda is necessary to arouse the masses to the point where a war will be supported. Many of you remember the tales of torture and frightfulness which were told us about the activities of the Germans. We believed them and became sufficiently angry to desire fight. Now we know that these stories were mere falsehoods, invented to inflame the masses.

Many attempts have been made to prevent war, both before and since the world war. Nearly every year since the war there has been a new treaty or a new disarmament conference. We will not enumerate them here. Yet in some part of the world there has been almost constant warfare. Cost of armaments have continued to rise. In the United States in 1909—1919 the costs varied from 176 millions in 1909 to 193 millions in 1913. In the five-year period from 1925—1929 they varied from 707 million in 1925 to 780 million in 1929. These facts show that these conferences have largely failed.

The church must take a definite stand against war in all forms. It has not done this in the past. Scott Nearing names the school, the press, the church, the movie, and the radio as the channels by which the ruling class makes war. Norman Thomas, the socialist candidate for president, was at the time of the world war pastor of a Presbyterian church. He refused to turn his pulpit into a recruiting station and gave up the ministry in disgust when he saw the attitude taken by the churches. Scott Nearing says that the only escape from militarism is revolution. He believes that the solution is found in following Russia's example.

Since the war, many churches have renounced the principle of war. But when war clouds gather, when propaganda is broadcast, when men are intimidated, imprisoned, and perhaps shot for opposition to war, will they stand firm, or will the churches again be turned into recruiting stations?

Christian ideals, if accepted, would prevent war. We must become world conscious in our interpretation of Christian love and brotherhood. We must learn to think of the German, the Greek, the Chinese, the Japs, all of them as Christian brothers. We must put the good of the universe above selfishness. Then war will disappear. This will require a long and intensive struggle. When national leaders come to realize that the masses cannot be forced into war, when the demand for peace becomes sufficiently insistent, then we shall have real conscientious attempts on the part of our statesmen to make war impossible.

The world wants to know what the church is going to do about temperance. The well balanced man is temperate in all things, in working, in sleeping, in eating, and the like. Probably there are as many people who eat themselves to death as there are who drink themselves to death. But for a long time temperance has been associated in the minds of the people with temperance in the drinking of alcoholic liquors. The reason for this is that intemperance in this line brings the greatest amount of sorrow and discomfort to others.

About fourteen years ago the United States decided that the only way to deal with the liquor problem was to outlaw liquor. Other means of control had failed. Local option, state option, both failed to serve the purpose. Liquor interests knew and obeyed no law. An amendment was passed and accepted by all but two states, an overwhelming acceptance. Those who had pressed the fight breathed more freely. John Barleycorn was buried. They visioned days when drunken husbands would no longer beat their wives, when sons would no longer have drink flaunted in their faces on every street corner.

But the liquor interests did not give up the fight. Thousands of dollars were invested in brewery interests. This investment was worth fighting for. Newspapers were enlisted in the fight. They glorified the breaker of the law. They made heroes of our bootleggers. They scoffed at those who tried to enforce the law. They called the agents of the law snoopers and busybodies in the affairs of other men. Every obstacle was placed in the way of those who would enforce the law.

This campaign bore fruit. The liquor interests, always lawless, organized rings for breaking the law. In a sense they have been successful. Now these same newspapers, backed by new recruits, rise up in selfrighteousness as defenders of the law, and demand that the law be repealed, for they say, it is causing disrespect for all law. Was it the amendment, or was it these same people who idolized the bootleggers and scoffed at those who would enforce the law who caused disrespect for law?

Those of you who can remember saloon days and are fair, must be forced to admit that there is less drunkenness than under the saloon regime. You would not go back to those days. The wets tell us that they do not want the saloon. But what do they propose? We, as thinking American church members, should know where we are going before we consent to disregard prohibition. Let us examine some of the substitutes suggested.

The cry at present seems to be for out and out repeal. Of course, that is what the brewers have always wanted, but only recently have they had the nerve to so openly work for it. Repeal, without some substitute, will mean the old saloon, political domination by the old liquor interests, and all the vice and corruption which goes with the saloon. There is money in liquor. If the amendment is repealed, new recruits must be found to drink more liquor. More appetites must be prepared. This will mean an advertising campaign as insidious and enticing as the disgusting advertising campaign now being conducted so successfully by the tobacco interests. Do you want the countryside lined with billboards inviting your sons and your daughters to drink? Do you want the 177,000 saloons in the United States reopened? But perhaps you would fall more easily as a prey to some other plan.

We will not have hard liquor returned. We will merely modify the Volstead act and permit light wines and beer to be sold. Do you suppose for an instant that if these low alcoholic content drinks were licensed and sold that the liquor interests would confine themselves to selling this drink? Have they been so law abiding in the past? Will not the presence of these open wine and beer saloons make the detection of those selling harder liquors even more difficult? Over 90 per cent of the product dispensed by the old time saloon was beer. In a motor age even moderate drinking cannot be tolerated. Stoeckel, Commisisoner of Motor Vehicles of Connecticut says: "The really dangerous driver is the man who has had one or two drinks only, who still thinks that he is in possession of his faculties, but whose driving judgment has been impaired." The really drunk driver is not so dangerous, for he can easily be detected. Doctor Benedict, Director of the Nutrition Laboratory of the Carnegie Institution of Washington, says after exhaustive researches by Miles and Dodge, "The drive of an automobile in the traffic of a modern American city has no business to undertake his task after drinking even these so-called 'permissible amounts' of alcohol.—Clearly, dilution, even to 2.75% cannot solve the alcohol problem, nor can it alter our estimate of the effect of alcohol upon human efficiency.—Inflexible science says, 'Moderate drinker, keep off! For at least four hours after a dose of alcohol formerly considered permissible' you as a motor vehicle operator, may well be considered a menace to society." Either repeal or modification will make the highways unsafe. Low content drinks are, in fact, intoxicating, if taken in sufficient amounts.

State rights are demanded. They would have some states wet and others dry. If the present border cannot be guarded so as to prevent importation, how can this be accomplished when this border is increased many times by the legalization of the manufacture and sale of alcohol in a part of the states?

Then government control is suggested. In seven years of this type of control in Canada the consumption of liquor increased 80%, increase in absolute alcohol consumed was 105%, increase in convictions for drunkenness 51%, increase in violation of liquor law 92%, increase in vagrancy and disorderly cases 115%, increase in felonious assault 91%, and the increase in other major crimes was 77%. South Carolina adopted this system as early as 1893, but twenty years later decided to replace it with state prohibition by a vote of more than two to one.

If shops for the sale of liquor are not to be as the old saloon, they must be under strict rules governing hours of sale, sale to minors, and the like. But these very restrictions will provide a field for the bootleggers. Their biggest problem, that of production, will have been solved for them, they can buy their stock from the government. Their buyers will be found among the youth who cannot buy legally, after hours, on Sundays, and in places of disrepute. They will sell in dry localities, where legal sale is prohibited. No, government sale has not prevented drinking and bootlegging in Canada and it will not prevent it here. While failing to prevent breaking the law, it has enormously increased the consumption of liquor.

The present cry is to float back to prosperity on a sea of beer. Beer taxes will wipe out the deficit in the national treasury, we are told. Perhaps, but if so the money will come from those least able to pay taxes. Some of our rich men would gladly unload their income taxes on the backs of the beer drinking poor. They say beer will increase employment. But if money is spent for beer it cannot be spent for other commodities. Dr. Nystrom, Professor of Marketing of the School of Business of Columbia University, says: "A return to the liquor consumption of the pre-Volstead days would mean several billion dollars less business in home furnishings, automobiles, musical instruments, radios, travel, amusements, jewelry, insurance, education, books, and magazines." Prof. Irving Fisher found not a single economist in the United States who opposed the view that the nation has gained enormously in an economic way from National Prohibition. Yet they claim that beer will bring back prosperity. Absurd!

The wets are now disregarding logic and trying to bring back liquor with a campaign of bunkum and ballyhoo. This was clearly evidenced in the two national conventions. Money to finance this campaign is plentiful. Only a few days ago an association of hotel owners in Illinois voted to tax themselves five cents per hotel room per month to help fight the eighteenth amendment. This alone will raise a sum of 7,800 dollars per month in the state of Illinois for fighting prohibition. The fact that a study of facts favors the drys is shown by the result of a class study of the problem in

Ohio Wesleyan University. When the class started there were 16 dry, 14 wet, 9 mildly dry, and 6 undecided. Both sides were impartially presented. Men prominent on either side were invited to present their views before the class.

(Concluded in next issue.)

TWENTY-THIRD ANNUAL C. E. RALLY

June 2, 1935

Danvers Mennonite Church, Danvers, Ill.

Motto
"Win and Hold Youth for Christ"

Afternoon Session

2:00 Praise Service................Mrs. Arthur King
Devotions..................Rev. Emanuel Ulrick
2:20 Our Objective of Christian Endeavor
Rev. Roy Scott
Announcements ....
3:00 Junior Conference..............Mrs. Ali Stahly
Intermediate Conference
Mrs. Ernest Schirch
3:00 Our Task:—
To Win.......................Supplied by Hopedale
To Hold.....................Miss Susan Kauffman
To Train.....................Mr. Donald Gunday
To Serve.....................Mr. Merle Ramseyer
4:00 Adjournment ....
Lunch

Evening Session

Held in the Danvers Presbyterian Church
7:00 Praise Service and Devotions
Rev. R. L. Hartzler
Choir..................North Danvers Mennonite
8:00 Closing Address....Rev. A. S. Rosenberger
President of Bluffton College

SAD NEWS FROM MONTANA

The following message was received on May 7th:

"Dr. J. W. Kliewer:— Waldo Petter gone home to glory. Funeral, Ashland, May 9th, P. M. Asked to inform Mission Board.

P. A. Kliewer."

From other sources we learn that he died of pneumonia after only a short illness.

May we remember the family in prayer, also the parents who were already on the way to Europe.

Mrs. Petter writes that for the present she will remain on the station and keep up the services as best she can, and will decide later whether she takes the furlough or not.

P. H. Richert, Secretary.

IN MEMORIAM

At 4:00 P. M., April 25, 1935, at the Mennonite Hospital occurred the death of Bro. M. L. Ramseyer of Bloomington, Illinois, who had been active in service for Christ and the church for many years.

Mr. Ramseyer was born in Switzerland, January 3, 1864, and came to America in 1874. He lived in McLean County for sixty years. He was married to May Louisa Risser, February 4, 1888. She died June 19, 1890. On February 9, 1892, he married Anna Stahly. He lived on a farm in the East White community for many years. He moved to Bloomington in 1926, where he died. Mr. Ramseyer had been in ill health due to heart trouble over two years and was bedfast the last eight weeks of his life. He knew that life here was nearly ended and spoke many times of his going. He had placed himself in Christ's hand and all was well, whether in life or death. He leaves his wife and four children, Roy, of Bloomington; Mrs. Pearl Andersohn, of Chicago; Ethel, at home; and Lloyd, of Heyworth. One son, Lyle, preceded him in death.

The funeral was held at the East White Oak church Sunday afternoon, April 28. The funeral was very largely attended, almost as many being outside the church as inside. Services were in charge of Rev. Lee Lantz, Superintendent of the Mennonite Gospel Mission, Chicago, Illinois, assisted by Rev. E. Troyer, pastor of Normal Mennonite Church, and Rev. R. J. Zehr of East White church.

Mr. Ramseyer was deeply interested in the welfare of his family, not only physically, but also spiritually. His outstanding interest outside of his domestic interests was Sunday School work. He served faithfully and efficiently as Sunday School Superintendent of the East White Oak church for twenty-one years, and was teaching a class in Sunday School at the time of his death. He also held many positions of responsibility in the conference, in the Sunday School Association, on the Hospital Board, and more particularly on the Publication Board. He became business manager of our Publication Board in about 1915, and continued as such for eight years. He served as a member of our board from its beginning until the time of his death. His counsel will be very greatly missed because of his departure. His interest extended even farther in Sunday School work than his church and conference, for he served for many years in various capacities in township and county association work. The contribution he has made will be gratefully remembered by the organizations in which he held responsible positions.

May God's richest blessings and sustaining grace abide with the family in the loss of a companion and father.

CORRESPONDENCE

North Danvers Mennonite Church Notes, 3½ miles northeast of Danvers, Illinois. The attendance of our church has been aided considerably throughout the year by the graveling of our roads not only to the church, but also to the homes of the members. As soon as our members can get rid of "the mud roads habit" we will have a very fine attendance.

The church joined with our sister churches in the town of Danvers in the observance of Passion Week. The pastors took turns in bringing messages. Stainer's "Crucifixion" was given on Friday evening by a united choir. On Sunday evening as the closing service, Rev. Elmer Graft of the Baptist church directed a pageant, assisted by young people of the participating churches.

The pastor, Wm. B. Weaver, is conducting a Bible class at the Mennonite Gospel Mission in Peoria, Illinois. He is leading the class in a course on History of the Hebrews, as based on the Old Testament.

The Kum-Joy-Nus class, a young married women's Sunday School class of our church, sponsored a mother-daughters' party in the church parlor on Friday, May 10. About sixty mothers and daughters were present. A program and refreshments were enjoyed by all.

The church will observe communion Sunday, May 19.

A Rally and Home Department Day was observed by the church the first Sunday in May. Because of weather conditions and measles the attendance was not so large, but a good spiritual meeting was enjoyed. The pastor brought a Home Department message on "The Church is Thine House."

First Church of Philadelphia. Recently the Church Council delegated me as correspondent for the "Mennonite," and here is my first attempt.

It is quite some time since the readers of the "Mennonite" heard of any of the activities of our church. While we have nothing unusual to report at this time, it was a pleasure for our congregation to entertain the Eastern District Conference Ministerial Meeting on the afternoon and evening of March 29. Both the attendance and interest was good and the discussions which had to do with the Kingdom work was deeply spiritual.

Beginning with Sunday, April 14, we had the good fortune of having Rev. Paul E. Whitmer, former dean of Witmarsum Seminary at Bluffton, O., to conduct a week of special services. His messages were very inspiring and edifying. The attendance for part of the time was very good, but for several nights not so good. He delivered his last sermon Good Friday evening to a well filled house. It was a pleasure on Good Friday evening to receive into the church fellowship by baptism ten persons and right hand of fellowship two persons. These occasions are always impressive, and this was no exception.

On Easter Sunday we observed communion both morning and evening, and in the morning the house was crowded, while in the evening the attendance was small.

During the Passion Week on Wednesday evening our choir participated in the service by rendering an Easter cantata, which was much appreciated by all.

We wish all of our churches and readers of the Mennonite and Christian Evangel the Master's richest blessings in continuing to serve Him.

Wayland, Iowa, April 21, 1935. Dear Readers:— Greetings to you co-workers! At our annual meeting on January 1, the church adopted the envelope system for receiving both the offering for church expenses and also the offerings for benevolences or missions.

The holiday vacation in our public school lasted for four weeks, due to an epidemic of measles.

Rev. Basinger attended the Bible lectures at

Bluffton College. On the Sunday that he was absent, Rev. Daniel Staebler, for twenty-five years a minister of the M. E. Church, filled the pulpit, basing his sermon on Deut. 32:11. He reminded us that we should be thankful for the sorrows that come into our lives.

Rev. Basinger was one of the instructors in the Bible School, sponsored by the County Council of Religious Education. A few of our members took advantage of a few weeks of real Bible study.

Rev. Basinger preached the German funeral sermon at the funeral of Mrs. Catherine Eicher Sommer (mother-in-law of the writer of this article), on February 27, at the Eicher church near Noble, Iowa. He took 1 John 3:2 as his text, in which he brought us a message of real hope.

The Bluffton College Vesper Choir brought a message of sacred music to this community on April 5. The program, given at the H. S. gymnasium, was appreciated by a good sized audience. The presentation of such a program would be a credit to any institution.

The catechetical class in charge of our pastor during the past months culminated today in the receiving three sisters and nine young boys into the bond of the church by the rite of baptism. Another sister was received by the right hand of fellowship. May God bless them and us as we labor together.

Holy communion is to be commemorated the first Sunday in May.

The presentation of the pageant entitled "The Easter Promise," given by the young people of our church, assisted by the choir, was given with much feeling of joy and a deep sense of reverence. The message brought to the audience will be a lasting impression on the hearers who have their minds bent on the resurrected Christ. The committee in charge is to be commended for their work. The decorations were beautiful and in keeping with the occasion. The offering taken is to go towards the Pannabecker Fund.

The Dorcas Society is sponsoring a Father-Son Banquet, which is to be held in the basement of our church, May 2.

The eyesight of our pastor has been impaired to the extent that the Sunday evening services have been dispensed with since January.

The mixed chorus of the High School gave their numbers for which they received superior ranking at New London and again at Sigourney in our church. Under the direction of their leader, Mr. Ivan Korthamp, they will again sing in Iowa City, this time in the State Contest.

May God bless you all in the work of the church! Mrs. Selma C. Sommer.

Dresden, North Dakota. Greetings to the Editor and Readers! It very seldom happens that anything appears in your paper from this locality or church. We are still here and are striving to keep the church and all of its activities going. Two families were received into the church at the beginning of the year. Rev. E. Duerksen has a class of young people under catechetical instruction. The Lord has crowned our church with grace and blessing in all of its activities. Considering the membership, the services have been well attended. Our pastor and his wife have spared nothing in making our congregation what it is. Our Sunday School, being fairly well attended, has been a great blessing to the congregation. John W. Penner is the superintendent. Christian Endeavor meetings are held every last Sunday evening of the month, and many outsiders participate in its exercises. The programs have been good and have helped to keep the spiritually minded going.

The Ladies' Aid Society meets once a month, with Mrs. Jacob Krahn, president, and Mrs. A. A. Veer, secretary and treasurer. The meetings are held in different homes, where matters pertaining to the church are discussed and things are made which are later sold at auction. Some who are not members of the church help in these efforts. The attendances have been excellent, and last summer's sale brought good prices for all articles sold.

The interest in our weekly prayer meetings is good though the attendance is often small.

Conditions in this part of the country are not so good, because crops have failed and prices are low, but we manage to get along somehow, for really, none of us have suffered for want of food, clothing, and shelter. With it all the Lord has been gracious and the times of depression have drawn us closer to Him. It has impressed us with the importance of seeking first the kingdom of God. We appreciate the love and patience of our pastor. He is not one of those who would say: "Pay me or help yourselves." He has assured us that he will remain so long as he can live with us.

Health conditions in this locality have been poor this winter. Since Christmas we have had numerous cases of measles and scarlet fever, and several persons have died, among them the little son of Brother and Sister John M. Penner.

Looking back to the time we organized this congregation three years ago, we may say that the Lord has been gracious to us and not dealt with us according to our deserts. The letter and photographs we received from our missionary in China, Henry Brown, came a long time ago, but since the address has been lost, we take this opportunity of replying through the columns of The Mennonite and Christian Evangel. The writer thinks of Bro. Brown often, since it was he who brought him into the light and led him to conviction. May the blessings of God be upon Brother Brown and his work!

Also we want to express our gratitude to Rev. Clyde Dick of Fortuna, Missouri, for the blessed meetings we enjoyed when he was here a long time ago. J. H. Spenst.

First Mennonite Church, Halstead, Kansas. We are glad to report that our pastor, Rev. H. T. Unruh, has accepted another three-year term of service after serving our church here for over twelve years.

Entering upon the new year, the Protestant churches here observed the week of prayer with a union meeting, the various pastors speaking on the assigned topics.

In January, the Senior Mission Society had charge of one of the Sunday evening services, giving an interesting program.

During the month of February visiting friends rendered interesting programs, for which we were thankful. The Moundridge Men's Chorus rendered a sacred concert at a union meeting of the Protestant churches. Sister Augusta Schmitt, R. N., returned missionary from India, spoke very interestingly of her work there to our Dorcas Society.

Volunteer Band members from Bethel College favored us with a mission play, "Bo-Thane," illustrating mission life as such.

Dr. and Mrs. Pannabecker from China spoke very interestingly of their work there and the slides they showed gave us a better insight into the China field.

On March 8, the World Day of Prayer, was observed by a joint program of the Protestant Mission Societies here.

On March 24, in a rather quiet way, our church observed its sixtieth anniversary. Our pastor had charge of the morning service, also reading three letters, two from former pastors, Rev. J. E. Amstutz of Trenton, O., and Dr. J. H. Langenwalter of Wichita, Kans., and one from Sister Clara L. Kuehny, formerly a member of our church and now in India. Dinner was served in the basement to all present. In the afternoon a short program was given, in which members of the church participated. Also Dr. J. H. Langenwalter was present and gave a brief but interesting talk. Rev. Plenert from Hutchinson gave the closing prayer.

On Palm Sunday thirteen new members were added unto the church; five through the rites of baptism and eight by letter.

On Good Friday services were held, our pastor giving us a splendid sermon on the sacrifice on the cross. Easter morning the holy communion was observed with a large attendance.

In the evening the church choir, with Bro. Marvin Dirks, director, and Bro. W. P. Schowalter, accompanist, successfully rendered "Darkness and Dawn" by Peace, to a crowded house, as the other Protestant churches joined in with us.

With all these rich blessings showered upon us, joys and sorrows were intermingled.

After years of faithful service as organist, Sister Alma Ruth is incapacitated as such, suffering an injured hand from broken glass, several months ago. We hope she will again receive the former good use of same, though some time may elapse ere this is restored.

A number of our members have been seriously ill for some time, one young brother being a patient at the local hospital for months. If it be God's will, we hope health will again be restored to all.

On April 10, we lost one of our members through death. Bro. Abr. K. Schowalter was called to his eternal reward after months of patient suffering.

Many influenza and measle patients could be reported.

Although we have had much dust this spring, we have also had several nice rains. Just recently quite a heavy rain, accompanied by hail and windstorm, fell here. Minor damage was reported, but in general crop conditions are looking better than last year.

Several weeks ago the Pretty Prairie Men's Chorus rendered a sacred concert here, which was greatly enjoyed. Corr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

MY PRAYER

"Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow.

"Lord Jesus, look down from Thy throne in the skies,
And help me to make a complete sacrifice;
I give up myself and whatever I know
Now wash me and I shall be whiter than snow.

"Lord Jesus, Thou seest I patiently wait;
Come now and within me a new heart create;
To those who have sought Thee, Thou never said'st No,
Now wash me and I shall be whiter than snow."
—James Nicholson.

A STUDY ON PRAYER

1. Read Luke 18:10-14. What do you learn about prayer from this story?

2. Some authors teach that the values of prayer are entirely subjective, that is, that the expression of our desires in the words of a prayer helps us really to answer our own prayers. What do you think of such a conception of prayer?

3. In prayer we speak to God. The evangelist told of setting an empty chair before him and then talking to the unseen Christ as though He were in the empty chair. What do you think of that? How can we make the presence of Christ real in prayer?

4. "Prayer is the soul's sincere desire, uttered or unexpressed." Does this definition satisfy you?

5. How should we prepare for public prayer?

6. How can we make our prayer life more helpful?

When I'm having a good time I want to know it—I don't want my brain muddled with alcohol. — Lady Astor, Member British Parlia-Parliament.

YOUTH

Spend your evening hours at home. You may make them among the most agreeable and profitable of your lives, and when vicious companions would tempt you away, remember that God has said, "Cast not in thy lot with them; walk thou not in their way; refrain thy foot from their path. They lie in wait for their own blood; they lurk privily for their own lives. But walk thou in the way of good men, and keep the paths of righteousness."

Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Good company and good conversation are the very sinews of virtue. Your character cannot be essentially injured except by your own acts. If one speaks evil of you, let life be such that none will believe him. Drink no kind of intoxicating liquors. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Never play at any kind of a game of chance. Avoid temptation through fear that you may not be able to withstand it. Never run into debt, unless you see a way to get out again. Never speak evil of any one. Never think that which you do for religion is time or money misspent. Always go to meeting when you can. Read some portion of the Bible every day. Often think of death and your accountability to God.

"Children obey your parents in the Lord for this is right." Let every child, having any pretense to heart, or manliness, or piety, and who is so fortunate as to have a father or mother living, consider it a sacred duty to consult at any reasonable, personal sacrifice, the known wishes of such a parent, until that parent is no more; and our word for it, the recollection of the same through the after-pilgrimage of life will sweeten every sorrow, will brighten every gladness, will sparkle every teardrop with a joy ineffable. But be selfish still, have your own way, consult your own inclinations, yield to the bent of your own desires, regardless of a parent's command and counsels, and beseechings, and tears, and as the Lord liveth your life will be a failure; because, "the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagle shall eat it."

—Selected.

CHRISTIAN ENDEAVOR

June 2, 1935

Jesus As A Man Of Prayer

Mark 1:35; 11:20-26

This is again a blessed topic. We will study the prayers of Jesus, the times He prayed, and His whole attitude toward prayer. If possible, it might be your desire to have this the first of your summer's out-door meetings, for Jesus often resorted to gardens, to mountains, and usually to the out-of-doors. So if you have access to some hill-top or grove, advertise your meeting well and give much time to planning your program.

Questions

1. What is prayer?
2. What are some of Jesus' recorded prayers and on what occasions did He offer them?
3. What was Jesus' attitude toward prayer—duty or fellowship?
4. Did Jesus ever pray selfishly?
5. What did prayer do for Jesus?
6. Should we pray at stated times or in case of special need?
7. What did Jesus teach His disciples about prayer?

Somebody has said that prayer is either the greatest privilege accorded to man or the biggest piece of nonsense in the world. The Bible tells us what Jesus thought about prayer, and if we have actually and honestly prayed, we have experienced that prayer does things. There is a mighty spiritual force at the other end of the line who hears and answers prayer—sometimes with a "Yea" and sometimes with a "No."

It is a very interesting study to note the recorded instances when Jesus prayed, what He prayed, and what prayer did for Him. Sometimes He received purpose as in the temptation, at other times He gained wisdom as at the calling of the disciples, and when on the mount He was transfigured and transformed. At one time Jesus had been praying and He returned so renewed that the disciples asked Him to teach them to pray in order that they might become more like Him.

Prayer is not a duty, Jesus always felt it to be a fellowship, and until we go to prayer eagerly, we will not enjoy it as we ought. Man ought always to pray, because it is a privilege. Do you?

June 9, 1935

How To Conquer Anger

Rom. 12:19; Eph. 4:26, 31; Matt. 5:21-24

Our topic for this week is not as pleasant as some. For many of us a discussion on anger and its results is quite humiliating. A number of questions will immediately present themselves: Is anger ever justifiable? Wherein exists the evil of anger? How can we best overcome anger?

To become indignant, righteously indignant, may be a part of staunch character. The more righteous a man is, the more heinous sin becomes in his sight, and where a man is in the presence of evil, something should be done about it. Jesus was indignant when the temple was being used as a stockyard and a money exchanging booth. But we have no reason to believe that He lost His temper and acted unthinkingly. If a teacher or minister loses his temper and commits a rash deed, he shows himself unfit for public service. A man must first be able to master himself before he attempts to master others.

Paul says in Ephesians, "Be ye angry and sin not, let not the sun go down upon your wrath." This is a good rule for husbands and wives and for men and women in all walks of life. It is human and natural for two people who are thrown together in close proximity to misunderstand each other, but that does not mean that there needs to be any harboring of anger and malice. That is what Jesus meant when He asks His followers to love their enemies and to bless them that curse, and pray for those who hate and despitefully use them. To hate another drives a wedge between the individual and his God, so that God cannot possibly forgive. It robs one of sweet friendship and furthermore doctors tell us it tears down physical tissue.

In writing to the Roman Church, Paul assures his friends that they shall not be too much concerned to bring about judgment upon evil-doers. We humans delight in sitting on judgment upon others. We forget that that is God's business. We often become impatient and think we need to help Him. We should never forget that this is a moral universe, evil has the seed of punishment within itself, and God is ever on the side of righteousness. "Vengeance is mine; I will repay, saith the Lord."

Questions

1. What is anger, and why is it evil?
2. Is anger ever justifiable?
3. What is the difference between righteous indignation and malice?
4. Was Jesus ever angry? Did He ever hate?
5. Name some instances when we are justified in being angry.
6. What are the evils of hatred?
7. How may we overcome anger? Shall we pity those hating us and try to do them some kindness?
8. How will the love of God help us to overcome anger?

"But the fruit of the Spirit is love, joy, peace." "He that abideth in me . . . the same bringeth forth much fruit."

"The best way to avoid the sins of the flesh is by being actively engaged in the life of the Spirit. The love, joy, peace which come from this is so great that it is beyond the comprehension of man."

Love that is higher than the love of men,
Reaching above all self, all others, even,
Lifted upon one impulse that is pure:
To glorify the God Who is in heaven.

Joy that is deeper than mere mortals know,
A joy that flowers in a field of sorrow,
That sees beyond man's cloud of present pain
The blessed sunlight of God's bright tomorrow.

Peace that the world can neither give nor take,
A peace that passeth all our understanding,
Tranquility that finds in every storm
That quiet born alone of God's commanding.

Beloved, if your lives would bear such fruit,
Abide. Ye are the branches; Christ, the root.

—Helen Frazee-Bower.

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

June 2, 1935

How Hymns and Music Interpret God

Ephesians 5:17-21

(Consecration Meeting)

Suggested Program

Silent Prayer, followed by the singing of the song, "Have Thine Own Way, Lord."

Songs—"Where He Leads Me," "Leaning on the Everlasting Arms."

Scripture Lesson.—Solo, "The Lord Is My Shepherd" (The Twenty-third Psalm).

Prayer. Chanting the Lord's Prayer.

Leader's Talk. History of Hymns and Hymn Writers.

Songs — "Anywhere With Jesus," "He Is Mine."

Prayer. Solo: "An Evening Prayer."

Closing Song: "God Will Take Care of You."

Of course, this subject cannot be treated extemporaneously. There must be a searching of hymnbooks and a reflection on different types of music. We can find in our hymnals the expression of almost every religious emotion and almost every characteristic of God.

The stories of the writing of many of the hymns will likewise be helpful. These may be found in the book, "A Treasure of Hymns," by Amos R. Wells.

Many hymns need the prayer setting to make them effective. The majestic hymns, or the psalms, are appropriate to stately services of worship, whereas hymns of consecration do their best work in a quiet, informal atmosphere.

Musicians know how the moods and emotion of an author can be reflected in his compositions. Instrumental music that is well played may often find a response in many hearers and may interpret the meaning of God to them.

Did You Know That—

The three greatest hymn-writers of our English tongue are Isaac Watts, Charley Wesley, and Fanny Crosby?

Charles Wesley wrote, "Jesus, Lover of My Soul" just after he and his brother had been driven by a violent mob from the place where they were preaching?

Fanny Crosby, a blind hymn-writer, whose songs have been a comfort to millions of people, at her death had over 6000 hymns bearing her signature?

Frances Ridley Havergal, author of "Take My Life," a brilliant singer and pianist, considered all her talents to be only loaned from the Lord to be used in His service?

The tune for "Abide With Me" was composed by Dr. W. H. Monk in ten minutes to fill a blank in a hymn-book.

John R. Clements began to write verse at the age of fifteen, "because I could not help it," he says; "Christian Endeavor put the devotional touch to my pen"?

Miss Charlotte Elliott, author of "Just As I Am," was an invalid all her life and wrote that great hymn while in great pain and trouble?

Miss Katherine Hankey, author of "Tell Me the Old, Old Story" was recovering from a serious illness when she wrote the song and the line, "For I Am Weak and Weary," was only a picture of her condition at the time?

Ten World Famous Hymns

"Jesus, Lover of My Soul," by Charles Wesley, is one of the noblest songs of modern times, embodying Christian faith and hope.

"Rock of Ages," by Augustus Montague Toplady, is a direct and personal appeal to God.

"Abide With Me," by Henry Francis Lyte, was inspired in a memorable walk by the sea.

"Just As I Am," by Charlotte Elliott, one of the greatest of evangelistic compositions, has possibly touched more lives helpfully than any other hymn, by giving people a sense of their religious needs.

"Nearer, My God, To Thee," by Sarah Flower Adams, was suggested by the story of Jacob's vision at Bethel, as found in Genesis 28:10-22.

"Onward, Christian Soldiers," by Rev. Sabine Baring-Gould, is the greatest of processional hymns, and was originally written for children.

From Greenland's Icy Mountains," by Reginald Heber, is a famous missionary hymn.

"My Faith Looks Up to Thee," by Ray Palmer, is another splendid declaration of trust and confidence in God.

"Stand Up, Stand Up for Jesus," by Dr. George Duffield, one of America's most popular and soul-stirring hymns.

"Lead, Kindly Light," by John Henry Newman, is the author's prayer of a storm-tossed soul for guidance to the light.

June 9, 1935

How Important Is Education?

Prov. 8:1-11

"It does not matter greatly what a man knows or how much he knows; the thing that separates an educated man from an uneducated man more than anything else is how he learned what he does know."

Pre-Prayer

Seek to know the will of God for the future.

"He will always work for the other fellow." This was a remark made concerning a boy of fifteen, who left high school merely to get a job when he did not need to. Education is not everything, but it leads to at least three good results:

1. Independence. To have such a position in the field of industry or professional life as to make one the master of his time, his leisure, and his income is made possible, in the large, by advanced education.

2. Enjoyment. It does not take wealth or wisdom to make one happy, but the widest sharing of the experiences of other people comes only to the educated person. When history is the subject of conversation, the educated person can enjoy it; when language, literature, or science is discussed, only the educated can share its benefits; and so with every other subject or experience.

3. Culture. What satisfactions are found in music, art, nature, science, language! But these are all closed books to the unlearned and ignorant.

Abraham Lincoln said, "I will prepare myself, and if the opportunity comes, I am ready," and when the opportunity came, he was ready.

Questions

1. What are some things to be taken into consideration when deciding to go on with one's education?
2. Should one find out all he can about the different vocations or occupations before deciding? Of what benefit would this be?
3. Should one follow a line of work decided by someone else, or decide for himself?
4. Who are some people that would be of great benefit in helping one decide?
5. Why is a high school education important?
6. When having to leave home to attend school should one find out all he can about the

school beforehand? Should the moral standards of the school be considered in making a decision?

7. Why should the spiritual side of the school and its religious teachings be considered carefully?

Happiness and wisdom. Prov. 3:13-15.
The principal thing. Prov. 4:5-7.
Better than gold. Prov. 16:16.
True wisdom. John 28:28.
God's Word in wisdom. Ps. 119:97-100.
Knowing God is wisdom. Prov. 9:10.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

June 2, 1935

Topic: Children of the Bible: Miriam and Moses

Ex. 2:1-10

(Consecration Meeting)

You girls who have baby brothers will be especially interested in Miriam, for we first find her watching over baby Moses when he was in great danger. She loved him as you love your little brother. There are times when you get tired of taking care of him and wish you might play instead, but I am sure that if he were in real danger you would forget all about play. Miriam must have been brave as well as loving. She knew that at any time soldiers might come to take baby Moses as he lay there in his little basket boat. She was a girl who thought and acted quickly, too. As soon as the king's daughter had found the baby, Miriam hurried to find what would become of him and to offer to get a nurse. The nurse, you remember, was her own mother. Miriam grew up to be a leader with Moses and Aaron. (Micah 6:4).

We know more about Moses than about Miriam and always enjoy speaking of him. There was a law that all baby boys should be killed. Not only his parents, but God wanted Moses to be spared, because there was work for him to do when he should become a man. It was God who helped the mother to plan the little basket that she made for Moses and who with Miriam watched while he lay in it. It was God, too, who caused the king's daughter to find the baby and to love him instead of letting him die. Then the mother took care of Moses until
was old enough to go away to school. Sh
taught him of God. Later he was educated
if he had been the princess' own son.

After Moses became a man, God called hi
to lead His people out of Egypt where the
were being cruelly treated, to their own lan
Palestine. The people were not easy to lea
They often complained and doubted, the
blamed Moses when things were hard. H
was very patient and has been called the meekest of men (Num. 12:3). Moses always aske
God what to do and only once failed to obe
Because of this one disobedience, he could n
go into the promised land, but God allowed hi
to get very near and look into it. He was alon
with God when he died and God Himself burie
him. This was God's way of honoring him an
showing that He was pleased with his life.

Plans for the Meeting

Assign to Juniors different parts of the history of Miriam and Moses. As they tell thei
stories, make a list of outstanding facts concerning both. The following is suggestive:

Miriam—Obedient, loving, brave, alert.

Moses—Protected by God, his mother, th
princess; educated, patient, meek, faithful, obedient, honored.

Questions

1. How do we know that Miriam was loving an obedient?
2. How did she prove herself brave?
3. Tell how Moses was protected when a baby
4. Tell of his education.
5. What was the great work for which Go spared Moses?

June 9, 1935

Topic: Children of the Bible: Jesus in Nazaret

Luke 2:41-52

The Bible does not tell much about Jesus' lif
in Nazareth, but enough to let us know wha
kind of boy He was. In our lesson today, w
find Him taking that journey to Jerusalem o
which we have heard so many times. We sha
think rather of His life with His mother an
Joseph than of this journey, yet we shall g
with Him to Jerusalem for a little while. H
is so deeply interested in talking with th
wise men about the scriptures that He stay
long after other people have gone. When Hi

mother finds Him, He reminds her that He must be about His Father's (God's) business. He had not stayed behind just to please Himself. But the time has come for Him to go home, and we are told in verse 51 of our lesson that He was subject to His mother and Joseph. That is, He obeyed them as a child should obey his parents. It is not always easy to obey. When you feel like having your own way, think of Jesus and how He, God's own Son, obeyed His parents. He was never sorry, for obedience does pay. As you grow older you will see this more and more. You are happy when you obey and the entire home is affected. I am thinking of two kinds of homes. In one, the children do almost as they please in everything. No one thinks much of another's comfort. Do you think having their own way makes them happy? No, indeed! There is always quarreling and complaining. Even a visit in such a home tires one. The other is a home where mother and father are always obeyed, not because they are feared, but because there is real love there. Every one in that home is really happy and it is a joy to be a guest there. What are you going to do to make yours a happy home? Jesus not only showed love to His mother when a child, but all through His life. He was even concerned about her when He hung on the cross.

He grew as other boys and girls do and He grew in favor with God and man. People are sure to admire a boy or girl who pleases God. One who grows in favor with God is loving, kind and obedient.

Plans for the Meeting

Study the Daily Readings for additional facts concerning Jesus' boyhood.

Tempted, yet without sins. Heb. 4:15.
A holy high priest. Heb. 7:26.
Joseph and Mary. Matt. 1:16.
The carpenter's Son. Matt. 13:55-57.
Knew no sin. 2 Cor. 5:21.
The grace of God. Luke 2:40.

Questions

1. What kind of home do you think Jesus had?
2. How do we know that He loved His mother?
3. What do we know of His obedience in the home?
4. Tell of Jesus' interest in His Father's business.
5. Mention some lessons we may learn from Jesus' life in Nazareth.

Golden Keys

"Everybody likes Ned," said Bob. "It must be fine to have people feel that way about you."

"Do you know why everybody likes him"? asked Roland.

"Well, no, not exactly. Do you"?

"Yes," said Roland. "It's because of his golden keys."

"His golden keys? I never saw him have golden keys. What do you mean"?

"He has a whole bunch of golden keys which unlock people's hearts and let him walk right in," explained Roland. "And he keeps them on a wonderful key ring."

"Oh, do tell me more about them"! exclaimed Bob.

"One of his golden keys is 'Good Morning'! He uses it to start the day right. When he wants something, or is asking a favor, he uses the golden key of 'If You Please.' When anything is done for him, he uses the 'Thank You'! key. Even a fine boy like Ned sometimes makes mistakes, but again he has a key to help him. It is called 'Excuse Me.' If he happens to harm another, he is not too stubborn to use the golden key of 'Forgive Me.' He always closes the day with the golden key of 'Good Night.' "

"And how about his wonderful key ring"? asked Bob.

"It is called 'Kindness,' and it binds all the golden keys together."

"How wonderful it would be if all of us had golden keys like Ned," said Bob, thoughtfully.

"And how fine it is that all of us who want these golden keys can have them"! added Bob.

—Olive Plants.

"Let your conscience be your guide."
—Old Saying.

Alcohol belongs to the same group of narcotics as ether, chloroform, and chloral.—Arthur D. Bevan, M. D., Rush Medical College, University of Chicago.

The Bible is the poor man's greatest university, as it is absolutely free and it fulfills the highest ideals of education — character and knowledge included.

Before we can call God our Father there must be a relationship between us that makes our inner character like God.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

May 26, 1935

SOME GREAT CHRISTIAN TEACHINGS

The Lord's Supper

Lesson Text.—Matt. 26:17-30

Golden Text.—This do in remembrance of me. I Cor. 11:24.

The Lord's supper as such originated in an upper room in Jerusalem, where Jesus was with His disciples just a few hours before His trial and death. The idea, however, existed before Jesus' time. The Jews had a supper celebrated once a year, called the Passover feast, in commemoration of the saving of their children when the firstborn in Egypt were being destroyed. The Hebrews killed a lamb and put blood on the lintels and doorposts of their homes so that the angel of death would pass over and the angel of life come into their homes. The song expresses it, "When I see the blood I will pass over you."

Such suppers were also common in some of the heathen religions, particularly the mystery religions. In a number of these, an ox or bull was killed and the applicant for membership was literally baptized by blood. The animal was then cut to pieces and a love feast held in which the members partook of bread, the cup, and ate of the meat of the slain animal.

So Jesus, in the method He used, was not doing anything new, as the Hebrews and mystery religions both had suppers of commemoration. But the Lord's supper Jesus instituted was new in its meaning and significance.

He knew that His hour had come and that He was to leave them. He wanted to leave with them a memorial of love and friendship. They built no monument to Jesus or erected a large cathedral in His name, but they were to participate in a love feast in remembrance of Him.

There is a statement which is suggested by our Golden Text that embodies the significance of the Lord's Supper, "This do in remembrance of me."

"This do"! We often emphasize the idea that we should observe the Lord's Supper because we are commanded to do so. And all too many church members observe it as an obligation and nothing more. It is a command, but all the commands of Jesus are not arbitrary rules laid down, but principles to guide life into its fullness and greatest efficiency. So it is with this command. As we observe it, we enjoy the common union and fellowship with each other as brethren and sisters, which enriches life and prepares us for service.

"In remembrance." The Lord's Supper is a memorial. We shall observe it so that it might aid our memories in relation to One who to remember properly is to receive life and power. We do not believe there is any virtue or saving power in the bread we eat or the fruit of the vine we drink, or the brother's feet we wash, but they are symbols of great truths and principles of life.

"Of me." This, after all, is the real reason for the Lord's Supper. It is in remembrance of a Person. Christianity is the religion of Jesus. He is the Savior and Lord of life. He is the incarnation of God's will and purpose for man. He is the good news of God to the world. We as Christians are followers of Him. So we observe the Lord's Supper in remembrance of Him. The broken bread to represent His death on the cross and the sacrificial life He lived; the cup to represent the blood shed on Calvary. Blood has always symbolized life. So Jesus' shed blood meant life given, poured out for humanity because of love.

Also the washing of the saints' feet which represents the humble service of the Christian in the world. Religious groups differ in the method of observance. The Catholics and some Mennonite groups and other conservative bodies observe feet washing with the Lord's Supper, other Mennonites and religious groups observe only bread and cup, while still others have the supper, the bread and cup, and the feet washing. Our Quaker Friends spiritualize it all and do not believe in observing literally any of it.

While it is true it is more convenient to observe bread and cup than feet washing, one would have difficulty to explain why we should literally observe bread and cup and spiritualize feet washing. Perhaps we might as well spiritualize it all. There is no salvation in any of the observances, but we would all testify to the strengthening we receive as we commune with each other and with Christ using symbols to aid us in our meditations.

What is the origin of the Lord's Supper?

Should we observe it because it is commanded?

What are the benefits to be derived from observing the Lord's Supper?

In what sense is it a communion?

What would the church lose by spiritualizing the service and not have symbols?

June 2, 1935

SOME GREAT CHRISTIAN TEACHINGS

Our Day of Worship

Lesson Text.—Ps. 11:1-5; Jno. 4:20-24; Col. 3:15-17

Golden Text.—God is a Spirit; and they that worship him must worship him in spirit and in truth. Jno. 4:24.

Someone has said, "Man is incurably religious." Paul said to the Athenians, "I perceive in all things ye are very religious." These two observations state a fundamental truth upon which our Lord's Day is based. Man is religious just as well as man is physical, mental, and social. These are all basic needs and hungers in the life of man. Man hungers and thirsts for God and there is a God to satisfy that need. Religion is the life of God in the soul of man.

Man worships. Anywhere you wish to go over this wide world of ours you see the finger prints of religion in the life of man. Man always has worshipped even in his most primitive state. He is made in the image of God and so as the hart pants after the water brooks, so pants a soul for God. This worship spirit in man was recognized from the very beginning. The creation account tells us that on the seventh day God rested after He had created the heavens and the earth.

The fourth commandment takes such a day for granted, when it says, "REMEMBER the Sabbath Day and keep it holy." Remember suggests that it had been observed before Moses time. We find in the early history of Babylonia and Egypt that sabbaths were observed.

To observe the Sabbath Day is not only written on tables of stone and commanded, but it is written in the laws of the universe and in physical man. Man's body needs rest and relaxation to do its best and reach its highest efficiency. Life in the universe is based on motion and rest. So in observance of the day of rest and worship we are living true to the very laws of life and the universe. No people or nation has ever prospered permanently that tampered with or irgnored this law.

The Christian world has very fittingly decided that "sabbath day," day of rest and worship, shall be the first day of the week. This is the day when Jesus rose from the dead. So Lord's Day is really a memorial of the resurrection of Jesus.

The question often arises: How should this day be observed? The fewer regulations we have concerning this day, the better it will be for the day. The Jews had the fourth commandment, "Remember the Sabbath Day to keep it holy." About this commandment, in order to protect it, they placed one hundred thirteen rules and regulations. Concerning the sabbath so as Jesus said, "Man was made for the sabbath," rather than the sabbath being made for the welfare of man.

The Lord's Day is a day of rest and worship. "Rest" in the sense that the day helps the individual to recreate in his life strength and prepares him for the duties of another week. People who use the Lord's Day to gad about and to waste money and energy are desecrating the day, because it isn't a day of rest.

It is also a day of worship. Not only should the individual rest physically and mentally, but also spiritually. It should be a day of quietness, reverence, worship, and helpful service. Can work be done? Yes, necessary work. If there is an ox in the pit. But if the ox was pushed in on Saturday so he could be pulled out on Sunday there is no virtue in it. May the day speedily come when the Lord's Day will mean quiet, rest, recuperation of strength, waiting on the Lord to enlarge our vision and renew our lives.

What is the origin of the Lord's Day?

What are the values received in proper observance of the Lord's Day?

What are some dangers today that threaten the Lord's Day?

Three foundations of character building are: a pure heart, pure thoughts, and pure actions.

JOTTINGS

The group of Mennonite Sunday Schools about Mountain Lake, Minn., held their convention in the Bethel church on April 19. Rev. Lois Linscheid served as chairman. There were afternoon and evening sessions with discussions on appropriate themes.

It is reported from Geary, Oklahoma, where there is an active Mennonite church, that the dust storms, so common in the West, covered the tracks of the railroad, making it necessary to use snow plows to clear the right of way for the trains.

Rev. C. H. A. van der Smissen of Newton, Kansas, is still active in the ministry wherever he can be used. Recently he conducted services in the First church, Newton. Rev. van der Smissen was for many years the editor of the Bundesbote. He is the author of a valuable history of the Mennonites, published some years ago.

Miss Martha Penner, Ann Voth, and Mrs. K. Neufeld gave a Russian folk music concert in the chapel of Bethel some days ago. They were dressed in native Russian costumes and because of their intimate acquaintance of Russian life, presented an interesting program. Miss Linda Brown, also a student in the college, assisted as accompanist.

The small group of Mennonites at Wolf Point, Montana, gives evidence of being on the map. The Bethel church of that place gave an Easter program over the air. The choir rendered the music and Rev. Schultz gave the message.

Members and friends of the West Zion church, Moundridge, Mission Workers enjoyed a very interesting talk by Sister Frieda Kaufman of Bethel Hospital on her recent trip to Europe at their regular meeting.

Mr. and Mrs. L. M. Leidig, members of the Upland, California congregation, recently presented the Upland church with a pipe organ which cost $5000.00. Plans are benig made for the installation of the organ in the very near future.

Rev. and Mrs. J. R. Duerksen of the mission station in Korba, India, are on furlough, having arrived in San Francisco on April 12. They have been on the field since 1926. Arriving on the same boat were Rev. and Mrs. Milton Voght of the India field. They will visit in California before going East.

Dr. and Mrs. Rudolphe Petter, of our Cheyenne mission in Montana, sailed for Europe on Saturday, May 5. Dr. Petter's translation of the New Testament into Cheyenne is one of the noteworthy contributions to Bible translation in years. The American Bible Society has circulated an account of his work which has received considerable publicity. The Bible Society is planning to give a picture of Dr. Petter at work in a publication shortly to appear. On the way to port, Dr. Petter was the guest of the Berne, Ind., church.

It is interesting to note that the Mennonite refugees who found a refuge in the wilds of Paraguay hardly more than five years ago and are still face to face with the hardships of pioneer life, have already begun doing missionary work among the native Indians who are their neighbors in that wilderness.

The Young People's Retreat of the Eastern District Conference will, as usual, be held at Green Lane in the beautiful Perkiomen Valley from June 21 to 23. Last year's Retreat was patronized to the limit of the camp's capacity, and it is expected that this year's attendance will be as large.

At its recent session the Pacific Conference received into its group the Dallas, Oregon, church. Rev. H. G. Widmer, the pastor, expects to attend the General Conference in August.

During the session of the Sunday School at Reedley a children's program was rendered, at which time four of the children of the missionaries Duerksen and Voght participated, the Duerksen and Voght families having returned from the field in India.

During the visit to the churches of the Western Conference, Rev. J. J. Balzer of Mountain Lake, Minnesota, visited many congregations. The church at Medford, Oklahoma, was one of those visited.

Rev. W. S. Shelly of the Wadsworth, Ohio, church visited the Dalton, O., church during a series of meetings conducted by the pastor, and was guest preacher at one. Rev. A. R. Kaiser is pastor of the Dalton church.

One of the interesting addresses given at the Religious Press Association meeting in Washington was that given by the editor of the Western Christian Advocate of the Methodist Church, in which he explained how an unusually large increase of subscriptions for his paper was secured during this period of hard times. The increase was brought about by an intensive drive on all the congregations, the pastors and officers throwing all of their energies into the effort.

The following notice of particular interest to members of the Middle District Conference is herewith given:

Dear Members of the Middle District Conference:—At last year's conference here in Pandora, Ohio, we took over the Lima Mission Project. The work is growing. Rev. and Mrs. Esau, with the help of resident Mennonites and others, are faithfully laboring in that field. The Lord is blessing the work. Prayer meetings are well attended. The Wednesday 4:00 P. M. Bible School with school children, an average of about 35 Sunday School attendance, has increased to 71, this being the last Sunday's attendance. Rev. Esau, with the help of Mennonite ministers of the neighboring churches, conducted a two weeks' revival service, resulting in one woman and a number of younger ones finding the Lord. Also the finding of others who once were Mennonites. Interest is growing steadily and the Lord is blessing that work.

The treasury is soon empty, and the Lord is depending on the churches of the Middle District Conference for the finances to carry on this work in Lima, saving souls for eternity.

We thus make a plea to the churches to remember this work in their prayers and with their gifts. One church in Toledo, Ohio, has twelve active missionaries in the field. And the missionary check for the month of March was $706.97. I believe that the Middle District with its more than 5000 members should be able as a special project to make up $600.00 extra over the other obligations. Let us give unto the Lord what belongs to Him and He will bless us.

P. A. Kliewer,
Chairman of Middle District Home Mission Board.
Bluffton, Ohio, April 23, 1935.

The minutes of the East Pennsylvania Conference which existed as an independent body nearly fifteen years before the General Conference, give several interesting items from the meetings of the 1848 and 1858 sessions. The 1848 minutes contain this resolution: "Directed that each congregation shall place small alm boxes on the side of the door where the members shall deposit their contributions in order to avoid confusion." The session of 1848 gives the first evidence of mission interest. Rev. John Oberholtzer was appointed to correspond with brethren in Europe to obtain information as to their method of mission work. Among the resolutions of the Conference of 1865 was the following: "Resolved, that inasmuch for a long period it has been the custom for the congregation to remain seated during the pronouncing of the benediction, this custom shall be changed and while the benediction is being pronounced, the congregation shall stand in honor of God, the giver of all blessings."

The program of the Eleventh All-Mennonite Sunday School Convention of Nebraska has appeared. The convention is to be held in the First Mennonite Church of Beatrice. Schools participating are: The Krimer Mennonite Brethren, Jansen; The Second Mennonite, Beatrice; Mennonite Brethren, Henderson; The First Mennonite, Beatrice; Bethesda, Henderson; Ebenezer, Henderson; Bethel, Henderson; Mennonite Brethren, Eldorado; Mennonite Brethren, Paxton; Pleasant View, Aurora. The date of the convention is May 19.

DEATHS

Isaac I. Warkentine, born in Sagradovka, South Russia, August 7, 1896. With his parents he migrated to Siberia, and then fled to China. In the year of 1916 he was baptized upon his confession of faith and accepted as a member of the Mennonite church. He was married to Helena Schmidt in 1917. To this union were born eight sons and two daughters; two sons and two daughters preceded the father in death. The family came to America in 1929 and located in the Deer Park, Washington, community. Later he bought a place near Tweedy. He passed away very suddenly Sunday night, April 14, at 10:30. He had just finished a letter, and arising from the chair, he fell over dead. Funeral services were conducted from the Mennonite church near Newport, Washington, the brethren M. J. Galle and Unruh speaking words of comfort.

Abraham Schowalter was born on January 14, 1868, at Hammerhof, Bavaria. In 1890 he emigrated to America, coming directly to Halstead, Kansas, where he found employment with farmers in Garden Township, and thus became established in a new world. On March 7, 1897, he was married to Anna Kaufman of Halstead. He moved to this city and became a member of the First Mennonite Church at that time. Three sons and three daughters came to bless the home, two dying in infancy. The marriage bond of 28 years was severed on October 1, 1925, when the faithful wife and mother, who had been an invalid for some time, was called from his side by death. Death came to him quietly at 11 A. M. on Wednesday, April 10, releasing him from the bonds of his affliction, which he had borne with great patience, without a murmur of complaint. He is sadly missed and mourned by his two daughters, two sons, three sisters, a brother and many relatives and friends. Funeral services were held at Halstead, Kansas, on April 13, at the First Mennonite Church, with his pastor, Rev. H. T. Unruh, in charge. Interment was made in the Halstead cemetery.

FOR THE GENERAL CONFERENCE PUBLICATIONS — APRIL

Emma Ringleman, Geary, Oklahoma	$ 1.00
Eastern District Conference, C. E. Union	25.00
Goessel Mennonite Church, Goessel, Kans.	13.50
Garden Township Church, Burrton, Kans.	6.31
Herald Church, Clinton, Okla.	6.38
Hoffnungsfeld Church, Moundridge, Kans.	15.49
First Mennonite Church, Philadelphia, Pa.	1.54
K. A. Richert, General Conference treasurer	116.66
do	104.29
First Mennonite Church, Newton, Kans.	35.00
First Mennonite Church, Upland, Calif.	4.53
Emil Nagel, Sr., Berne, Ind.	5.00
Zion Church, Elbing, Kans.	14.75
Bethany Mennonite Church, Kingman, Kans.	10.77
Tabor Church, Goessel, Kans.	41.27
Wm. Dirks, Nappel, Wash.	.50
Gnadenberg Church, Whitewater, Kans.	32.66
Pretty Prairie Mennonite Church, Pretty Prairie, Kansas	46.49
Emmaus Church, Whitewater, Kans.	82.85
Total	$563.99

Sincerely yours,
E. W. Baumgartner, Treasurer.

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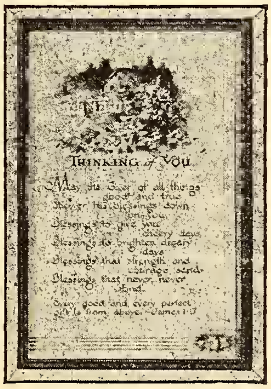

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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

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EDITORIAL

A HISTORY OF THE MENNONITES IN ONTARIO

In the past considerable notice has been given to Mennonites as a colonizing people. In every century of its existence the Mennonite church has been under the necessity of seeking places where its people might live in peace and comfort to worship as they believed they should live and worship. Sometimes this colonizing was a necessity, at other times it has been a matter of choice. As early as Menno's time a community of Dutch Mennonites appeared in Danzig in East Prussia. The accounts of Mennonite settlements from Germany and Switzerland into Pennsylvania, the migration of Prussian Mennonites into South Russia, the coming of large parties of Mennonites from Russia into the United States and Canada in the 70's, and the pioneering of Russian Mennonites into Siberia and Turkestan, are familiar to Mennonites generally. The turn-over in Russia since the World War has resulted in making more Mennonite history in western Canada, in Brazil, in Mexico, and in Paraguay.

About the beginning of last century American Mennonites seriously undertook a colonization venture in another foreign country, the Province of Ontario in Canada. The movement deserves the special notice given it in a volume "A Brief History of the Mennonites in Ontario," written by L. J. Burkholder. It is an account of the pioneer life in its relation to the church as experienced by numerous Mennonite families who migrated from Pennsylvania to Canada during the period between the Revolutionary War and the war of 1812 and later that is brought down to the present day. Family names common to eastern Pennsylvania appear throughout the account. The book is richly illustrated and the writer happily succeeds in avoiding partisan bias in telling his story. The book sells for $2.25 and would be a well worth while addition to the library of any one interested in Mennonite affairs. G.

THE LARGER MINISTRY OF THE CHRISTIAN MINISTRY FROM A LAYMAN'S POINT OF VIEW

The wording of this subject suggests that there exisits an ordinary and common and somewhat restricted ministry, which reaches only into local and denominational circles. It also suggests that there may be exercised a Larger Ministry, the influence of which will reach out into ever-widening circles, becoming national and international in scope.

The consideration of this Large Ministry, to my mind, is very timely. If the Christian ministry ever faced a crisis, it is right now. It confronts a period just ahead which all agree is to be one of profound social change; one of the great turning points of history. Evidences of this change are already upon us. Our social and economic order has been rocked to its foundation all over the civilized world. The suicide rate has mounted to unprecedented heights and a disillusioned and anxious world is turning to all manner of experiments and panaceas in an effort to find a solution for its difficulties." On every hand we hear the cry, "We need Leadership"! Here is an unprecedented opportunity for the Christian ministry to furnish such a leadership as will produce the spark needed to start a world-wide revival, bringing the people back to a faith in God and Jesus Christ.

Fundamentally, what is the function of the Christian ministry in this larger sphere? I think it is to tell the people what they need; what they ought to want. Science does not concern itself very much about what people should want, but with the question of how to get the things that people do want. Men of science are concerned with the how of things, not with ultimate meanings and purposes. Therefore, science should be a complement to religion, but religion should take the lead and blaze the way. There is a great need and a greater opportunity for the Christian ministry to rise up and proclaim to the people the fundamental truths of the Gospel of Christ, and how to apply them to the problems confronting them. Now let us look at a few of these problems.

Through all recorded history, the world has faced the problem of want or poverty. Do you realize that this problem can be solved today? Not so many years ago a man had to depend on the power inherent in his own muscle and that of the animals domesticated, in order to get his work done. No matter how hard he worked, it was impossible for him to produce more than a fraction of what he wanted or needed. But in the last century and a half, man has tapped the energies of Nature and stepped up the power available to him manyfold. Today, one man can do by the touch of a hand what a thousand slaves never did. One of our great turbines can generate more energy than all the working population of ancient Egypt. As one man has put it, the economy of deficit has become the economy of surplus. The power is available today to provide all the people with a comfortable living. But poverty has not disappeared. In fact, it seems to have increased, for we see want and suffering on every side of us. What can the Christian ministry do about it? It can tell the people the truth. Let every pulpit in the land make it known that it is now physically possible to give everyone the material basis of the good life, and we will be a long way on the road to a solution of this problem. It seems to me in this crisis, that our political and industrial leaders are assuming the authority of educating the people in what the new way of life should be, whereas this authority should be vested in our Christian ministry who have the truth about this new way of life.

Another grave problem confronting the world is that of class distinctions and class warfare. It is entirely possible that this may become an open and bitter reality with all the weapons used in international war. In some countries this has come to pass, and the horrors of revolution have swept over the land. The Christian church is the one organization which we have which declares boldly that all are members of the common human family. And yet, after 1900 years of Christianity with its teaching of the brotherhood of man, we still have the spectacle of nation arrayed against nation, class against class, capital against labor, with the strong exploiting the weak. We still hear such phrases as "Struggle for Existence" and "Survival of the Fittest" and "Rugged individualism," which usually stands for "Ruthless individualism." Compare these phrases with the blunt statement of St. Paul in Rom. 15:1, "We that are strong ought to bear the infirmities of the weak and not to please ourselves." The hour has struck when Paul's admonition mus be taken literally, or our civilization canno stand. The time has come when the Christian ministry must impress upon the people of th world that the Golden Rule must be actually lived.

A third great problem of today is the so-called youth problem. In a recent issue of th Christian Herald, Daniel Poling summarizes hi experiences covering 57 days of travel in European countries. In all the countries that h visited, among which were England, Germany, Russia, Austria, Italy, France, and Spain, h said that Youth was on the march! At th core of many of the so-called revolutions ar found the Youth of the land. This shows thei dissatisfaction with present conditions an their determination to have a change. In th youth of the world lies our hope of the future. Is the Christian ministry reaching and holdin the youth of our land? What is their answe to the challenge of Christ? Daniel Poling tell us of how a great youth movement within th church in Germany had repudiated the program of a NATIONAL Church, and of how, whil proclaiming its political loyalty to the Hitler government with an intensity difficult to reconcile, it had nevertheless concluded its resolution with these inspired words, "At whatever cost we choose Christ." "Just what does that mean"? Poling asked a German University Professor. He replied, "It may mean a new martyrdom." I ask again: What is youth's answer to the challenge of Christianity? What does it intend to do with phrases such as "Love thy neighbor as thyself," and "Do unto others as ye would that men should do unto you," and again, "Let him that hath two coats impart to him that hath none, and let him that hath meat do likewise"? It is a challenge to the Christian ministry to make such phrases so live that there will be born in the heart of youth the conviction that the application of these teachings will bring about an infinitely better way of life upon this earth.

Still another contribution which a Larger Ministry can make to our day is the fostering of a will among the people for world peace. Nineteen hundred years after the coming of the Prince of Peace, we have the picture of nations armed and arming to the teeth in preparation for the next war. We have the picture of nations groaning under the weight of taxes imposed to carry on the program of preparedness for war. We still have with us the disastrous results of the last war in huge war debts, loss of millions of lives, millions of broken bodies and broken hearts. How utterly absurd is a line of reasoning that proclaims any good can come to a nation from wholesale destruction of wealth and man-power, even if it is that of another nation! How utterly opposed to the teaching of the Prince of Peace! Due to the means and speed of communication, nations today are becoming more and more dependent on each other. They have in fact become neighbors. When will the Christian ministry give the answer to the question, "Who is my neighbor"? loudly enough and forcibly enough to make the nations of the world heed?

Then, also, we must not overlook the contribution our churches can make in holding up the plumb line of common righteousness and decency. A Christian ministry must hold up the mirror to human society and show men what it really is. They must indulge in destructive criticism when and where dishonesty and unrighteousness shows itself. It is refreshing to see that it was two clergymen, John Haynes Holmes and Rabbi Stephen Wise, who dared to speak out and flay the recent regime of the buffoon Walker in New York City. The Christian ministry is faithless if it does not attack fearlessly such evils as dishonesty, injustice, civic unrighteousness, and organized vice and crime.

Now, in order to make this Larger Ministry more effective, it needs a body of educated and intelligent laymen and laywomen. I include, therefore, as another objective of the Christian ministry, Christian education. I consider this so important that I question whether any denomination can preserve its identity that does not provide for the higher education of its young people. I believe that the real Christian leadership of the future, whether as minister or layman, must come from the denominational Christian schools where the principles of Christ are both taught and lived. I cannot see how such leadership can come from large state and private colleges and universities, where the success of an individual in life is measured by the material rather than the spiritual progress he makes. Therefore, the wide-awake Christian ministry of today must, if only to perpetuate itself, provide the means of giving its young people a higher education in a Christian atmosphere.

Now I have mentioned a few of the outstanding fields of larger service for the Christian ministry. You will note I have not mentioned missions or evangelism. I feel that this work of the Christian church is so firmly rooted and accepted that it should be classed as coming under the ordinary activities of each denomination. Perhaps there are some who say that the church has no responsibility in some or all of the fields I have mentioned. Such may say that religion is purely an individualistic matter and that it should not enter into the economic and social realms. But I say a man's life cannot be so readily divided into various spheres. If our religion does not enter into our everyday business and social life, where we spend most of our time, it will not have much effect in the few moments we devote to it. In the last analysis, Christianity is a complete "way of life." It has a vision of a world completely organized around the principle of love. It can never be satisfied with less than the rule of God realized in all human life. It prays, "Thy kingdom come, Thy will be done in earth as it is in heaven."

JOTTINGS FROM INDIA

Here is Food for Thought. When the earthquake hit Bihar, India, last year, it affected millions of people and left them in ruin and desolation. Then was it that Mahatma Gandhi cabled, "Collect money in England from friends," and Rabindranath Tagore wrote, "Kindly approach friends in England and America."

Why did not they, especially Tagore, who is a great friend of Russia, look to Russia? If he had, then what?

* * * *

More Food for Thought. It was a Sunday afternoon of March 1932. I left Jharband at 1 P. M. by bicycle, went twelve miles to Chananpur, arrived at three P. M., and traveled part of the way over one of the through highways planned between Calcutta and Bombay. Though it was Sunday, and although it was over this transcontinental highway, on all this trip I did not meet a single motor car, nor a cycle, nor an ox cart, nor a vehicle of any sort.

* * * *

The Sword of the Spirit. "Last night I was wounded." Thus spoke Chattersingh, proud of his position as one of several Gond leaders over an area as large as Pennsylvania. "Did one of our group hurt you, or someone else"? asked our co-workers. "When Padre Singh spoke, he said that we were all like lost sheep, that I was like a lost sheep, and that sin had separated us from God. That went straight to my heart as the bullet from a gun to the heart of a forest deer," said the Gond.

This man is under deep conviction. He represents the vast Gond community stretching 1000 miles across the central portion of India. Native kings are of this race. Before the coming of the Aryans and Moslems, in the olden days, they ruled everywhere. Chattersingh himself had disciples over an area of 400 miles in diameter. If he comes out for Christ, — —?

* * * *

The Power of the Cross. The country of the Gonds is a rough, wild country. Tiger, panther, wild pig, bear, monkeys, various sort of deer abound. Recently the husky dogs of the central village where we camped, banded together and attacked and killed a panther. In another village, while our co-workers were cooking their evening meal, a dog stood at a safe distance from their cooking pots, licking his chops. Up swooped a panther, snatched him off and carried him away.

Into the midst of these hardy folk we cam with the message of Jesus Christ and the lesson on the cross. The hardy Gonds may fac tiger and panther and the viccissitudes of life Day and night they have to watch their field to save them from the ravages of deer, pig, an bear. But the other night, these same Gond wept like babes when the lesson of the crucifixion was taught for the first time. Among those whose tears streamed down was Jiy Lall, Mukerdam, chief assistant to the headma of his village by our central camp.

Your comrade in His service,
Samuel T. Moyer.
Basna, C. P. India, March 7, 1935.

RESISTING THE FORCES OF EVIL

"But I would like to be baptized now. Tomorrow is Sunday, Sahib, please do not put m off. The forces of evil are strong, and now have a great desire." Such was the sentimen of the earnest request which came from the tal young man who came to the bungalow as soo as he noticed that the motor (car) had brough Penners in from tour. And his argument prevailed. He was baptized the following day February 10, in a simple and impressive ceremony. To the questions he gave clear and definite answers and with oriental dramatic skil he emphasized the fact that he was willing t deny all pleasures, vanities, sinful practices idol worship, and evil customs by making appropriate motions to suit his words. We rejoice in the courage of Baharta, the most recent convert from the nearby para at Janjgir Forces of evil are great, opposition is bitter even after years of mission effort and tha right adjoining the Christian community.

We missionaries often have argued that i seems best for men to wait for their wives t join them before they are baptized. Yet many a man has come out alone and surely the wife has followed after she, too, was convicted and converted. One came after a month, others only after a year or two of prayer and teaching Serious problems arise among new Christians when their social structure becomes disrupted So we need to pray earnestly that this man's wife may soon welcome a new light to shine in her darkness. It would mean so much for the future of their small child, too!

A verse came home to me with new force and led me to self-examination, confession and a great desire to love my blessed Lord more and more. It is Hebrews 12:4, "Ye have not yet resisted unto blood, striving against sin." Have any of us done so? Helen T. Nickel.
Janjgir, C. P.

LAST PLACE OF MERCY

Only those guilty of the crime know who kidnaped the Lindbergh child. But crime exacts its toll in some form or degree. But what penalty should be assessed, death without mercy? Does accidental killing constitute murder in God's reckoning? Has He not reserved for the uttermost sinner a place of mercy through penitence and faith in the divine atonement, if availed of while he lives? Then, is capital punishment Christian? Dread results will not obviate crime entirely. Despite the age-old fact that the "way of transgressors is hard," offenders continue to invite misery to their own breast, misery self-inflicted, in kind like that endured by the finally impenitent. To what pains men will go to bring this unhappy condition! Yet the Father, far from despising His handiwork, solicitous for our well-being, anticipates this possibility in a merciful preventitive. The Bible rings out His warnings, appeals, pleadings, "Keep back thy servant from presumptuous sins," taking liberties, slight departures, "then shall I be innocent from the great transgression." A clear conscience, better than repentance, reform, or forgiveness. What a happy world indeed, peopled with unsullied children as when "all the sons of God shouted for joy," the Creator envisioned this to be.

A stock pen stood in the center of a meadow. "To keep stock in"? was asked. "No, to keep it out," was the reply. It surrounded an unused well. But jumpers persisted in leaping over it to their injury. Many men are no wiser, but transgress God's "thou shalt not" and come to grief. Yet there is held out to the "presumptuous" sinner, and to the "great transgressor" one final provision of mercy. Dives, the rich man, even after closing his heart to the voice of pleading at his gate, thereby losing the coveted privilege of helping a fellow man to live, but contributed instead to his death, could have had recourse to this same merciful offer; for still the Father's mercy lingered, as in His tearful pleading with Ephraim, "How can I give thee up, Ephraim"? And to Cain, "If thou doest not well, sin (offering) lieth at the door." Always an acceptable offering has awaited transgressors who repent through the atonement once made for all, but of avail only in the present life—"Now is the day of salvation." Now is Jesus "near," now He can be "found." This Dives ignored. What an oversight! When he "lifted up his eyes" he saw only Abraham and Lazarus, Christ being strangely out of the picture, for an evident reason—viz He was no longer available for sinners; the last proffer of mercy had been exhausted. But what of the death penalty man imposes, which leaves no such place of mercy. Alive, one may repent, reform, and be saved. Dead, this possibility is forever precluded. Cole Youngers bandits were spared to life imprisonment. Younger repented and not only lived exemplary during his 27 year term in the Minnesota prison, but ministered the gospel of hope and blessing to his fellow prisoners; Cole died a Christian. Does capital punishment accord with this divine offer of mercy to transgressors who will repent, whose sins were borne by the Great Sin-Bearer?

T. Richardson Gray.
Edgewood, Iowa.

VOICES FROM BIBLE LANDS

It is springtime and all Judaea is astir with the spirit of the season. The spring flowers of a thousand varieties are spreading themselves over hillside and valley, and filling the morning breeze with their sweet perfumes. Indeed, everything in nature suggests the sacredness and the reality of His presence. Jerusalem has entered the spirit of Easter. The Christians are celebrating the crucifixion and resurrection of Jesus of Nazareth, all of which is very embarrassing to the defenseless Jew, for the Jew to this day contends that his people did not crucify Jesus, if indeed, such a person as Jesus ever existed. . . .

To visit the "City of David," the Shepherds' Field, the stable, and the little grotto in Bethlehem; to walk leisurely along the streets of Nazareth, and to meditate among the ruins of Capernaum; to rest in quiet along the shell-strewn shores of Lake Galilee; to visit Bethany by moonlight, and the traditional home of

Mary and Martha, the temple area in Jerusalem, the Garden of Gethsemane, Mount Calvary, the empty tomb, the Mount of Olives, is to hear His voice again and to join hands with Him across the centuries which stretch between His day and ours. Here along the byways, among the hills and through the valleys, along the moonlit brook of Kidron, and among the gray olives of Gethsemane, one is conscious of His divine presence once more and there comes into one's life a consciousness of His reality which the western world can not give.

The course of events in Bible lands since the Great War are moving along with increasing acceleration, and the Holy Land of Bible times will not remain long. Today there are three leading tendencies:

First: Among the Arabs. In Palestine today there are more than 600,000 Arabs whose supreme interest seems to be the building of a strong Arab nationalism. The Arab feels keenly that Palestine as a country belongs to him; particularly so since the Jew, in early Christian centuries, left it for other parts of the world . . . The Arab Nationalistic Movement was organized in Jerusalem in recent years and at the time made several positive declarations: (1) That all Arab countries are an indivisible unity. (2) That all artificial boundary lines set by the Colonial Powers are not recognized by the Arabs. (3) That the Balfour Declaration and the Mandate are rejected and refused by the Arabs. And (4) the union of all Arab States and the independence of united Arabia . . . .

Second: Among the Jews. Today there are in Palestine more than 300,000 Jews whose supreme aim and purpose is to restore and build up the Land of their Fathers into a Jewish National State. The Balfour Declaration to the effect that the British government would look with favor on the establishment in Palestine of a National Home for the Jewish people, and that they would use their best endeavors to facilitate the achievement, greatly pleases the Jew, but also greatly provokes the Arab. Today the Zionist Jew is enthusiastic in the establishment of such a State. Some progress has been made, the Jews today constituting 26% of the total population, owning 10% of the land, and supplying nearly 50% of the school children . . . . . It must be remembered that Zionism today claims to be an atheistic rather than religious movement. It is social and economic, practically every settlement being communistic. The more liberal Jew as wel as the orthodox Jew, is opposed to the movement. The Zionist Jew does not appear at th Wailing Wall, while the orthodox Jew connects the return of the Jews to Palestine wit the coming of the Messiah.

Third: Among the Christians. The Christian population of Palestine today is abou 100,000. The churches in the land today, particularly in Jerusalem, Bethlehem and Nazareth, most of them, seem to have forgotten, i indeed they ever knew, that Christianity, th religion of our Lord Jesus Christ, is not "place," but a "grace" religion. The tendenc among Christians in the land is to attach virtue to place, rather than to the grace of ou Lord. It is true, the churches have establishe schools, and have done much for education, an I would be happy if I could say that the tendencies among Christians were toward Christian education, toward the race of brotherliness; but the truth is, the tendency is towar "place" and the possession of those spots believed to have been made sacred by a ver highly idealized Jesus of Nazareth. Place i constantly emphasized to the neglect of race.

To visit and appreciate this land at Christmas or at Easter time one must be able to loo beyond the smallness of men; one must b able to look beyond the pettiness, the jealousie of priests and bishops. The voice from th tomb, "He is not here, for He is risen as H said," still rings in our ears. If we ever fin Jesus it will not be in **place**, but in **grace**; it wil be in a new **spirit**, the spirit of humility. W will find Him in a new **ideal**, the ideal of lov and good will; in a new **motive**, the motive o the will of God, and in a new **purpose**, the purpose revealed in the Kingdom of God. It i Easter and Jesus has risen far above place an race; far above tongue and color; far abov sects and creeds. Jesus is the Christ, not onl of the "Indian Road," but of every man's road May we hope that the day is not far distan when this land shall be internationalized an made the land of sacred memories and pilgrimages, the house of prayer, for all men, fo every race, and for all nations.

The story is continued in my "VOICE FROM BIBLE LANDS," which has just gon to press.

With sincere wishes,

J. E. Hartzler.

THE MENNONITE AND THE CHRISTIAN EVANGEL

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EDITORS

Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

THE WORLD'S CHALLENGE

(Concluded from last issue)

At the close 38 students favored retaining the eighteenth amendment, two favored repeal, and five did not express themselves. If we were to stick to a close examination of the facts, the drys would win. No wonder the wets resort to noisy demonstrations and mass psychology.

The church is indeed in a dilemna concerning this question. When prohibition is mentioned in the pulpit, a cry is raised that they are preaching politics. Is prohibition a moral question? I grant you that whether or not you take a moderate drink may not constitute a moral problem. Yet the prohibition problem, because it involves corruption, vice, creating of new appetites for alcohol, and the possible destruction of the morals of thousands of our boys and girls, becomes an acute moral problem. It must therefore be dealt with fearlessly in the churches. We are approaching a crisis in prohibition.

The world is asking what we are going to do about the millions who are not Christians. What are we going to do about missions? Millions in China, India, Japan, Africa, and other parts of the world are without Christianity. The Christian religion is essentially a missionary religion. Jesus invited His followers to be fishers of men. Later they were commanded to spread the story of Jesus throughout the world. Yet today, nearly two thousand years after that time, there are still millions who have not heard the story of light.

Many of these are living not only in spiritual darkness, but they are suffering from superstitions, ignorance, and inherited customs. They are preyed upon by diseases which could be cured. We must concern ourselves with their physical suffering as well as their spiritual condition.

The depression is seriously hampering our missionary program. All churches are finding difficulty in meeting their budgets. Curtailments are necessary. Yet every curtailment means that some human being must live longer in suffering and darkness, without the story of Jesus. It means that some will die without receiving that light, who might otherwise have been saved. This is a serious problem.

Missionary budgets cannot continue indefinitely to go further and further into debt. Incomes of church members have been reduced to the point where maintaining their missionary contributions has become difficult if not impossible. We must be careful, however, that the greatest percentage of the cut in our budgets is not made in our giving allotment. This is a time when we must sacrifice, if our missions are to be maintained, if the command of Jesus to carry the story to all peoples is to be heeded. Our foreign missionaries have done their bit in delaying furloughs and accepting five year working periods. It is up to us to make a sacrifice comparable to theirs.

In our own country there are many without Christ. It is well known that many in our cities are not Christians. Listen to the following concerning some of our rural communities. Ten thousand American communities have no type of church. Thirty thousand American rural communities have no pastor in residence. Thirteen million four hundred thousand American children under twelve years of age receive no sort of religious instruction. In Clare County, Mich., 11 townships with 46 public schools and an enrollment of 1,000 children and an English speaking population of 4,640, there is no church. In Kansas in an American community of prosperous farmers there were children sixteen years old who had not heard of Jesus Christ. Maine's church attendance is one in seven. One community of 2,100 people has 24 church members. Certainly such conditions in our own country constitute a serious challenge.

These men, whether American, Indian, African, or whatever blood, are human brothers. We profess to believe that the souls of men are more important than their physical lives. If the lives of all these people were in serious danger, we would bestir ourselves to save them. But with their souls in grave danger, we are not worried. Is it any wonder that the world doubts our sincerity?

If we are to maintain our missionary enterprises we must get together as a conference and work together. According to recent information from our missionary treasurers, our home mission treasury has debts totaling $11,000, while the foreign treasury is about $3,500 in arrears. Yet in spite of this condition, we find those in our conference who will support almost any other missionary enterprise than our own. We are responsible for our own missions. No one else will finance them for us. Whatever we can find it in our hearts and pocketbooks to give should be given for the support of our own enterprises. Only in this way can conference bankruptcy be prevented.

There are many other challenges which the world presents, but we do not have time to discuss them in detail. The present economic situation is a challenge. By the sweat of a man's brow he should eat bread, but a condition in which a man does not even have the chance to sweat is intolerable. It is a problem for the church, moral issues are involved.

There is a challenge in Christian education. I have attended both a Christian college and a State institution. There is a vast difference in being taught by Christian professors or by those who even make light of Christian principles in the classroom. Our Christian colleges are a mighty force in maintaining the principles of Jesus among our young people. They are fighting the depression with their backs to the wall. This is a challenge we must meet.

There is one outstanding prerequisite to successfully meeting any of these challenges. We must stand together. A house divided against itself cannot stand. Neither can a church or a conference divided against itself meet the world's challenge. It is time that we realized that our primary job is to save souls and that the challenge of the world must be met. Both progressives and conservatives have been too insistent on their interpretations being correct. With the world waiting to be saved, with pressing problems to be solved, we have been quibbling about method rather than getting things done. Nero fiddling while Rome burned was humanitarian compared with that. We might compare it with a man arguing whether to throw the switch with the right hand or with the left while a loaded train rushes on to destruction. When we learn to magnify the things upon which we can agree, and minimize the things upon which we disagree, when we are willing to give the other fellow the benefit of belief in his sincerity, when we are ready to forget self and cooperate to save souls and meet the world's challenge, then, shoulder to shoulder, together with God, we can make a successful assault upon the forces of evil. Then we can fight with hope of success for peace, temperance, and the spread of Christianity throughout the world.

EIGHTH CENTRAL CONFERENCE MENNONITE YOUNG PEOPLE'S RETREAT

The Eighth Central Conference Mennonite Young People's Retreat will be held at the Calvary Mennonite Church, Washington, Illinois, June 8-9, 1935. Rev. H. E. Nunemaker of Tiskilwa, Illinois, is the general chairman of the Retreat.

Registration will begin Saturday morning, June 8, as the young people arrive. The first session will begin at 9:00 A. M., with the devotion conducted by the chairman.

The first classes will meet at 9:40 A. M. The courses and instructors are: "The Church and the Kingdom," Rev. I. R. Detweiler; "Finding My Place in Life," Rev. P. E. Whitmer; and "Message of Hosea," Rev. Wm. B. Weaver. There will be three class periods throughout the two days.

The Open Forum will be conducted by Rev. Earl Salzman of Topeka, Indiana, who also preaches the sermon on Sunday morning.

The Sunset Service on Saturday evening will be in charge of Rev. Jacob Sommer, Peoria, Ill., and on Sunday evening Rev. Sam Ummel, Norton, Illinois.

On Sunday afternoon a missionary session will be held at which time Rev. and Mrs. Archie Graber, returned missionaries from the Belgian Congo, will speak.

The Peace Declamatory contest will be held on Saturday evening. This program is sponsored by the Christian Endeavor Union.

CORRESPONDENCE

Topeka, Mennonite Church, Topeka, Indiana. The Ladies' Aid met Thursday, May 2, at the church.

Mrs. Ira Hostetler and Mrs. Roy Jones and daughter Gloria and son Quinn visited relatives and friends in Oklahoma recently.

Funeral services for Mr. A. L. Bender were held Saturday afternoon, May 4, at the home, Rev. Salzman officiating. The family has our sympathy.

Sunday morning, May 5, Rev. and Mrs. Jesse Smucker and children of Smithville, Ohio, were present at the services. Rev. Smucker delivered the morning message.

Sunday evening, May 5, Judge Clarence R. McNabb of Fort Wayne was present and spoke at the service. He is a judge of the juvenile court.

The members of the Dorcas class were guests Thursday, May 9, of Mrs. R. A. Hartzler.

The ladies of the Good Fellowship class met Thursday afternoon, May 9, with Mrs. Cletus Horley.

The Crusaders class met for a social time Saturday evening, May 11, at the home of Mr. and Mrs. Karl Boheck.

Mother's Day, May 12, was observed by a Mother's Day sermon and a concentration service for children in the morning. A beautiful potted plant was presented the oldest mother present, which was Mrs. Mary Zook. In the evening a Mother's Day pageant, "The Light That Did Not Fail," was given.

Rev. and Mrs. Salzman attended a ministers' meeting and board meeting at Bloomington, Illinois, and visited relatives at Danvers and Carlock, Illinois. They were accompanied home by Dorothy and Margaret Salzman, who had spent several weeks at the Rev. Wm. Weaver home.

Sunday evening, May 19, a musical program was given by the Sack orchestra from Ligonier.

Whitewater, Kansas, May 12, 1935. We have had some very interesting C. E. programs this year. Four churches in this community (the Federated and Methodist C. E. in Whitewater, the Swiss Mennonite C. E., and the Emmaus C. E.) have an Easter Sunrise Service each year. This year we gathered in the Federated church. It was a beautiful morning, so the service was well attended. Each C. E. had a talk and one number of special music. The talks were all based on the subject of Easter. "The Value of a Sunrise Service," "The Proof of the Resurrection," and the like. Each one of the gospels tells of the risen Christ; if that is not enough proof, what about the millions of Christians in all these years. If it were but a story it would have been lost long ago.

Another program was Mennonite History. This started with the beginning of the Protestant and then the Mennonite church. There was also a biography of Menno Simon. The reasons for leaving Russia and West Prussia. The journey from Germany to America as it had been written by John Harder, Sr., some years ago, parts were read, as it was too long for all of it to be read. He told how, before they left, men had been sent to America to see how the land was—just like the Israelites did before they entered Canaan. These men returned with a good report, so they started out and finally came to Halstead, Kansas, where they stayed with friends. There were six families. From Halstead the men went to look at the land in Kansas and Nebraska. They finally decided they liked the land in Butler County, Kansas, best. Then came the task of building. The first building erected was a granary. This was also used for church services until they had a schoolhouse they could use. The granary is still standing. The schoolhouse was used for services until the first Emmaus church was built.

Our last program was out of doors. We had a picnic lunch after the program. Rev. Theo. Roth spoke to us. He told us how just before the dawn of a new day a star comes up as if to lead the sun. Just before dawn is the darkest time of the night—so it was true in the Bible. The four hundred years between Malachi and the birth of Christ were the darkest too. Then came a star that led the wise men to the Son that has been lighting the way for us all these years. As nothing is hidden from the sun, neither is anything hidden from Christ.

The Emmaus C. E. Correspondent.

Tabor Church, Goessel, Kansas, May 13, 1935. We as church have received many spiritual blessings this year, for which we are very grateful to our Heavenly Father. Yes, we can say with the Apostle Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Ephesians 1:3.

We have been privileged to meet every Sunday in the House of God except a few times on account of bad weather. Some members live ten to fifteen miles distant and it is not possible for them to come regularly.

On April 14, we observed communion. The week following Easter, April 28 to May 3, we had a series of evening meetings. Rev. J. J. Plenert of Hutchinson gave us inspiring sermons. The men's chorus and the ladies' choir served alternately each evening. Three evenings the services were in German, so the old folks all could share in the blessings. Rev. Edgar Frank of Minden, Ohio, preached Sunday morning, April 28.

The Sunday School is increasing in enrollment. Last fall we had to organize two new classes, one German and the other English. There is enough talent for teachers. Rev. P. H. Richert, our elder, conducts a class in catechism during the Sunday School hour.

The Christian Endeavor societies meet regularly with few exceptions. The Juniors, under the leadership of Sister Martha Schmidt, and the Seniors meet at the same hour, the former meeting in the basement of the church. The Intermediates meet on the evening of the second following Sunday of the other two societies. Brother Abraham Schmidt is the sponsor. At the same hour the others meet for a Bible Study Hour. The Gospel of Matthew was started at the beginning of the new year.

Every Wednesday evening a group of young people meets at the church and studies Stewardship. Rev. Richert is the instructor. The Sunday School teachers and officers meet monthly. Problems relating to work of the Sunday School and the lessons are discussed.

Also we have experienced bereavement. Three members have been called by death: Mrs. B. B. Neuman, Mrs. Jacob H. Neufeld, and John H. Voth. D. S. Thiessen, Corr.

Canton, Oklahoma, April 29, 1935. Dear Readers of the Mennonite and Christian Evangel: Just a few lines to let you know that we are still here and going—though we must admit, sometimes we are not sure just which way we are going, forward or backward, as far as the welfare of these Indians is concerned. Before the application of the present administrations new deal on these Indians we could notice a gradual progress and we felt that eventually the time would come when these people could take a place in the national economy, but the present policy has — in our estimation — proven detrimental to these people mentally, morally and above all, spiritually. One cannot help but feel sorry for the people, for they are in their present condition a product of capacity of the white man on the one hand, and his well-meant but often ill-advised policy on the other. The former is, of course, altogether inexcusable, the latter we can readily criticize, but to remedy the conditions is quite a different proposition.

Our Indians were recently released from the conservation relief work camps. This work was offered to them to tide them over the present difficult time. They were not only to earn enough to keep them supplied with the necessities of life, but they were to save enough of these earnings to take care of them a while after the work would cease. Few, if any, did that, only in the case where the Government retained a part of their earnings did they have anything left when the work ceased. Some were owing more in the stores than their last checks amounted to, and so were left with less than nothing when the work was over and they should begin on their places with the spring work. Much of this is due to mismanagement and quite a little to downright squandering. Much of the latter would have been prevented in former years, but under the present policy they are to have a new deal, a square deal according to their own notion, with as little interference from those in charge as possible. The employee is dependent for his position upon the good will of the Indian under his charge. Every one can readily see what dire results such a situation may bring about.

Such conditions in the material affairs necessarily affect very deeply the spiritual work, especially so since the new policy encourages in every way the aboriginal rites and customs and hampers the Christian teaching.

However, the Lord has His own even among this people, and adds to the church — even though it is not daily as in the early church— such as should be saved. On Easter Sunday we had the privilege of receiving a man into church membership. Another man wished to be received upon confession of faith, but was not able to be present at the time.

Recently the keeper of the so-called sacred arrows died. His wife had died about a year before. His predecessor and wife died only a few years ago within a few days of each other. It has started the talk among the Indians that the keepers of the arrows do not live very long. They may have difficulty in finding anyone who is willing to be the next "victim."

The work among these people has always been difficult, but it is more so now than ever before and we solicit your earnest prayers in behalf of this people and us, your representatives in the field. G. A. Linscheid.

Avon, South Dakota, May 3, 1935. Dear Readers: I feel and know that it is my duty to send a little report of our mission society, which we are still carrying on with the help of our Lord and Savior. We feel His nearness, for He blesses us. Even in the past month and the beginning of this month He has blessed us with the much needed rain. Everything looks revived and refreshed. We hope that we may also have been refreshed spiritually and may have been brought closer to the Lord.

Our society meets once a month, which meeting is held in the homes of the members. The sister of the home where we meet opens the meeting with a song, Scripture reading, and prayer. After that we take up our work, or rather sewing. We have been doing quite a lot of fancy work, like pillow cases and dresser scarfs and sewing together of blocks for a comfort. These things sell easy and we are able to raise a little money in this way. During the period of sewing the News and Notes are read, which we all enjoy very much.

We take a collection every time we meet. We also have a Birthday Box and everyone is permitted to bring the birthday pennies. This is also a great help. We are supporting a worker in India. It is a pleasure to help along in the work of the Lord in this way. Once in a while we have been able to help out a little at places where help is needed.

We are about twenty members that can come together generally, others that come home for the vacation months help along very nicely then.

Our membership is not so large, but we are glad for these; the Lord is also with those that are few in number. Mrs. Henry J. Becker.

Saron Mennonite Church, Orienta, Oklahoma. On Easter Sunday the men's quartet from Bethel College, with Prof. Otto Unruh, visited our morning worship and rendered a short program, which was appreciated by a large audience.

On Monday evening after Easter the men's chorus from the Meno church rendered a fine song service in the church here.

During the Easter season we also had the privilege of having Rev. J. W. Bergens from Texline, Texas, with us and Rev. Bergen served us with sermons in the morning and evening, continuing until Wednesday evening.

Rev. J. J. Balzer was here on Thursday evening, April 25, in the interest of the Publication Board.

The choirs are busy practicing songs for the Song Festival which will be held on Sunday afternoon of the Oklahoma convention.

The Women's Mission Society gave a mission program three weeks ago. An offering was taken at this time, which will go to the Diamond Jubilee Fund.

Mrs. August Schmidt, Corr.

First Mennonite Church, Sugar Creek, Ohio. Greetings! On Sunday, June 2, at 10 A. M., the pastor will be ordained as minister and elder in the Union Church by the Rev. Howard G. Nyce of Allentown, Pa.

The installation services will be held at 8 P. M. on the same day. The installation sermon will be preached by the Rev. Wilmer S. Shelly of Wadsworth, Ohio. The congregation will be charged by the Rev. Jesse N. Smucker of Smithville, Ohio, and the pastor will be charged by the Rev. Austin R. Keiser of Dalton, Ohio.

The pastor's mother, his brother, Richard, and his uncle, Henry G. Stauffer, and wife are planning a trip to Sugar Creek for the above occasion.

Mr. and Mrs. Morris Gerber are the proud parents of a son, Marlan Eugene.

On Easter Sunday morning Miss Mildred Mason of Dover and Mr. Marvin Hostetler were united in holy matriomny by the pastor.

Miss Arlene Mullet was received into the Fellowship of the church on Easter Sunday.

On Thursday, May 2, Miss Florence Bender of near Fiat and Mr. Glenn Schutt were united in holy matrimony by the Rev. Edward Shepfer.

The Mother-Daughter Banquet was held in the basement of the church on Tuesday, May 14th. Corr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

"And so beside the silent sea
I wait the muffled oar,
No harm can come from Him to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."
—Whittier, "The Eternal Goodness."

A CHALLENGE TO SERVICE

An exceptional opportunity is afforded to the young people of our General Conference to attend the Seventy-fifth Jubilee Conference sessions this summer, August 4-10. Plan to stay for the General Conference Retreat in the San Bernardino Mountains, to be held immediately after the Conference. There will be good leaders and a good program in store for all.

Every church is urged to make their contribution toward the Jubilee Fund which has for its goal the clearing away of all deficits. The young people of every active church have here an opportunity for real service. It is here suggested that every Y. P. Society assign to some committee the task of passing a subscription list to both young and old, gathering contributions for this most worthy cause. Since money is coming a little easier, let us show our loyalty to our church by eliminating those nightmare debts, especially those of our Publication and Mission Boards. Some gifts may be large and others small, but every little helps. Will you do your share?

SIMPLICITY

Many persons scoff at the idea of living a simple life. It is too slow, too tame, too monotonous. They want life on a big scale—two or more motors, a town and a country house, annual trips abroad, a great abundance of material things.

They want activity, speed, excitement—go!

Does it pay? Does it bring happiness? Does it build character? These are things most people really want, but sacrifice them in the incessant pursuit of pleasure and personal power.

When you choose to live a simple life, subtle influences will constantly work to lead you away from it. Circumstances will conspire to lure you into a bigger world of strenuous activity, where great fortunes are made and the bitter contest for supremacy transcends all other considerations.

Simple things of the world still confound the wise.

Have you ever thought of how simplicity has characterized the lives of noble men of all time?

There is simplicity of thought. Satisfied with simple truths and principles, it does not clutter the mind with abstruse problems or philosophical vaporings.

There is simplicity of taste. The desire for right appearance, but not for vulgor show.

There is simplicity of habit. Satisfied with simple food, simple occupations and diversions.

There is simplicity of purpose. Free from overweening ambition, but with a clear desire to achieve something worth-while.

There is simplicity of speech. The use of the short, crisp word. A desire to be clear rather than brilliant.

There is simplicity of religion. A belief in God and His beneficent rule over mankind. A simple faith in Christ that sustains one through storm and sunshine.

Cultivate the greatness of simplicity. It is the golden key to contentment.

—G. K.

CHRISTIAN ENDEAVOR

June 16, 1935

Why Is Gossip Harmful?

James 3:1-6

In these next two weeks we will discuss some very practical topics which deal rather intimately with life. This week we deal with the negative phase, namely gossiping and slander, and next week we will consider the virtue of having only a kindly spirit toward all.

There is a fable told which likens a gossip scattering lies and slander to the emptying of a bag of feathers which, when once they are caught by the wind, can never be gathered together again. Gossiping is like that, it will rob an individual of his reputation, leave many pangs of pain, and much ill-will between those who should be friends.

That the evils of the tongue have always been a problem with all men is very evident from the fact that many of the Bible writers warn Christians against the same Paul, speaking about this troublesome little member, the tongue, warns in I Timothy 5:13 against those who idly wander from house to house as tattlers and busybodies, speaking things they ought not to speak. In Romans 3:13 the throat is called an open sepulchre and the words passing over the lips are likened unto the poison of asps when a gossiping hypocrite is under consideration. "Out of the abundance of the heart the mouth speaketh," so if any man thinketh he is religious and bridleth not his tongue his religion is vain.

Questions

1. What is meant by gossiping?
2. Why does human nature find delight in gossip and slander?
3. What is a safe rule to determine what should be left unsaid?
4. What is the relationship between slander, reputation, and character?
5. What does the Bible say about a gossiping tongue?
6. Why is it impossible for a true child of God to be a gossip?

Every human being is intended to have a character of his own, to be what none other is, to do some certain work none other can do.

June 23, 1935

Cultivating An Eye For Goodness

I John 2:15-17; Matt. 6:22-23

"Take the world, but give me Jesus,
All its joys are but a name;
But His love abideth ever,
Through eternal years the same."

To be a child of God is a way of salvation, but it is also a philosophy of life, it means a peculiar way of looking at things. Over against being a gossip it means to think and speak only kindly about all men. John says, "Ye cannot serve God and mammon." God will have first place in a man's life. Many things which heretofore were primary now become secondary. When one becomes a Christian then money will no longer be an important end of life, but it will become a servant and a means to an end. Political power, fame and glory are of no account unless by means of it Jesus Christ will be glorified. We can then say with Paul, "I determined not to know anything among you save Jesus Christ and Him crucified." Oh, the glory and joy of having a purpose like that! Life will then become transformed and meaningful.

In the planning of this program, endeavor to show the change which will come into all of life when a person will be truly born again with new motives, desiring to give forth only sweet and constructive words and deeds. A sweet fountain cannot give forth bitter water, neither can a bitter fountain give forth sweet water. "By their fruits ye shall know them."

Questions

1. Why will a true child of God have an eye for goodness?
2. Tell about the transforming power of the love of Christ.
3. How will a child of God think of money?
4. Name some old desires that must be replaced when a person becomes a Christian.
5. Compare the joys of a Christian with those of a non-Christian.
6. Give some rules for finding only that which is good in others.
7. Relate some instances when Jesus had only an eye for goodness.
8. How would our topic change our attitude toward other races, classes, and nations?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Illinois

June 16, 1935

Physical Health For Spiritual Living
II Tim. 1:1-7

It is better to have health and a clear conscience with a small bank account than indigestion and remorse with a big one.

Pre-Prayer

Ask for strength to withstand the petty temptations that pull us down physically and spiritually.

Many of the physical difficulties of the school child are caused by the wrong sort of habits. Habit formation is the basis of character, and in much the same way is also the basis of health. When bad health habits are formed early in life it is a very difficult matter to break them later, for they become an almost unconscious part of daily life. On the other hand sound health habits should be largely a matter of automatic action on our part. But good health habits can be acquired only through definite conscious action at first, and such action must be based on acurate knowledge.

More than three million people in the United States and Canada are sick all of the time, yet at least half of this sickness might be prevented. At least one and one-half billion dollars are lost every year through the waste of preventable diseases, to say nothing of lost happiness and permanently reduced vigor. Much of this sickness is caused by the neglect in early life of sensible health habit formation.

Teen-age boys and girls are usually in good health if they obey the simple laws of health. The reason for their natural health is their activity and love of outdoor life; the reason for their illness is their own wasting of physical power in a time of physical change and growth.

The rules of health for young people are not many, but they are important.

1. Eat plenty of good food at regular meal times. The food must be clean, not only from unwholesome foreign matter, but more particularly free from parasites and germs of disease.

2. Next in importance to food comes sleep. It is an adolescent's best friend. Sleep is a building-up process in which the waste of the day is repaired and energy stores up for further use. To do its best work it must be had in regular and sufficient quantities.

3. Care after exposure to severe or unusual weather conditions is important.

4. Nothing is more important in life than the formation of good mental habits. Very few people understand that there is any direct relation between mental habits and health, but as a matter of fact, every thought, every emotion, every nervous impulse directly affects the health of the whole body.

5. Bad habits must be avoided, especially those that pull down physical strength. The use of narcotic drugs, liquor, and tobacco are in this class.

6. Habit formation in exercise is fully as important as any other health habit, although most people fail to realize it.

7. Recreation is always play in some form, and play continues to perform an important function in our lives from earliest childhood until old age. When we stop playing, we practically stop living. Play is our opportunity for self-expression.

8. Worry is to be put aside and cheerfulness established as the rule of life. Habits of cheerfulness, punctuality, and prudence must be formed in early life if they are ever to be of much value to us.

Questions

1. What to your mind are some simple rules for health?
2. Why is poor health discouraging?
3. Can one be of great service if they neglect their health?
4. What are some bad habits that weaken us physically?
5. What are some bad habits that weaken us spiritually?
6. What does Paul mean when he declares that our bodies are the "temples of the Holy Spirit"?

Know Your Bible

Apostle's Concern. III John 2.
Sound body for true service. Rom. 12:1.
Regulative principle in all things. I Cor. 10:31.
The body a temple. I Cor. 6:19; I Cor. 3:17.
Daniel's choice of food and drink. Dan. 1:8.
Man's original food. Gen. 1:29.

Flesh afterwards designated. Lev. 11:3.
Jewish sanitary laws. Num. 12:15; II Chr. 26:21.
The Great Healer. Ps. 103:3.
Put on Christ. Rom. 13:13.

June 23, 1935

Great Modern Christians: Kagawa

Acts 20:17-35

Read William Axling's book "Kagawa"

Pre-Prayer

That we may have the courage and strength to stand the things that are high, noble, and right and above all be a true servant of Christ.

Kagawa has been repeatedly compared with Gandhi and the two of them have been described as the greatest leaders that have arisen in the East in many centuries. But the Japanese seems to be far the greater of the two in spiritual endowment, in richness of character, in the power of unselfish sacrifice, in the flaming desire to give himself utterly in service.

The formative years of his childhood were spent in a home where there was neither love nor care nor interest, but instead scolding, beatings, neglect, loneliness. His youth was one of misunderstanding, abuse, and tears. In school he stood very nearly friendless and alone, working out his own philosophy of life. While in school in his teens he first came upon knowledge of Christianity and the life and character of Christ, and there woke in him a burning, compelling desire to follow the example of Jesus and spend himself in love and service for the poor, the degraded, the suffering, the lowliest of humanity.

In young manhood he lived the life of his social idealism facing, in utter abandon and in total disregard of his personal comfort and welfare, poverty, privation, violence, contempt, and even death. For fifteen years he lived in a six-by-six hut in the slums of an industrial city, pitting against its appalling iniquity and degradation the simple power of one big and loving heart. He risked his health and lived with the poorest of his people and had many of the sick in his little hut, so that he would be able to care for them. At the risk of death, he consorted with criminals in order to save them. In order to keep his conscience clear of wrong attitudes toward other people, he risked the punishment of his government in his sympathy with the Chinese people. In order to build a Christian community that would be able to change the wrong standards and practices in his country, he gave himself to a campaign for a million new Christians.

In middle life he stands a power in his native land, a stern challenge to his Christian brethren, a bulwark to the down trodden and oppressed, and a consternation to the exploiter of human life.

He and his work will be studied from the standpoint of art and literature, leadership, social science, and even genetics and psychology.

Kagawa is a unique figure of this twentieth century and one that against his oriental background seems almost miraculous. To make his acquaintance through the medium of this book is a most rewarding experience.

"His own vivid personal faith is completely contagious. The fact that he is a Christian is the first thing that emerges, joyously, from him when one meets him. He does not hesitate to say that he is a Christian — — — Whatever form of social work he may be for the moment engaged in, he preaches the gospel of Jesus Christ."

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 S. Morgan St., Chicago, Ill.

June 16, 1935

Topic.—Jesus' Love For Children.

Matt. 18:1-6; 19:13-15

A story is told of a shepherd boy who, when quite young, accepted Christ as His Savior and wanted to join the church. His father, as well as the church officers, thought he was too young and told him that he must wait. One day soon after, he was sent to bring the sheep home from pasture. He brought the sheep, but left the lambs. When asked why he had done that he said, "I thought the lambs had better remain outside until they were a little older, or had proved themselves to be genuine." The father saw his mistake and allowed the boy to be received into the church. Jesus never refused to have a boy or girl come to Him. In fact, He invited them and used them as examples when teaching older folks. We like to think that when He told Peter "Feed my lambs," He was thinking of the children.

In Mark 10:14, that verse we love so well, we see Jesus displeased because others tried to keep children from Him. The next verse reminds us that He so much appreciates a child's love and faith that grown folks must become like trusting children if they would be saved. When thinking of such verses as these, we are made especially happy when we remember Heb. 13:8, "Jesus Christ the same yesterday, and today, and forever." He loves you as much as He loved the children so many years ago and is just as eager to have you come to Him.

Jesus great love for children is shown again in Matt. 18:6. He knew that always there would be people who would think of children as a bother rather than a blessing so in this verse He tries to make folks understand what an awful thing it is to hinder a child who believes in Him.

Jesus was never too busy to take time for the children. You remember how He healed Jairus' daughter. He had many people around Him wanting help, but He went to Jairus' home and raised up the little girl who had died. Not only does Jesus love children and want them to love Him, but He loves to hear them when they pray. Since He loves you so much, don't you think you should do your best to show your love to Him? How about inviting others to love Him? Many times children have won their friends or parents to Christ. Try telling others of Him. You will find that you, too, will be happier as you tell them.

Plans for the Meeting

Give an object talk as suggested in the following story, "The Longest Candle." Jesus' love is shown in His eagerness to save boys and girls and give them an entire life in which to shine for Him. Point out some dangers and sorrows one escapes by such a life. The Juniors may sing the chorus known by many of them to the tune of "Tramp! Tramp! Tramp!"

"Jesus loves the little children,
All the children of the world;
Black, brown, yellow, red and white,
All are precious in His sight,
Jesus loves the little children of the world."

Questions

1. Quote your favorite Bible verse telling of Jesus' love for children.
2. Tell of several ways that Jesus, in His teaching, proved that He loved children.
3. Tell how Jesus showed His love for Jairus' little daughter.
4. How do we know that Jesus loves the children today?
5. Why should Juniors try to show their love for Jesus?

The Longest Candle

An evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end, a very short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls, and the baby of a family who never heard of Christ until a missionary came — whom he represented by a lighted candle—and they all gave their hearts to Jesus, and from that day loved and served Him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather, but he told them, "No, that stands for the baby, the youngest member in the family." Presently one boy said, "I know why; he has the chance to shine the longest for Jesus."

—Children's Quarterly.

June 23, 1935

Topic.—How May I Have A Good Vacation?

Ps. 119:15-16; Matt. 25:35-40

One day, after Jesus and the apostles had been very busy and had had a great deal to think about, Jesus said, "Come ye yourselves apart into a desert place, and rest a while." There were so many people coming and going that Jesus and His friends could not even be alone to eat. People soon followed them again, but we often find Jesus going off alone or with just a few of His friends for a time. He felt the need of getting away to rest and, most of all, to pray.

Any of us can work better if we take time to rest. That is why we have vacations. A vacation is a holiday or time of rest. The word comes from a Latin word which means freedom from duty. That does not mean that it is a time for doing nothing. Someone has said that a vacation is a change of occupation.

That is, it is a time when one rests by doing something different. You older Juniors, especially you who live on the farm, may not have much time to do nothing this summer. You may even feel that you are not really having a vacation, but while you are busy in field or garden your mind will be having just the change that it needs in order to be rested and ready for school work again.

Vacation as well as other time is given us by God and He expects us to use it wisely. The time should be spent in a way that will make one stronger and better able for work or study. Any kind of fun that harms mind or body is wrong, for God has given us our bodies and wants us to care for them rightly.

I have heard of boys and girls who have spent almost all of their vacation running errands and thoroughly enjoyed it. Some of you will go away for a time, but many will have your vacation at home. If you are on the farm, God's big out-of-doors is yours to enjoy. See how many new birds and flowers you can discover this summer. Perhaps you can have your own garden to care for, as we did when we were children. Even most city children can get out into the open, at least for a time. If you can not go to the country, the city has its parks and in many cases nearby woods.

Above all, be faithful in attending church service, in Bible reading, and in prayer, whether at home or away. Those who stay at home will be especially needed to carry on while others are gone. Make this a helpful vacation, trying to do something worth while for someone each day.

Plans for the Meeting

The discussion of this subject must be adapted to your particular group. Help the Juniors to see that vacation does not mean freedom from all responsibility. Suggest ways in which those who go away can be a blessing in the homes to which they go. Those who stay at home need to think of healthful recreation to be found there, also of the cheer they may bring during the summer months. Impress upon all the importance of loyalty to Christ and the church wherever they are.

Questions

1. What is the purpose of a vacation?
2. How did Jesus spend His time when resting?
3. How can you honor God while away for a holiday?
4. Why is it important that we keep faithful in church attendance during vacation?
5. How can you make this summer a blessing to others?

"A good soldier of Jesus will stand for Him no matter how he is laughed at. Your friends may laugh at you because you stand for Jesus, but in their hearts they think you are brave and true."—Selected.

I THOUGHT

(Written for those who have "loved and lost awhile.")

The morning breaks
I found beneath this dome of blossoms, leaves,
The grass still wet with dew
As though it held a tear to share with me
Life's fondest memory.
The birds are gay.
This tree alone seems hushed. The dawning light
Has not yet bathed away
The ling'ring shades that drape in soft'ning gray
About these glooms.
So pure they seem.
The dampness of the morning air send back
To me their breath as though
In answer to a hunger that I feel.
I heard a stir
Close by within
The branches of the goldenbell. A robin sang.
A warming breeze
Came from the south and stirred the tree.
A branch of blossoms fanned
Against my cheek. I thought that you had stooped
To kiss me, Mother. —J. S. A.

WHICH FACTORS WILL YOU ELIMINATE?

"(1) Faster automobiles and (2) the repeal of prohibition are generally conceded to be the contributing factors to the countrywide INCREASE in the number of traffic accidents, but the majority of these accidents are still caused by (3) carelessness and (4) failure to observe safety rules."

—F. M. Kreml, Director,
Bureau of Accident Prevention, Department of Police, Evanston, Illinois.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

June 9, 1935

SOME GREAT CHRISTIAN TEACHINGS

The Holy Spirit

(Pentecost Lesson)

Lesson Text.—John 16:7-11; Rom. 8:10-17; 26, 27

Golden Text: For as many as are led by the Spirit of God, they are the sons of God. Rom. 8:14.

Thus far in our discussions of the Great Christian Teachings we have had occasion to study God as the Heavenly Father and also God as Jesus, the Savior of men. We now come to another manifestation of God in the Holy Spirit.

Before Jesus left He promised His disciples that although He would leave physically, He would be with them in the form of the Holy Spirit. He said, "I will not leave you comfortless or fatherless, I will send to you the Comforter who will abide with you forever." The disciples were commanded to wait for this promise. So they gathered in an upper room, apostles, Jesus' mother, and other men and women, one hundred twenty of them, to wait and pray, to prepare themselves for the coming of this Spirit.

On the day of Pentecost this Spirit came. The day of Pentecost was so called because it was fifty days from the first day of Passover. It was called "the feast of weeks" because it occurred seven weeks after the Passover. It marked the end of the wheat harvest and also commemorated the giving of the Law on Mount Sinai. This was the time of the offering, of sin offerings, burnt offerings, and peace offerings. It was very appropriate that at this time the gospel harvest should begin and the new law of love supersede that of ordinances.

On the morning of the Day of Pentecost as they were all together in the spirit of harmony and devotion, the Holy Spirit came on them in a marvelous manner. It came as a rushing wind and as tongues of flame, which rested on each individual head.

The significance of this event does not lie in the fact that the Holy Spirit came because it had been here before. This Spirit came on Abraham, Moses, the prophets, and particularly on Jesus. Its wonder was in two things First it came on all of them individually. Before this the Holy Spirit came to special and outstanding leaders, but was not recognized as coming to every person. On the Day of Pentecost it came to the women, to all the one hundred and twenty, and not only to the apostles In the second place the Holy Spirit was very closely related to Jesus who had left them. He said He would come again. He would not leave them comfortless. When He ascended the angels said He was coming back again. Whatever materialistic explanation we might give as to what happened in that upper room, of this we are sure, that the disciples believed that through the coming of the Holy Spirit Jesus was alive and with them. This is why the weak, stumbling, wavering disciples now became lions of courage and power. The people saw that the disciples were with Jesus and had learned of Him.

The effect of the Holy Spirit on the early church was threefold: First, it brought them illumination. It came as fire. They now began to see that the Kingdom of God which Jesus talked about was not political or material or a Jewish program, but was for all people and was spiritual. It was a kingdom over which not a physical Jesus would rule as Messiah at some future time, but a spiritual realm over which the resurrected and invisible Christ was the active ruler now. An entrance to this kingdom was not dependent on whether Jewish blood flowed in your veins, but you entered this kingdom by accepting Jesus Christ as Savior and Lord of life. The kingdom was the rule of God through Christ in the heart of a believer.

In the second place, the Holy Spirit gave the disciples power. It came as a rushing wind. The command had been, "Tarry until ye be endued with power." This power had now come. How necessary this was! A small band of believers in a hostile Roman empire filled with religions. But the Holy Spirit bestowed on every member a fervor of spirit and a power of utterance which made their testing convincing and which gave them courage to go forth against all odds. The dangers still existed, but courage is not lack of fear but rising above it in the power of faith in God.

In the third place this Holy Spirit did not come as a spurt or special dispensation. It came to permanently abide here in the hearts of the believer according to our faith and consecration. This outpouring of the Holy Spirit was the birthday of the Christian church. There are two extremes that we need to avoid in our Trinitarian formula for God. On the one hand the elimination of Jesus Christ and the Holy Spirit as a Person, and on the other hand that we do not become polytheists in the worship of three gods; namely, God, Christ, Holy Spirit. After all, God is our salvation, our guide, and our strength. He manifested Himself, however, as God in Jesus and God in Holy Spirit.

What really happened on the Day of Pentecost? — What is the relation of this event to Jesus? — Is Jesus here now, or do we need to wait for Him to come? — What is the relation of the Holy Spirit to the church?

June 16, 1935

SOME GREAT CHRISTIAN TEACHINGS

Christian Stewardship

Lesson Text.—Deut. 8:11-18; II Cor. 9:6-8

Golden Text: Moreover it is required in stewards that a man be found faithful. I Cor. 4:2.

It is indeed encouraging that the International Sunday School committee has seen fit to include Christian Stewardship as one of the Great Christian Teachings. So often church members look upon it as a tool of the church invented by some man to get money out of the pocket book with the least pain, this is, using a dentist's expression, "painless extraction."

Stewardship is not primarily concerned with possessions or money, but with life. It does not say, "Your money or your life." It says your life and your money. A steward from its original meaning is one who is intrusted with another's possession to use it. The fundamental principles of stewardship therefore are an owner, a steward, an obligation, and a reward.

In Christian stewardship God is the owner. He created us and owns our lives. He owns us in the second place, through Christ who gave His life for us. "You are not your own, you are bought with a price." So our lives are His. The Psalmist says the cattle on a thousand hills are His and the gold and silver. Even as our lesson says, "He hath given thee power to get wealth."

So as a Christian steward your life is His, all your physical strength, your mental abilities, your social capabilities, and the strength of your soul are all His to use to His honor and glory. Our bodies, are to be consecrated temples of the Holy Ghost, clean and usable. Our trained and disciplined minds are His. Our social relationships are all for Him as well as our spiritual lives. If all of our church people would accept this Christian teaching and live it our financial difficulties in relation to the support of the church and institutions would be solved. We would need to find places for the use of the money that would come into the Lord's treasury as a result of a steward life. We are extremely alarmed if some minister or laymember says he does not believe in the deity of Christ, the atonement, or the second coming of Christ, or much more so if some one would say he does not believe in God, and yet stewardship is just as important and just as necessary that I believe in it as any of the above mentioned. Yet we have many church members in our congregations who feel that it is their privilege to believe or not believe in Christian stewardship.

The matter of stewardship as it relates to money is not only concerned with giving. Some Christians feel that if they have given a tenth or tithe, all of their stewardship is fulfilled. A stewardship life is one that is Christian in earning money, in saving money, in spending money, as well as in giving money. A man can not be wholly Christian until he is Christian in all his relationships. It becomes important that we study not so much what Jesus SAID about money, as to study his attitude towards money. Perhaps as never before the battleground of Christianity is in our day in the economic field. To win men for Christ means to win them in an industrial, competitive, material order. We need a new conscience on the whole question of material and spiritual values.

What is Christian stewardship? — What is the relation of money and life? — How does our present economic system reveal the need of an emphasis on stewardship?

JOTTINGS

Waldo Petter, of our mission station at Ashland, Montana, passed to his eternal reward some days ago. The funeral services were held May 9. Waldo was the son of Dr. Rudolphe Petter, our senior missionary, who has recently completed the translation of the New Testament into the Cheyenne language. At the time of Waldo's death Dr. and Mrs. Petter were on the ocean bound for Europe.

Abraham W. Friesen of Henderson, Nebraska, was ordained to the office of Elder in the Bethesda church, Henderson, on May 5. The meeting of the Northern District Conference is to be held in the Bethesda church June 2 and 3.

The Old Colony Mennonites, settled in a closed colony in Mexico, numbering about 5000 individuals, is reported to have determined to return to Canada from whence they came about twelve years ago. The reason for this move is that the Mexican government has ordered that all religious instruction and the use of the German language in schools be discontinued after the middle of April. Some of these people are already in Manitoba. This group is one of the most, if not the most, conservative of Mennonite bodies. They get their name from the fact that they came to Canada in 1874 from the oldest Mennonite colony in Russia—the Chortiza.

Dr. and Mrs. Herbert Dester of the General Conference mission in India, are at this writing on their way to America. They are expected to arrive in New York May 23.

On April 21, it was 83 years that a group of 82 Swiss Mennonites landed in New York and settled in Ohio and Indiana. With the death of Bro. C. A. Neuenschwander of Berne, Ind., the last of the group died several weeks ago. The account in the Berne Witness says: On March 19, 1852, the party embarked from Havre on a small, three masted ship used to carry cotton from America to Europe. After a long and tedious voyage, land was sighted April the 27th, and at five o'clock that afternoon the ship landed. From New York they continued their journey to Albany, then to Buffalo by canal, then to Cleveland by steamer. On May 6, the party arrived at Massilon, Ohio, reaching the Sonneberg settlement the next day. The entire trip to Sonneberg required sixty days. The fare for the trip was 190 francs, or about $37.52.

June 10 has been chosen as the day for the Kansas Mennonite Sunday School Convention, which is to be held in the Mennonite church in Halstead, of which Rev. H. T. Unruh is pastor. The program is in preparation. Hans E. Regier, Whitewater, is chairman of the convention.

The Intermediate C. E. Society of the Berne, Indiana, church gave a program in the Ebenezer church, Bluffton, Ohio. The distance from Berne to Bluffton is about sixty miles. Rev. and Mrs. Suckau accompanied the group, and Rev. Suckau preached after the program was rendered.

Prof. B. D. Smucker, who for twenty years was associated with Bluffton College as instructor and field secretary, has severed his connection with the institution to accept a commercial position. Winfield Fretz will take over the field work.

Bethel College will have added to its teaching staff next year Rev. A. E. Kreider of Bluffton, Ohio. Rev. Kreider was a member of the teaching staff of Witmarsum Seminary for eight years. Since that time he has served as pastor of the Bluffton Mennonite church.

The treasurer of the Mission Board of the General Conference reports as follows for the month of April: Total receipts, $378.11; Balance on hand, April 1, $827.19; Gifts for General Fund, $439.67; Gifts for Orphans, $214.18; Interest and rent, $567.05; Sundries, $157.05. Paid on Orders, $6,149.60; Remitted direct, $28.00. Balance in Bank, $27.70.

Report of the Executive Committee of Mission Societies: Jubilee Fund, $265.39; For India, $330.00; Expenses, News and Notes, $25.65; Miscellaneous, $60.00; Grand Total, $681.04.

Bro. W. F. Unruh of Jonjgir, India, is taking considerable interest in the maintenance of Boys' Camp supported by a number of missionary bodies. He writes: "Six missions join in this Boys' Camp. Each mission may send twenty boys as the maximum number. This is the seventh camp that has been held. These camps have brought very vital experiences into the life of many a boy. The missions cooperating are those of this Chattisgarh District and include the American Mennonite Mission, The General Conference Mennonite Mission, Methodists, Disciples of Christ Mission, Evangelical Mission, and another mission, the official name of which I have forgotten. This may indicate that denominational lines are rather weak on the mission field. We often know missionaries better than the denominations for which they stand."

The Sugar Creek, Ohio, church will hold special ordination services Sunday, June 2, when the pastor, Paul Stauffer, will receive ordination as minister and elder. Rev. Howard G. Nyce of Allentown, Pa., will officiate.

DEATHS

Augusta Dallke, nee Hintz, died on her birthday at the age of 77 years, on May 11, 1935, less than two months after her husband's death. She was born in South Russia, moved to Kansas with her parents, where she was baptized by Rev. D. Gaeddert in 1876, and married to Henry Dallke in 1877. For some years they lived near Moundridge, Kansas, later moving to Gotebo, Oklahoma, and in 1918 to Reedley, California.

She is survived by two sons in California, a daughter in Gotebo, Oklahoma, eight grandchildren and three greatgrandchildren, also one sister in Kansas and three brothers in Oklahoma. She was a faithful member of the Mennonite Church, and her pastors, Krehbiel and Regier, conducted the funeral on the 14th of May.

Kremer, E. J.—Born at Nancy, France, August 11, 1856. Died in Hollywood Hospital, April 29, 1935. Funeral service at the First Mennonite Church, Upland, Thursday, May 2, at 11 A. M., Rev. Lester Hostetler, officiating. Interment at Bellvue Cemetery. The family moved here from Nebraska in 1920, and joined the Upland Mennonite Church in 1928. Mrs. Kremer will reside with her daughter at 2639 San Marino St., Los Angeles.

Cornelius A. Regier was born July 11, 1866, in Rudnerweide, South Russia. In the year 1874, as a boy of eight years, he came to America. On July 29, 1888, he was baptized and received into the Hebron church, whose member he remained until death. On February 21, 1889, he was married to Maria Dyck. This union was blessed with eight children, of which the first two, both girls, died in earliest infancy. On December 17, 1929, his wife was taken from him by a very unexpected and sudden death. On Friday, April 26, at about 5:30 o'clock in the morning, he passed to his reward, having reached the age of 68 years, 10 months and 16 days. Those who mourn his departure are his three daughters, three sons, one daughter-in-law, and one grandchild, also three brothers and two sisters. The Children.

Christian C. Stucky, son of Jacob and Elizabeth (nee Reis) Stucky, was born in Horodischt, Wolynia, Russia. He came to America with his parents during the large immigration of the Mennonites in 1874. The family made their home in the vicinity of Freeman, South Dakota. In 1883, the family moved to Kansas. On November 30, 1886, the departed was united in marriage to Marie Stucky. To this union were born five children, four sons and one daughter. However, in April 1895, death took the wife from his side and left him with five small children. Later he was united in marriage to Katherina Goering. They were permitted to share life's joys and sorrows for about forty years. This union was blessed with thirteen children. On Sunday afternoon about four o'clock, April 14, 1935, the Lord called him home. His age at death was 70 years, 8 months, and 17 days. He leaves to mourn his early departure, his deeply sorrowing wife, nine sons, four daughters, six daughters-in-law, one son-in-law, twenty-six grandchildren, two greatgrandchildren, six brothers-in-law, five sisters-in-law, one sister, one brother, and many other relatives, besides a large circle of friends. Three sons and two daughters and four grandchildren preceded him in death.

Funeral services were held from the home of the departed and from the Eden church, Tuesday afternoon, April 16. Interment was made at the Eden church cemetery.

Jacob Jackie Kaufman, son of Jacob J. and Ella May Kaufman, was born December 10, 1933, at McPherson Hospital. He died April 14 at the Wesley Hospital in Wichita at the age of one year, four months, and four days. On March 8th he was taken sick with a fever, and on March 17 he was taken to the hospital in Wichita, where he suffered until April 14th. He leaves to mourn his death, his father, mother, one sister, four grandparents and one greatgrandmother, also a host of relatives and friends. He has gone to join his sister, who preceded him in death three years ago tomorrow.

John Schrock, the founder of a great family, died in Pekin today. He was the father of twelve children, eleven of whom survive along with twenty-five other decendants; but only one of the thirty-six is left to carry on the good name of Schrock. Religion brought this grand old man to Pekin. Back in the Vaterland a man named Menno Simon founded a religion which has brought honor upon him and to this day they call his followers "Mennonites." A century ago there was a group of them around Pekin, among them the Ropp families. Back in Ohio lived Johannes Schrock, German born and also a follower of Menno. Schrock found Ohio pretty well settled, but from the Mennonites in mid Illinois he heard of a growing new land where acres were cheap and crops were abundant. So Johannes Schrock with three horses pushed through from Trenton, Ohio, to Pekin and looked at this new west. He liked it. He left one horse here and drove the other two back to the Buckeye state. Arriving, he told the anxious wife, who had been Katharina Salzman in her girlhood days in Germany, that they were moving to Illinois. To Joe, the oldest youth, was given the task of driving through with the horses and cattle and what goods they had. The father and mother took the rest of the family to Cincinnati where they took the boat down the Ohio to Cairo and up the Mississippi and Illinois to Pekin. In this family was Johannes, later called John, whose death we record today. He was the second in the family of seven to be given exactly the same name, the older brother of the same name having died. The father, wishing a namesake, named a newborn boy baby by the same name as the one who had died. Johannes Schrock was eight years old in 1851 when the family came to Pekin, for he had been born March 26, 1843. That trip was often recalled by Mr. Schrock; and the older he became the better he remembered those days of children; and the less he recalled the fleeting things of yesterday. The family located in a log house on what is now the Allen Miller farm, five miles east of Pekin. They were made at home by the Mennonites here and kindly neighbors; and because they were honorable and thrifty, they prospered. — As John grew older he worked out in saw mills, grist mills, and brick yards. He could do a tremendous day's work, even in the days when a big day's work was expected of all men. He himself carried from the saw mill every tie and plank for the first bridge over the river here—the Peoria, Pekin & Jacksonville R. R. bridge. Three men would be assigned to such a job nowadays and work only half as many hours. They told of him that he could cut with an axe and rack five cords of wood in a day. Four men wouldn't want to do that today.

On December 3, 1865, he married Barbara Rediger and the two established one of the most respected homes in the county. Twelve children were born to them, and all but the last (who died in infancy) live today to mourn the passing of the father. They are: Peter Schrock, Pekin; Mrs. Katherine Ropp, Pasadena, Calif.; Daniel Schrock, Pekin; Bina Schrock, Pekin; Mrs. Sarah Ringwald, Pekin; Mrs. Ida Gueber, Pekin; Frances Schrock, Pekin; Edward Schrock, Pekin; John W. Schrock, Pekin; Mrs. Belle Thode, Pasadena; Mrs. Barbara Heisel, Pekin; Aaron Lester, deceased.

In 1876 Mr. Schrock bought the home east of Pekin in which the first child born in that home still lives. He is Edward Schrock, president of the farm bureau. The family looks to it as the old family home.

In 1903 the sons built a nice home for the parents and they moved to town. There they lived in comfort. Mrs. Schrock died on August 3, 1911. Although Mr. Schrock was near 70 then, he has clung to life for 24 years more. He was a man of excellent character, good habits, and moral strength, and to this is attributed his long years. Three years ago on his 89th birthday he spaded in his garden. On his ninetieth birthday the family gathered for a great reunion and celebration, but he took pneumonia that day. None expected him to survive; but he lived; and he even weathered another attack of pneumonia this winter. Even till yesterday he was up; but two strokes had weakened him and death came to him quietly at 7:15 this morning in his 93rd year. — Besides the sons and daughters, the aged man is survived by eighteen grandchildren, and seven greatgrandchildren.

Death of Mr. Schrock removes one of the links with Pekin's pioneer past. He lived in the day when pigeons came in flocks that shut out the sun; when wild turkey were in abundance; and deer were to be shot in the woods. The turn of his life has seen the coming of modern age; but through it all there has been no change in the fact that a man of honor and honest and clean living thrives best. His children today rise up to bless his memory.

Funeral was in charge of Rev. G. I. Gundy, Meadows, Illinois. Burial at Lakeside cemetery.

Mrs. Lydia Boyts Miller was born October 3, 1856. She departed this life March 5, 1935, aged 78 years, 5 months, and 2 days. The deceased was born six miles east of Goshen in Elkhart County, the daughter of Emanuel and Fanny (Stutzman) Hostetler. She has resided in Goshen the past twenty years, coming here from Oklahoma. Surviving are two daughters, Mrs. C. J. Bontrager and Mrs. Simon J. Smith of Goshen, Ind., and three sons, M. F. Boyts of Crystal Springs, Kans., John O. Boyts of Stockton, Cal., and Edward W. Boyts of New Paris, Ind., a stepdaughter, Mrs. Nathan Yoder, Shipshewanna, Ind., and a stepson, Edwin Miller of Lagrange, Ind., 14 grandchildren, and 6 greatgrandchildren. — The funeral services were held at the Eighth Street Mennonite Church of Goshen, services in charge of Rev. G. T. Soldner, pastor of Eighth St. Mennonite Church, and Dr. T. E. George, of the Fifth St. Church of the Brethren.

NORTHERN DISTRICT CONFERENCE PROGRAM

to be held at the Bethesda Church, Henderson, Nebraska, June 1 to June 4, 1935

MOTTO: "FOR TO ME TO LIVE IS CHRIST"
Phil. 1:21

Saturday Evening, June 1, 7:30

Ministers' Conference

1. Opening Exercises........
   Leader, Rev. John C. Kaufman, Marion, So. Dak.
2. Theme: What Fundamental Doctrines should the minister of our day particularly emphasize? 30 minutes.)........Rev. David A. Schultz, Avon, So. Dak.
3. Music,..................Bethesda Church, Henderson, Nebr.
4. Theme: Is the Ministry a Life's Vocation? (30 minutes.)............Rev. Walter Gering, Freeman, So. Dak.
5. Close ....

Sunday Forenoon, 9:30—11:30

Mission Services

1. Opening by....Leader, Rev. A. W. Friesen, Henderson
2. Home Missions....Rev. John H. Epp, Hillsboro, Kans.
3. Music......................Bethesda Choir, Henderson, Nebr.
4. Foreign Mission..Rev. P. R. Schroeder, Freeman, S. D.
5. Time Schedule to be pronounced after the services
6. Offering taken ....
7. Close ....

Sunday Afternoon (continued)

1. Opening by Leader
   Rev. Helmut Ortman, Munich, N. Dak.
2. Conference Sermon
   Rev. John Bartel, Mountain Lake, Minn.
3. Music......................Bethesda Choir, Henderson, Nebr.
4. Address................Rev. John H. Epp, Hillsboro, Kans.
5. Music......................Bethesda Choir, Henderson, Nebr.
6. Announcing the various temporary committees........
7. Offering ....
8. Close ....

Sunday Evening

Christian Endeavor Program
Chairman: Clarence Graber, Marion, So. Dak.

1. General Singing in charge of
   Gerh. J. Toews, Henderson, Nebr.
2. Theme: May the Biblical Wisdom still be applied to the Life Problems confronting our Young People today? Prov. 16:8, 32; 6:16-19.
   Bethel C. E., Marion, S. Dak.
3. Song..........................Salem C. E., Freeman, So. Dak.
4. Reading...................Bethesda C. E., Henderson, Nebr.
5. Theme: Does the Christian Endeavor meet the needs in our Churches concerning the Younger Generation? If not, what can be done to better the situation?............Friedensberg C. E., Avon, So. Dak.
6. Music.....................First Mennonite Ch., Madrid, Nebr.
7. Address to the Young People
   Prof. J. D. Unruh, Freeman, So. Dak.
8. Song................Junior Male Chorus, Henderson, Nebr.

Monday Forenoon and Afternoon

Business Program

1. Opening by the president
   Rev. John Bartel, Mountain Lake, Minn.
2. Business Affairs:

a. Receiving the Certificates of Delegates
b. Report of the Protocolls of the preceding session
c. Report of Committee of the Honor Roll
d. Report of the Soliciting Committee
e. Report of the Treasurer
f. Report of the Committee of School and Education
g. Report of the Committee of Examination
h. Report of the Committee of Evangelism
  1. Secretary; 2. Treasurer
i. Election of Officers

Monday Evening

Sunday School Convention

1. Opening by Leader........Hy. J. Boehr, Wisner, Nebr.
2. Music............Bergfelder S. S., Mountain Lake, Minn.
3. Theme: What New Problems are confronting the S. S. Due to Modern Tendencies?
   Dietr. G. Peters, Mountain Lake, Minn.
4. Instrumental Music....Salem Zion S. S., Marion, S. D.
5. Reading....................Bethesda S. S., Henderson, Nebr.
   Reading................Bloomfield S. S., Bloomfield, Mont.
6. Music....First Mennonite S. S., Mountain Lake, Minn.
7. Theme: What part does the Sunday School have in the carrying out of the laws (respectively the laws of the country)? Psalm 119:9.
   Arthur Ortman, Dolton, So. Dak.
8. Music......................Bethesda S. S., Henderson, Nebr.
9. Reading........Swiss Mennonite S. S., Alsen, No. Dak.
10. Music......................Bethesda S. S., Marion, So. Dak.
11. Address....Dr. E. G. Kaufman, Bethel College, Kans.
12. Offering ....
13. Close ....

Tuesday Forenoon

Education

1. Opening by the President..................Rev. John Bartel
2. Address (15 minutes)....................Dr. E. G. Kaufman
3. Music......................Bethesda Choir, Henderson, Nebr.
4. Address (15 minutes)
   Prof. John D. Unruh, Freeman, So. Dak.
5. Music......................Bethesda Choir, Henderson, Nebr.
6. Address (15 minutes)
   Superintendent H. D. Epp, Henderson, Nebr.
7. Remaining Business and answering question if time permits ....
8. Report of Committee of Resolutions..............................
9. Close ....

Tuesday Afternoon

Mission-Sewing Society

1. Opening by Leader
   Mrs. John C. Kaufman, Marion, So. Dak.
2. Music..........Junior Mission Society, Henderson, Nebr.
3. Theme: The Interest of the Sewing Society in the Church; how can it be aroused?
   Barbara Schowalter, Wisner, Nebr.
4. Reading..............Bethany Church, Freeman, So. Dak.
5. Music
   Mission Workers, Bethel Church Mt. Lake, Minn.
6. Theme: Has the Church a responsibility toward the Sewing Society? If so, wherein rests this responsibility? ....Mary Bargen, Mountain Lake, Minn.
7. Music................Salem Zion Church, Marion, So. Dak.
8. Address on Mission
   Dr. E. G. Kaufman, Bethel College, Kans.
9. The Challenge of the Cross
   Junior Mission Society, Henderson, Nebr
10. Closing Song: Ev. Lieder No. 2, by all Society Members present..
11. Offering for mission..

Tuesday Evening

Song Service

The songs of this program are to be given by the various choirs of the local church and the visiting members of choirs and quartettes are asked to be prepared to render some music or sing songs or solos as is most convenient and possible for them. All singers then join in a closing song.

The Program Committee—
John J. Becker
Ben J. Kaufman
Rev. A. F. Friesen

REPORT OF THE DIAMOND JUBILEE FUND OF THE GENERAL CONFERENCE TREASURY

From April 15, 1935, to May 15, 1935

Eden Mennonite Church, Moundridge, Kans.	$ 99.29
"K. F.", Newton, Kans.	7.00
From a Friend, Henderson, Nebraska	500.00
Immanuel Mennonite Church, Los Angeles, Cal.	20.25
C. E. Society, First Christian Menn., Moundridge	50.00
Lizzie Rohrer, Indiana	.16
Group of Friends near Warwood, Menn.	5.00
Elise K. Wiebe, Kansas	10.00
Nordheimer Menn. Gemeinde, Sask., Can.	15.70
From a Friend, Henderson, Nebraska	10.00
P. P. Schmidt, Kansas	2.00
Salem Church, Munich, South Dakota	10.64
Mrs. J. Janzen, S. S. Class, Ontario, Can.	5.00
From a Friend, Mountain Lake, Minn.	10.00
Mrs. Frieda Reiger Entz, Treas. Ex. Com. of Mission Societies	265.39
D. E. Buller, Texas	35.00
First Mennonite S. S., Mountain Lake, Minn.	50.00
Arlington Mennonite Church, Arlington, Kans.	8.90
P. P. Dirks, Washington	5.00
Mrs. Karl Badertscher, Ohio	1.00
Bergfelder Sewing Society, Mountain Lake	12.25
Zion Church, Elbing, Kansas	34.15
	$1,156.73
Total Receipts for the Diamond Jubilee Fund to May 15, 1935	$3,931.55

Gratefully acknowledged,
K. A. Richert, Treasurer.

MENNONITE YOUNG PEOPLE'S RETREAT

Shipshewanna Lake, Indiana, August 5-11, 1935

This Retreat will begin August 5. Registration in the afternoon, and get-together social in the evening. Courses will continue each day through the week, and the Retreat will close Sunday noon, August 11.

Earl Salzman, Retreat Chairman.
Topeka, Indiana.

POCKET BIBLES FOR S. S. SCHOLARS

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SPECIMEN OF TYPE

The desolation of Benjamin bewailed JUDGES, 21

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;
3 And said, O LORD God of Israel,

time; and they gave them wives which they had saved alive of the women of Jā'bĕsh-gĭl'ĕ-ăd: and yet so they sufficed them not.
15 And the people repented them for

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Rev Emanuel Troyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, JUNE 18, 1935 No. 12

Reedley, California,
May 24, 1935.

The Home Mission Board has looked forward with a peculiar interest to the Diamond Jubilee celebration of the conference, hoping strongly that through the Jubilee Fund campaign enough money would be raised to wipe out all conference debts, — nearly half of which rests with the Home Mission treasury.

Would every congregation raise from 75c to 80c per member, the entire indebtedness would be cleared away. How much has your congregation contributed thus far?

With a large indebtedness on our hands, the Home Mission Board has not been able to expand their work for several years. With the rise in cost of living during the last year or two, our workers must be increasingly saving in order to meet all their financial obligations, and many need extra allowances.

The General Conference Publication Board at its meeting in 1910.

Standing, left to right, J. von Steen who served from 1896 to 1917; Rev. H. J. Krehbiel, 1896 to 1935; Rev. Wm. J. Ewert, 1890 to 1923; Rev. N. B. Grubb, 1884 to 1923; P. Goertz, 1905 to 1919; J. F. Lehman, 1898 to 1932.

If the treasury permitted, the writer would favor doing more work along two different lines. The first would be to aid various churches who have a struggle to support their pastors. Some district conferences are doing commendable work along this line, but many churches are not yet reached. The other would be to assist the weaker churches in having occasional protracted meetings. This could be done by aiding financially in securing a man of their choice to conduct a series of services, or by the Board engaging a worker to carry on this type of itinerate ministry. Our traveling ministers in Canada are doing a splendid piece of work along this line.

However, the Home Mission Board hesitates to enlarge its sphere of work as long as the present indebtedness is not removed. And there are still thousands of dollars needed to clear away the debt. The other day a good old sister brought us $50 for this purpose. Within the last two months 80 different members of our church have contributed an average of $2.50 toward this fund. The work is still being continued and it must continue in all our conference churches if our goal is to be reached. May God grant that we will not fall down on our job.

Very sincerely,
J. M. Regier.

EASTERN DISTRICT ROUTE TO CONFERENCE

The Eastern District Conference has planned an attractive and interesting trip in connection with the Diamond Jubilee of General Conference in Upland, California.

The trip, as planned, will leave

Philadelphia (Rdg.)	July 29	at 9:05 P. M.
Bethlehem (L. V.)	July 29	at 11:04 P. M.
Chicago (Santa Fe)	July 30	at 11:35 P. M.
Newton, Kans.	July 31	at 6:10 P. M.
Hutchinson, Kans.	July 31	at 7:00 P. M.

and will arrive in Upland August 3rd, at 10:30 A. M., in good time to get located and refreshed for the opening meeting that evening.

A stop will be made at the Grand Canyon, Arizona, on August 2, in order that we may have an opportunity to view this beautiful spot.

Every one planning on attending the conference is invited to join the party at a convenient point along the route. It will give an opportunity to renew old friendships and to make new ones.

After the conference closes, the trip will return via the Pacific Northwest, with stops for sightseeing in San Francisco, Portland, Seattle, and a motor trip from Seattle to Yakima, with a stop at Sunrise Lodge on the eastern slope of Mount Rainier. The party will arrive in Chicago, Monday, August 19, and Philadelphia the next evening.

In San Francisco we will make our headquarters in the William Taylor Hotel. This hotel is owned by the Methodist Episcopal Church and named in honor of an eminent bishop of that denomination.

There will be an opportunity to visit our mission while in Portland, Oregon.

It is not necessary to make the entire trip with the party, anyone is welcome to join at any convenient point and leave at their wish. The trip is not conducted as an all expense tour, but itineraries have been prepared on the basis of estimated expenses in order to give those interested an idea of the cost to make the trip.

The estimated costs of the trip in Tourist Sleeping Cars are

From Philadelphia—	
One in tourist lower	$209.35
Two in tourist lower, each	189.63
One in tourist upper	201.50
Clergyman—tourist lower	172.99
Clergyman—tourist upper	165.14
From Chicago—	
One in tourist lower	$152.25
Two in tourist lower, each	140.13
One in tourist upper	147.70
Clergyman—tourist lower	123.28
Clergyman—tourist upper	118.73

Further information can be secured from Rev. C. E. Krehbiel, Newton, Kansas, or Mr. Earl Kremer, 926 Fidelity-Philadelphia Trust Building, Philadelphia, Pa.

Rev. A. J. Neuenschwander
Earl Kremer
Walter H. Temple, Chairman.

HOME MISSION NEWS

All the reports from the **Chicago** Mission are good news. The membership is growing in interest and attention, partly as evidenced by the contributions of the first quarter of 1935 ($468.34). Bro. Leaman is giving particular attention to organization. When he took charge of the work last September, there were only about three members left. God has blessed his ministry and quite a number of former members returned, as well as sinners turning to Christ. He instructed a class of converts and on the first Sunday in May, Bro. P. R. Schroeder was there and took in twenty-two by baptism and letter. Another class is to be ready to be received into the church by July. Communion services were also observed on this date. The most encouraging service is on Sunday morning, when the attendance is from sixty-five to seventy.

The **Hutchinson, Kansas,** Mission is moving along as usual. The most important event reported by Bro. Plenert is a week of Bible teachings conducted by Rev. J. H. Langenwalter on the general theme: "How Jesus dealt with men," according to John's Gospel. The studies were well attended and highly appreciated.

The work in Altoona, Pa., is greatly hindered by the extreme poverty which exists there. Our workers have their hands full ministering to the sick and needy. Up to this time about sixty families lost their homes and had to move elsewhere outside of the city. Others move in and have to be hunted up, and many new ones are brought into the Sunday School and church. Eleven new members were added the first quarter of 1935, one a Jew and one a Catholic; they are enthusiastic witnesses for the Lord. Bro. Glass is in much demand for funerals and weddings and visiting the sick. Sister Stiffler is a good Samariton in the community and ministers to all kinds of needs of the people and they are rising up and call them blessed. It was the privilege of the writer to preach in the Mission on Sunday evening, May 5, and though a rainy night, the attendance was good and the spirit lovely. It was most inspiring to attend the Junior C. E., under the direction of Joyce Stiffler, and hear the boys and girls sing and pray and recite Scripture.

A change has taken place in the **Smith Corner** and **Mechanics Grove** fields. Bro. Sylvan Lehman has been called from the former to the latter and took charge April first. His beginning was trying. From a scratch on his right hand, while moving, blood poison developed and he had to spend some time as a very sick man in the Lancaster hospital. Glad to report that he is restored to health again. Installation services at Mechanics Grove were conducted by the Secretary on Sunday evening, May 19. During April the work at Smith Corner was taken care of by Bro. John S. Rough, a member of the Roaring Springs congregation and a licentiate of the Eastern District Conference, and with such good effect that they asked that he be stationed there permanently. This request was granted and he is now living in the home aside of the chapel. Bro. Rough has done some preaching in his home church and in the community. He will likely be ordained to the ministry soon. The labors of the past in that place have been fruitful of good results. There is more life and activity, and moral and spiritual conditions have greatly improved. The people are also more appreciative, which is evidenced by their contributions to the cause. During the past year they put a new roof on the chapel, and just lately paid half of a set of new batteries for the electric light plant ($45). They pledged $8.00 a month toward the new pastor. Recent accession raised the membership to 50.

Sister Burkhalter of the **Emanuel Church in Los Angeles,** who is still supported by the Home Mission Board, did not say much about their work in the church, which seems to flourish, but she was so full of the terrible effects of SIN in the homes in the neighborhood that she only wrote of her experiences in calling at different homes one afternoon. In one home the rug was rolled back and men and women were dancing and smoking that the room was blue from smoke, on the table were wine glasses and bottles and the children were helping themselves. In another home she saw the aftermath of such conditions, and the angry mother punishing the children unmercifully. In another home she found the mother crying because of conditions in the home of her daughter-in-law. In another home where two young people had taken a definite stand for the Lord and were recommended for church membership, she found them living untruthful lives. Her closing words were: "O that the Son of God might walk through these streets just once and set things in order, as the black curtain of sin hangs over these homes. There is need to cry aloud morning, noon, and night. Ps. 55:17."

The Itinerant Preachers in Canada have nothing unusual to report, only their visits to the various groups and families that are scattered over the wide extent of territory, and minister to their spiritual needs in holding meetings for Bible study and pastoral work and preaching. In their experiences they are sometimes handicapped by severe weather and road conditions and their lot is not an easy one, but their services are very much appreciated and it serves to keep them together in the bond of fellowship and in touch with the congregations and helps to answer some of their problems and encourages those who are tempted and tried, and many people are severely tested with the problem of existence. During the winter they have Ministerial Conferences and Conferences for Bible Study, and occasion for other studies for intellectual and spiritual improvement. So far reports have come in from the brethren Jacob H. Janzen, Franz Enns, J. H. Enns, and J. J. Klaassen. All of them express their appreciation of the assistance given them by our people which alone makes their needed work possible.

From the **Girls' Home in Winnipeg, Manitoba,** Sister Helene Epp reports that during the winter there were almost constantly some of the girls sick and had to remain at the home until they were again able to return to their places. Many of the girls go home in the spring to help their parents. This their employers do not like, but almost invariably they are glad to take them back in the fall. A goodly number attended catechetical instructions led by Rev. John P. Klaassen. On May 2, they had a Girls' Festival together with the girls from the home of the Bruedergemeinde. The girls are also sewing and preparing articles for the mission sale in the fall. Positions for all the girls could be secured and the wages are a little better than last year. W. S. Gottschall,

Secretary of the Home Mission Board.

HOW DO WE GROW IN GRACE?

We all know that if we expect a large crop, that the land, the soil must first have been prepared and put in a good condition to yield a large harvest. The stony land, the hard soil will but yield half the crop, but never an hundred fold.

So we shall never grow unless we are prepared for growing. All the little sins and hindrances must be put away. The weeds that spring up from time to time must be cleared away. Our roots must be planted where they can grow deeper and stronger, grounded on the rock, Jesus Christ, anchored safe for time and eternity.

Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

As every plant must have nourishment, rain, sunshine, etc., so the growing Christain must also have food, bread from heaven and living water. You cannot be a vigorous, useful, soul-winning Christian without plenty of nourishing soul-food. A certain man of God said, "Thy words were food and I did eat them." Those who read little else but novels and cheap, filthy newspapers and other thin diet, soon become walking skeletons. Begin every morning with fervent prayer, and breakfast your soul on God's glorious, infallible, inspiring Book, the Word of God.

Not only partaking of this heavenly food will make us grow, but after we have feasted upon God's Word we must go out in obedience of faith, wherever the Holy Spirit will lead us, performing our part in the building of God's Kingdom, for only through service we grow.

There is no preparation for service like frequent secret fellowship with God (I John 1:3). "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son, Jesus Christ." Ah, my dear young friends, if the mountain-top fellowship with God is not followed by service, it will soon become a dim and fading memory, with no power or blessing in it, but regrets.

Jesus will live in us and we in Him. Such intimate fellowship! You may as: How can that be?

An old negro said it is like this: You put the stove poker into the fire and soon it becomes red hot. Then the fire is in the poker and the poker is in the fire. That is just what happens when Jesus lives in us and we in Him. It is hard, folks, to explain, but those of us who have experienced it, know.

Spiritual growth is a living act. I can not originate or force it. I may encourage and help it, by prayer, by self-denial, by Christian work, by meditation and communion with the Word; but like the lily, all my growth must be the result of life within me, which life was a divine impartation. —Arthur F. Ortmann.

COVETOUSNESS

By C. U. Widmer

The covetous individual is named in Ephes. 5:5, an idolator, and is classed in that passage along with Ephes. 5:2 and I Cor. 6,10 in the same category as some of the most heinous sinners. This significant declaration, together with the fact that the sin of covetousness is an insidious offense, of which many are guilty, who may even claim to be free from it, makes a meditation on this subject a worth while and necessary one.

The reason that this sin is so insidious, no doubt can be attributed to the fact that the natural tendency or the inherent law governing our conduct pertaining to self-preservation, has been allowed to develop to excess, so much so that this selfishness has overshadowed, shriveled, and dwarfed the soul to such an extent that the needs and rights of others is finally lost sight of entirely and only the capital "I" is considered in all dealings. This is very terse-ly and minutely explained and a lesson deduced therefrom by Jesus in the familiar parable of the rich fool (Luke 12:13-21). Here is portrayed a so-called very successful man who was providing, working, and planning for material things for his own bodily pleasure and enjoyment, excluding entirely from his thoughts and plans any responsibility or care toward others who might be needy, either materially or spiritually. This parable sets forth a case of plain outright covetousness which Jesus condemned so harshly, addressing the man, "Thou fool"! The occasion for giving it was the answer to a dispute growing out of a monetary controversy. The Bible teaches that "no one liveth to himself." It is natural and perfectly proper that we should provide for ourselves and those depending on us, and in doing so, employ our best skill and diligence, but we should constantly remember that we have sacred duties toward others and toward God, and the danger to be entangled in the sin of covetousness is ever present. We shrink with horror from idolatry and rightly so, knowing that it is an insult to God, but is not the predominating Twentieth Century sin, — God pity us, — this monstrous sin discussed in this article, described in the Bible as plain idolatry?

In all of His teachings Jesus emphasized the idea of service, which is comprehensively summarized in that characteristic declaration found in Matt. 10:39, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." The meaning which the Master Teacher wants to convey is that life is intended for something higher than self-love or self-glory; that by indulging in this unworthy task we literally cut ourselves off from the very life purpose for which we were created, and the object of our having lived on this earth is defeated and lost, consequently we might as well be dead, sad to say. On the other hand, he who uses his powers and his means, in other words his life, for the betterment of mankind and the glory of God, is actually finding not only peace, happiness, and supreme satisfaction for his own soul, but his life is fulfilling the purpose for which it was created, God is honored, and the crowning plaudit awaits that soul at that day: "Well done, thou good and faithful servant." He truly has found life.

It is pathetic to see so many otherwise industrious, well meaning, and honest souls bound with this evil cord of selfishness that is so blinding and ruinous. Most of these are perhaps unconsciously yielding to the temptation of Satan who represents to them erroneous ambitions and false standards of right and wrong. The admonition to watch and pray surely is timely. Let all who read these lines pause and in the fear of God ask the question, "Am I living in the will of God"? If not, pray that He may help me to see the Truth and to become His follower in reality.

THE CONGO INLAND MISSION

Rev. A. M. Eash

An Unusual Report

As goes Christian work in general, this is truly an "Unusual Report." As concerns the work of the Congo Inland Mission it is no more "Unusual." It is a report that indicates another large forward stride in the work of the mission during 1934. In this respect it has much in common with the reports of the past several years. All of this has reference to the Annual Statistical Report of the work in the mission for the past year. Here are some of the items of special interest:

The total number of white missionaries in the mission		16
Total church membership at beginning of year		2943
Total church membership at end of year		3577
Christians awaiting baptism		5012
Number of employed native workers		202
Number of native deacons		5
Number of native assistant pastors		2
Cared for by native church—		
Aged	42	
Blind	38	
Widows	1	
Orphans	51	132
Number of students in training classes		107
Number of tribes represented in station work		20
Number of pupils in station schools		987
Number of pupils in outstation schools		8249
Number of catechumens		6977
Number of clinic and ward medical treatments		68108
Total investment by the home end supporters		$22952.29
Number of permanent mission buildings		26
Number of temporary mission buildings		91

During the past several months there has been an extensive movement of workers between the home end and the mission field. A party of six sailed from New York at the end of January, and a party of five arrived at home in April. These eleven constitute one-half of the present missionory force.

Those going to the field were as follows: Rev. and Mrs. Omar Sutton, who returned to Kalamba station to begin their fourth term of service.

Miss Agnes Sprunger, who returned to the field for the beginning of her fourth term. She spends the remainder of 1935 at Charlesville and then goes to Mukedi station.

Rev. and Mrs. Roy O. Yoder, who went to the field on their first term of service. Rev. Yoder will serve as mission treasurer and will be located at Charlesville. Mrs. Yoder is especially interested in work with women ond girls and will no doubt be assigned to work of that type in the Charlesville district.

Miss Fanny Schmallenberger, who went on her first term of service. Sister Schmallenberger will spend the remainder of 1935 at Charlesville and will then be placed at Kalamba.

During the trip to the mission field and for the remainder of 1935 Miss Sprunger serves as language teacher for the three new missionaries.

The missionaries returning home were as follows: Rev. and Mrs. A. G. Becker, who returned home with their children, Lois and Charles, at the end of their second term of service. They had been working at Kalamba station and are at present at home at Woodburn, Indiana.

Rev. and Mrs. A. D. Graber, who returned home after one term of service. The Grabers served the term at Charlesville station. At present they are at home with Mrs. Graber's parents at Broadwell, Illinois.

Miss Irma Bidky, who has completed her second term of service on the mission field. Her work had been at the Mukedi station. After the middle of June she will be at home with her father near Bloomington, Illinois.

All of these who returned home ended strenuous terms of service in a work where the number of workers was very small and the size of the work had grown rapidly. Mrs. Graber had undergone a serious operation during a critical illness several months ago. The Beckers remained on the field nearly six years when the term of service under normal times was four years. Miss Birky had been in the mission nearly six and one-half years and had also undergone serious illness. They have all returned home and the unanimous verdict of the physicians who are examining them is that they need months of complete rest in order to regain their normal strength. It is very possible that for several months they will be reluctant to accept invitations to address missionary meetings or other services. The Board believes that none will unduly press them for much public work until they have had time to quite fully recover their normal health and strength.

The Board and Home constituency are under a large obligation to these workers who so nobly remained by their tasks at times when they should have been on furloughs. We are also under large obligations to the splendid corps of workers at present in the mission with the responsibility of directing this rapidly growing work. The Lord has blessed the efforts of the workers in the Congo Inland Mission far beyond our largest expectations and full credit for these blessings must be given to the ones who permitted themselves to be used of God as the "channels of blessing." We can do no better than to faithfully stand by them with our support in prayer and with funds so that their hands may not be stayed nor their hearts become faint.

It will be necessary for the Board to send an additional force of workers to the field during the current year if furloughs are to be granted to the present workers as they are due to them. A number of candidates are under consideration and the Board covets the support in prayer of all who have a concern for this work, that it might be definitely guided by God in all of its deliberations and work.

STEWARDSHIP OF POSSESSIONS

Mrs. Maggie McDevitt

Webster says, possessions mean, "act, or state of possessing" or condition of a person having such control of property that he may legally enjoy it to the exclusion of all others having no better right than himself. But since our theme is Christian Stewardship of Possessions, and a steward is one who acknowledges God's ownership of all material possessions, therefore stewardship of possessions is the acknowledgement of God's ownership of all we

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control, of our property, or the things we enjoy to the exclusion of all others having no better right than ourselves.

God then being the owner, man is the steward, and the service of stewardship covers a very wide field of obligations. But we are not to consider the whole of it, as that would mean to write a treatise on the Christian life.

Stewardship of Possessions is our sole theme and must undoubtedly overlay to some extent previous meetings on stewardship. Jesus said, "A man's life consisteth not in the abundance of things which he possesses." Roswell C. Cong says, "I believe that God owns all and that man owes all, everything in partnership with God," which of course would be time, money, home, family, and property. Jesus sorrowed over the rich young man, not because he had great possessions, but because the possessions had him.

Jesus' emphasis on the money and property question lies close to the fact that money is stored up life, or personality. Money is the medium for which man exchanges his ability, ingenuity, and labor. For instance; we receive pay for a day's labor, and in performing this deed we are giving this stored up self in exchange for money as a medium. We may and often do, no doubt ask ourselves the questions: Posessions! What are they? What do they include? Who shall control them? Who shall administer them? On what terms shall they be enjoyed?

These questions pulse with human interest, and we are all wholly absorbed by them and rightly we should be. Our possesions include all ourselves, children, home, and property. Of course to some extent we must control them.

This may or may not be done according to God's divine plan, as this of course is up to each one individually, and as we understand His divine Word. Also as our circumstances thereof to be made, through obedience and guidance of the Master's will with consecration of our will. This, of course, answers the question also of who shall administer them. Seeking not our own but the things which are of Christ Jesus, or in the words of Paul, "Not with eye service as men pleasers but as the servants of Christ, doing the will of God from the heart."

In the beginning it was ordained that man should have dominion (not possession) over the material world. He was to replenish the earth and subdue it to the honor and glory of God. Such a task requires the whole masterful strength of man's mind. The first idea of possesion was a pagan idea, and we alone cannot create possession. Some one else must appear in the picture. For illustration: Robinson Crusoe held no ownership of the lonely island as long as he was alone.

It was not until Friday appeared on the scene that his possessive powers were aroused, and then only did he wake up to possession, for until the coming of Friday it was meaningless to say, "This or that is mine."

The legal power of excluding others has followed the ancient Roman custom or law and formed our modern theory of ownership, hence that part of it is more or less a selfish idea. Our possessions of today will be in some one elses's hands tomorrow.

Christian stewardship makes it impossible to give God a fraction of what we possess because in the first place we are not realy the owners. In Psa. 24:1 we read, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Deut. 10:14— "Behold the heavens and the heaven of heavens is the Lord's thy God, the earth also and all that therein is.

It is the challenge of a patient Christ calling His disciples to a full consecration of life and possessions for the Christian conquest of the world.

It was said of the early heroes of the church —"Not one of them staid that aught of the things which he possessed was his own."

This stewardship of possessions must be

taught, as it is only through education of stewardship that the vital relation between God's ownership and our debt to Him will become an active reality. Taught in the home, Sunday school and in the church just as other rituals and duties are wont to be taught. Economic value, like other values are from God and pass a trust into the hands of man. When we recognize that the value in our possessions be they ever so small, is indeed a trust, two thoughts consciously or subconsciously, form themselves, namely, honor says acknowledge and fidelity says administer. We may fail in either or both these duties, but nevertheless they exist.

Assuming that Christians cannot refrain from acknowledging God's divine ownership, hence the administration is before us.

First of all we must feel that we are stewards.

Second, righteous stewardship must rest upon rightful possessions. If the possession of value is unrighteous then the name of stewardship becomes a mockery.

Stewardship of possessions includes a broad scope and involves the social, industrial and financial fabric of our structure.

The Israelites clearly recognized that the land did not belong to them, although it had been given them for a possession. God said, "The land shall not be sold forever for the land is mine, I am the Lord your God." Every year the people set apart as an acknowledgement of divine ownership, a tenth for the support of one of their tribes to maintain the worship of Jehovah. After the holy tithe, the poor were next considered, "God said, "The poor shall never cease from your land." Provision was made by setting apart every third year a tithe of the crops and every seventh year when the land rested the poor were permitted to gather the produce from the fallow ground. Every fiftieth year each man's debt was cancelled.

The Lord's blessed way of unselfish giving is commanded in Matt. 6:1-4; Luke 6:38; Matt. 10:8. In Acts 3:6, Peter's statement and act shows the unselfish spirit of a steward when he said, "Silver and gold have I none, but such as I have give I thee."

That blessed sharing with others and that unselfish spirit of the Master is the foundation upon which we build our Christian life. We have been thinking through this problem mostly from our economic possessions, but there is something that touches our heart strings even more, it is the lives given in trust and placed in our possessions, those so near and dear to us, also given in our possesion for the Master. What a serious and overwhelming responsibility to mold and shape our children's lives and carefully, wisely and prayerfully lead them with our hands placed in the Master's for guidance and wisdom to perform this great task, and then being willing to have them used as the Master may see fit.

We so often in our shortsightedness are eager to make these dispositions, forgetting to glorify God thereby. What we have we owe. Our stewardship value increases with our power to create it. I will conclude with the following poem:

Steward Only

Steward, I am not possesor—of the wealth entrusted me,
What, were God Himself the holder, would His disposition be?
This I ask myself each morning, every noon, and every night,
As I view His gentle goodness with an ever new delight.

Steward only—never owner—of the time that He has lent;
How, were He my life's custodian, would my years on earth be spent?
Thus I ask myself each hour, as I plod my pilgrim way
Steeped in gratefulest amazement at His mercy day by day.

Steward only—not possessor—of the part of Him that's I.
Clearer grows this truth, and dearer, as the years go slipping by.
May I softly go, and humbly, head and heart in reverence bent,
That I may not fear to show Him how my stewardship was spent.

—Strickland Gillilan.

EIGHTEEN REASONS WHY AN AMERICAN YOUTH CHOOSES NOT TO DRINK

I Refuse to Drink Because:

1. Alcohol is an irritating, habit-forming narcotic drug and as such should be used only on advice of a physician.

2. I object seriously to anything that impairs my personal liberty. Alcohol, by establishing a habit very difficult to control, deprives me of my liberty of decision.

3. Alcohol is destructive of the brain structure. Unfortunately, I do not have more brain than I need.

4. My observation is that men and women have enough trouble in life without hunting for it. Alcohol, by causing functional disorders or organic changes, lays the drinker liable to the attack of disease when his resisting powers are weakened by age.

5. I have a slight but real resentment against the present attempted social compulsion to drink and this gives me a real pleasure in saying "no" when I am offered an alcoholic beverage. I have a right to be different if I want to be.

6. I don't want to make use of anything of such a nature that an increased quantity is required to get the same physical or mental effect. It has always seemed to me that a real source of human happiness is to be found in good physical condition. I like to feel fit and no man who uses alcohol can long continue to feel that way.

7. Men of great experience in the commercial and industrial world tell me that nothing will make me more likely to fail in life than contracting the habit of drinking alcoholic liquors. Life is hard enough at best and I don't want to make it any harder to attain a measure of success which will provide not only for my own living and comfort, but a competence for my family.

8. I don't like to be fooled, and alcohol is the great "mocker" of the age. It tells a man he is strong when he is really weak; wise, when he is folish. Maybe weaklings need that sort of encouragement, but I had rather just be as strong as I can and let it go at that.

9. I abstain from alcoholic liquors because I feel that this is not the age for drinking. The problems of the world which I must help to solve require a steady hand and a clear eye. I may not be able to solve all these problems, but I know that drunkenness will not help in the process.

10. I won't drink because I know that the drink traffic has through the ages been one of the three great problems of the human race and every effort to control it has been a failure. By refusing to be a party to this traffic, I am lodging my personal protest against this great enemy of my fellow men.

11. Furthermore, I do not drink because in so doing I lend my influence to the evil and subversive forces of society.

12. I cannot drink without encouraging others to drink and I refuse to take that responsibility. Maybe I can control my appetite, but some of the best and strongest men I have ever known have not been able to control theirs. I don't want to help start someone on the path which may end in suicide and a pauper's grave or criminal disgrace.

13. I will not drink bootleg whiskey because it is made from inferior and rotten materials. It is rank poison. Neither will I drink the best of "good liquor," because even though I get the best of liquor, it will eventually get the best of me.

14. I will not drink bootleg whiskey, moreover, because in so doing I am contributing to the personal fortunes and war chests of racketeers. Such parasites on society are doing well enough without encouragement from me. Nor will I drink legal liquor, for in so doing I help to support an industry which profits by creating and perpetuating human weakness.

15. There are so many stimulating and helpful interests in the world that I do not need to resort to the false stimulation of inoxicating liquors. I prefer music, dramatics, sport.

16. I don't drink because the church is against it and it is against the church, and my church deserves my loyalty in its conflict with this great evil.

17. I don't drink because I know that alcohol has no place in our mechanistic civilization. It makes the automobile owner an unsafe driver, the mechanic liable to serious accidents, the man of great responsibilities unequal to them. An abstainer helps make his city a safer place in which to live. An intoxicated person today, as always, is a menace not to be tolerated by the thinking people. If Air-Pilots became intoxicated, one might expect a visitor through the roof of his house almost any time.

18. Lastly, I don't drink because I don't like it. No normal man ever liked the taste of intoxicating liquors. It is an appetite that has to be acquired and, speaking plainly, I think any man makes a fool of himself when he acquires it.

Total abstinence is the only safe answer to a troublesome mathematical problem.

I figure that alcohol—

MULTIPLIES my troubles, aches and pains.

SUBTRACTS from my health and moral strength.

DIVIDES my powers of concentration, purpose, and initiative.

ADDS to my difficulties and increases my weaknesses.

I canont drink alcohol for it destroys those finer sensibilities on which my spiritual life is dependent, and without which there is no "abundant living."

—Board of Temperance, Methodist Church.

CORRESPONDENCE

Boynton Mennonite Church, Hopedale, Ill. Members of the Sunday School held the first picnic of the season in the Hopedale Park, May 26.

Masters David Kauffman and William Donellson lately submitted to appendix operations. Both are able to be at home again.

Mrs. Walter Eash and daughters Veda and Shirley of Flanagan are spending a week at the home of Mrs. Barbara Naffziger and daughters.

Preparations are being made for a Children's Day program, to be held Sunday evening, June 9.

The monthly meeting of Ladies Aid Society was held at the home of Mrs. Jacob Litwiller. Canning was done for the Mennonite Hospital in Bloomington.

Several members of the Christian Endeavor Society attended the C. E. Rally held at Danvers, Sunday, June 2.

Miss Edith Litwiller, superintendent of nurses at the Deaconess Hospital of Lincoln, and Frank C. Pease of Latham were married Wednesday noon at the church by Rev. Hostettler. A wedding dinner was served at the home of the bride's sister, Mrs. Simon Naffziger of Minier, after which the couple left on a wedding trip. They will reside at Latham, where Mr. Pease is a hardware dealer.

Mrs. Pease has been supervisor of nurses in Lincoln since last September, coming from Bloomington, where she served as supervisor for five years at the Mennonite Hospital.

Los Angeles, California. May 5, the church held a memorial service. The choir sang, "The Lord is in His Holy Temple," and "Keep Silent." D. D. Eitzen read a Scripture passage, Psalm 90:1-2, and offered prayer. Again the pastor read Psalm 33. He particularly emphasized the words "Rejoice in the Lord, O ye righteous. Praise the Lord with harp: sing unto him with the psaltery. For our heart shall rejoice in Him because we have trusted in His holy name." He also emphasized the poem, in German:

"Groszer Gott, wir loben dich,
Herr, wir preisen deine Staerke,
Vor dir neigt die Erde sich
Und bewundert deine Werke.
Wie du warst vor aller Zeit,
So bleibst du in Ewigkeit."

Anthem by the choir, "O come, let us sing unto the Lord." Rev. H. B. Dirks gave a very interesting message from the time the "Whosoever Will Mission" was organized May 5, 1910, 25 years ago. He gave the names of those who started the mission and also the different ones up to the present time. Yes, he stated that whatsoever one soweth another will reap. He also pointed out the faith the leaders had in the Lord, and the faith the leaders of the church still have today, according to Heb. 11, and emphasized how faith is the substance of things hoped for, the evidence of things not seen. In 1924 we moved to the present location. The Lord has been with us and has blessed the work. Look not so much at things on earth, but at the things above, where God is the finisher of all things. The mission started with a few members, but thanks to God today it has a membership of 166. It has developed wonderfully. Look at the missionaries the church has out in the fields: Bro. and Sister F. J. Isaac in India, Bro. and Sister F. E. Manning in Africa, Bro. and Sister Geo. Buhler in Pennsylvania, and Bro. and Sister Rudolph Smith at Liberal, Kans. The Lord has blessed the work unspeakably. The "Whosoever Will Mission Church" some years ago changed the name to Immanuel Mennonite Church of Los Angeles. God is with us.

1. The work in the past 25 years has been done in faith in the Lord Jesus Christ, Heb. 11. 2. St. John 5:23, "That all men should honour the Son, even as they honour the Father." 3. St. John 15:5, "I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." 4. Col. 3:1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the

right hand of God—everything ye do in Christ and for Christ." All things we have done for the glory of the Lord Jesus Christ will remain.

Theme verse, II Cor. 9:15, "Thanks be to God for his unspeakable gift, for God will provide." I Cor. 3:10, "I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

Anthem, Choir: "Trust ye in the mighty God."

In closing our pastor, D. D. Eitzen, gave a very interesting memorial message: The names of those who in the past twenty-five years have passed to the Great Beyond. He emphasized plainly that we have no abiding place on earth, but an abiding place with the Lord in the heavenly home for ever and ever more. Ps. 90:12-13, "So teach us to number our days that we may apply our hearts unto wisdom. Return, O Lord, how long and let it repent thee concerning thy servants." Col. 3:2-4, "Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Praise to God! The congregation rose and sang, "Praise God from whom all blessings flow."

Yours in the Lord,
F. F. Wedel.

Pratum, Oregon, May 20, 1935. Dear Readers of the Ladies' Aid:— Our Ladies' Aid meets every first Thursday of the month. We meet at the homes of the members. Every three months we meet at the Deaconess Hospital to help them with their sewing and mending. The attendance is usually very good at all our meetings. Very light refreshments are served before we leave. Mrs. Franz is our president, and is very efficient in this work. Rev. Franz usually opens our meetings with Scripture reading and prayer, followed by singing. Two of our members have been called to their reward in the past year. They were Mrs. Paulina Wenger and Mrs. John Hofstetter.

Our annual meeting will be held again on June 6th. Mrs. J. Ramseyer.

The Grace Church, Pandora, Ohio, has had the usual activities of the Lenten and Easter season. Our pastor took note of the Lenten season in his sermons from Sunday to Sunday.

Then from March 17-24, Dr. D. W. Kurtz, president of Bethany Biblical Seminary, Chicago, gave an eight day series of special Pre-Easter services, using as his theme "Good News," the Gospel of Christ. This series was exceptionally helpful to the church and the community.

On Palm Sunday, while our pastor was in Philadelphia conducting special services, Dr. A. S. Rosenberger supplied the pulpit in a very acceptable manner. His message was stimulating and permanently helpful.

On Easter Sunday morning we had our spring baptismal service and celebrated the communion of the Lord's Supper. In the evening our church choir sang "The Seven Last Words of Christ" to a large and appreciative audience. These special Easter services made a deep and lasting impression on our church and community.

"OPEN THE DOOR"

"Shall we not open the human heart,
Spread its doors till the hinges start?
Stop our worrying, doubt and din,
Hunting heaven and dodging sin?
There is no need to look so wide;
Open the door and stand aside—
And God comes in"!

The author is unknown, but these lines vividly express the attitude of true prayer. We do not have to shout and struggle to gain God's ear. "His ear is ever open to the voice of His children." All we need to do is to "Open the door." He stands at the door and knocks. Prayer is not a struggle to the child of God. It is the heart waiting to know His way.—Sel.

IT'S NO "SOFT SNAP"

Dr. George Caleb Moore, writing in "The Churchman," says that the qualifications demanded of the city pastor for days like these are: The strength of an ox; the tenacity of a bulldog; the daring of a lion; the patience of a donkey; the industry of a beaver; the versatility of a chameleon; the vision of an eagle; the melody of a nightingale; the meekness of a lamb; the hide of a rhinoceros; the disposition of an angel; the resignation of an incurable; the loyalty of an apostle; the heroism of a martyr; the faithfulness of a prophet; the tenderness of a shepherd; the fervency of an evangelist; the devotion of a mother.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

KEEP IN TOUCH WITH JESUS

Would you be a victor over every foe,
Conquer every trial in this world below,
Overcome temptations that each day you meet?
Keep in touch with Jesus, He will keep you sweet.

Would you be a blessing all along the way
Would you be possessing perfect love each day?
Let the Holy Spirit overcome defeat,
Keep in touch with Jesus, He will keep you sweet.

Would you have communion with your Lord each day,
Have a blessed union with Him all the way?
Praying without ceasing, learning at His feet,
Keep in touch with Jesus, He will keep you sweet.

—C. S. Kauffman.

TRUE PATRIOTISM

Patriotism is a large word and is often misused. We often think, when we see someone displaying the American flag, or going to war, that such a one is a patriot. But this outward display does not measure a man's patriotism. The word "patriot" has a most noble ancestry. It roots itself in the Greek word "poter," which means father, and from the word father we get the idea of fellow-countrymen. True patriotism then is not love of country only, but love of our fellowmen. Patriotism comes from the spirit. Now there is all about us a great need for all of us to exercise "true patriotism." The world is spoiled by the presence of sin, such as greed, envy, hatred, etc. To fight these and to make this world a fit place to live is our duty.

We are glad we can live in this great country of America. Because we appreciate our country it is necessary that we so live that God may add His blessing. The sun will give light and heat to the earth if nothing obstructs, likewise God will bless the nation that puts no obstructions in the way. "Blessed is the nation whose God is the Lord."

The best way to serve our country is by loyalty to her laws and our Christ. The laws of a country are made for orderly and just relationships between folks, so they will be able to live as God directed men to live when He gave them the ten commandments. Every boy and girl needs to possess the spirit of loyalty. We cannot do very much, if anything, worth while unless there is within us a desire to be wholeheartedly loyal to the principles of Jesus Christ. The battle against present day evils calls for courage, consecration, and loyalty to His desires and purposes for us. Let us notice a few directions in which we may show our loyalty or true patriotism.

1. We can show our loyalty by truthfulness. God wants us to speak the truth on every occasion. In the Bible we read, "Lying lips are an abomination to the Lord, but they that deal truly are his delight." We are to speak the truth every time. One of our presidents once said to his reporter, "Be truthful." Get the facts. Mistakes are inevitable, but strive for accuracy. I would rather have one story exactly right than half a hundred half wrong."

2. Then we can show our loyalty to Christ and our country by honesty. "Honesty is ever the best policy." Success comes to boys and girls who are honest and truthful. Be honest with yourself, with Jesus, and with others, so honest that every one who knows you will honor and love you. No one has any respect for a dishonest person. We need never to be ashamed of truthfulness and honesty. It takes a brave boy or girl to be honest and truthful at all times.

3. Also we can show our loyalty by faithfulness. In this country we can choose whether we will be faithful, honest, and truthful, or unfaithful, dishonest, and untruthful. What is our decision? As true American citizens let us show our patriotism by our deeds of truthfulness, honesty, and faithfulness.

Rev. Ernest Hostetler, Hopedale, Ill.

THE PERNICIOUS HABIT OF SELF-PITY

"Verily I have cleansed my heart in vain and washed my hands in innocency," said the Psalmist, as he recounted the prosperity of the wicked. He was pitying himself. He was recounting his troubles. He was doing what so many do, who start with some disagreeable phase of their life and magnify it and seek to pile up more of the same kind and conclude that they are the most unfortunate and abused of all mankind. The more they look at themselves the more they shut out the light of day and plunge themselves into the shadows of their own making and consider themselves the most abused of mankind. How many thus spoil life for themselves and everybody around them!

Self-pity is a product of unbelief. We are told that "all things work together for good to them that love God." The self-pitier does not believe it. Jesus says that God cares more for His children than He does for the sparrows.

But self-pity looks at circumstances, as if they are not adverse enough, only to manufacture more and turns all things into gall.

Self-pity is discontent. It is a refusal to believe that God either sends or permits all adverse things; that nothing comes to us except in His will and for our good.

Self-pity shows a want of real consecration. Entire consecration means that we are in the hands of our God; we are in His keeping; we are ready to be or not to be, to do or not to do, to suffer or not to suffer as He sees fit. We are in our Father's keeping. We are so in His keeping that His grace will make us conquerors. He, who is entirely consecrated, never whines. He does not show his sores to the world. The more we whine the less we trust.

Self-pity is idolatry. We want the whole world to bow down and worship us. We want men to join us in our idolatry. We think that no one else has such a hard lot as we. We think other people ought to be interested in our sores and wounds. It is self-puffedness to be always dragging our idol into the gaze of men.

Self-pity is weakness. It saps the strength, it weakens our courage. It unfits us to meet the ills of life. It blunts our courage and weakens our faith and enervates our will. Self-pity really shows weakness and results in defeat. Get rid of self-pity and you will have half the battle against the situation already.

"Only be thou strong and very courageous," said God to Joshua. God can do nothing with a coward. Had little David given way to self-pity he had never defeated Goliath. Any little David can overcome, if he has faith in the God who says, "No weapon formed against thee shall prosper."

Let us refuse to give way in the least to the enervating, unbelieving, God-dishonoring practice of self-pity. David said he got cured when he went into the sanctuary of the Lord, when he retreated into God, his refuge.

—Christian Witness.

TRUE GREATNESS

If your heart is daily growing great and generous, if you are taking increased interest in the common happiness of others, if you are earnestly endeavoring to fill the hours of the day with useful work, if you are frequently making earnest supplication to God for guidance and wisdom, then be assured you are progressing toward the kingdom. The way to peace, happiness, and perfection has been implicitly pointed out to you. You are to practice humility, serve and glorify God in your body and in your spirit, run with patience the race that is set before you, and let your light so shine before men that they may see your good works and glorify your Father which is in heaven. The way is plain to every sincere disciple of truth.

The vital step to the apprehension of truth is to desire it sincerely and earnestly. To make truth wholly yours, you must both understand and practically apply it. You will better appreciate the value and importance of truth when you seriously consider that erroneous thinking is the chief cause of all the sin, disaster, misfortune, sickness, and failure in the world. Truth to be properly grasped must be studied for truth's sake. Truth to be of real significance to you must be something more than theory: it must be a vital, personal, demonstrated power in your daily life. There is nothing which will bring to you so much satisfaction and permanent benefit as a profound study of truth. It transcends all material possessions, since it is eternal.

True prayer is cooperative. You can not properly ask God to relieve you of responsibility. Ask Him to make the way clear to you, to give you desire and diligence to labor, to endow you with power equal to your duties and obligations. Prayer is not a substitute for personal effort. Your petition to God must first be right, followed by earnest and intelligent cooperation on your part. True prayer is receptive, cooperative, confident, and submissive.

There are certain forms of evil which you should guard yourself against as you would against disease and pestilence. When you feel toward others the first intimation of resentment, envy, contempt, or discontent, annihilate the thought on the instant. Drive it out of your mental world and be done with it. Let thoughts of appreciation, admiration, approval, gratitude, and generosity, be uppermost in your mind. —G. K.

CHRISTIAN ENDEAVOR

June 30, 1935

What Makes A Nation Great?

Proverbs 14: 34

"Righteousness exalteth a nation, but sin is a reproach to any people."

It is well for the people of every nation to study history in order that they may learn the mistakes which brought ruin to some nations, and the principles which caused others to live for thousands of years.

Because of the fact that July 4th falls in this coming week, there is special importance attached to this topic. It will in a sense be a patriotic service. Some peace loving Christians feel that Decoration Day and the Fourth would better be dropped off our calendar in the interest of a growing spirit of peace. Very true for many it is a time which for superficial souls calls for flag-waving and decrying as unpatriotic those who differ in thinking. But in reality a day like this calls for deep thinking and for a nationalism based on righteousness, for "righteousness exalteth a nation." Christian Endeavorers, if anybody, are interested in helping to build a great nation. Their elders have "made a mess of things" in many realms, so youth is studying the problem afresh so that a better day may dawn. Jesus Christ must be the foundation stone for such a building. "For other foundation can no man lay but that which is in Jesus Christ."

Questions

1. What are some evils which have brought the downfall of great nations like Rome, Greece, Babylon, and others?
2. Can you give some principles which have caused some nations like China to stand through the centuries?
3. Why is righteousness of such eternal value, and evil so brief in the life of an individual or a nation?
4. What are some of the evils which threaten the greatness of America?
5. How can the principles laid down by Jesus Christ make any nation great? Discuss a few of them.

July 7, 1935

Why Is Profanity Harmful?

Exodus 20:7; Matthew 26:69-75

This is the monthly consecration meeting. It calls for clean thinking, pure living, and a conversation that is Christian. Any other manner of speech than a "Yea, yea; nay, nay," is irreverent, unnecessary, and belittling.

Each generation learns anew that the Ten Commandments are immortal. The truths therein stated reach to the very foundation of our being, so that no individual can trample them under foot but that the act will crush him. "The mills of the gods grind slowly, but they grind sure." It robs a man or woman of something very vital when he or she drifts into the habit of using divine names or words related thereto in every sentence he or she utters.

Why do people otherwise intelligent continually use the oath and swearing in their speech? Is it that they desire to be emphatic, so that people will believe them, like in the case of Peter when he was denying His Lord? In many cases like Peter's it immediately calls forth suspicion as to whether it is truth. Some of the greatest prevaricators known indulge quite freely in profanity and the swearing of oaths. It immediately marks an individual as small, or of limited vocabulary and of doubtful veracity. It is a habit, and in many cases a habit hard to break, but surely one which every true child of God will shun like poison. That God is ill pleased with this habit is well shown by Luke's record when he relates how Jesus looked upon Peter after the third denial uttered with an oath. How that loving, pitying look must have hurt Peter! It is doubtful whether he could ever forget it. How Christ must lovingly pity the man or woman who is the slave to profanity! Do you find yourself guilty of this habit? Or do you habitually use some unnecessary words which although perhaps do not take the name of God or of Jesus Christ in vain, belong to the same class? For His sake and for your own will you with His help endeavor to break yourself of this bondage?

Questions

1. What is meant by profanity?
2. Why is profanity harmful?
3. What are the reasons for the use of profanity?
4. Why was the third commandment included in the Decalog?
5. Is Peter's use of profanity typical? Did it help him?
6. What helping words may one use for the sake of emphasis, if any?
7. How can we best rid ourselves of the habit of profanity?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

June 30, 1935

"The Heavens Declare the Glory of God"

Psalm 19:1-9

Let us take time—To enjoy the world of nature. No one ever contemplated murder while filling his soul with the perfume of a garden, the singing of birds, or the enjoyment of opening spring life.

Pre-Prayer

Help us to take time to appreciate Thy universe and in so doing be drawn closer to Thee.

The world is full of beauty. It is everywhere lavished without stint. In the shifting panorama of cloud land; in gorgeous sunsets; in the bewildering loveliness of flower strewn fields; in sparkling cascade; in silvery stream; in majestic ocean, and towering mountains—all above, around, and beneath us, the earth, the air, and sea are filled with ten thousand forms of beauty. In response to them the love of beauty is implanted in our nature to awaken our finer feelings and to raise our minds to exalted heights of rapture and adoration. What a wondrously rare world is this to one who sees it aright! What ceaseless pleasure is afforded in beholding its perpetual succession of shifting scenes. Said a blind girl who suddenly received her sight and saw for the first time the outer world, "Why did you not tell me before how beautiful the sky and trees and grass and flowers were"? and she trembled in a transport of delight as the sight surpassed all the impressions that language had conveyed to her. There are multitudes of people who have no more conception of the beauty about them than had this blind girl with her darkened vision; and they plod on through life, missing the exquisite delight which might be theirs if the love of the beautiful were awakened and developed in them.

What an open book is Nature! How wonderfully one can find God in the open air, mountains, sea, and forest! But by night, when the stars shine out, when the moon sends forth her light, "the heavens declare the glory of God." The universe teaches by three of its features:

1. Its beauty. God is a God of balance and grandeur. The softness of the twinkling light of each star, the symmetry of their arrangement, the heaven covered as with a carpet bespeak the Creator's love of beauty.

2. Its orderliness. The stars of heaven, with the sun and moon, impress upon us the unchanging laws of God. Our ancestors of a thousand years ago looked into the same heaven and found the working of the same laws as we do now.

3. Its vastness. Each year adds to man's ability to search into the remote distances of space, and new constellations are being added to the roll. The beam of light from Arcturus being harnessed forty years after its origin to create new light in the Chicago Fair is an example.

Questions

1. Why is it difficult to believe that the world came into being by chance?
2. In what two ways does the Father reveal Himself to us?
3. What lessons do you learn from an intimate fellowship with trees?

4. What is the value of meditation upon the wonders af nature?
5. What do I think when I look into the heart of a rose?
6. What were some of the great teachings which Christ took from nature?

July 7, 1935

Why Is Profanity Harmful?

Exodus 20:7; Matt. 26:69-75

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Pre-Prayer

Our Father, may we be this day as watchers on the wall, alert to guard our lives against the approach of evil. May we be anxious to welcome all good influences, and let us watch not only our own lives, but be ever ready to guard the best interests of all Thy children.

Matt. 26:69-75.—This is a record of a good man's temporary disgrace. It was a good motive that brought him to the place of temptation—love for his Lord. The bitter weeping that shook his strong frame as he went out from the scene of temptation into the darkness testified that he still loved his Lord. Why did he yield to temptation and go out with such bitter sense of shameful defeat? The question can not be fully answered because we do not possess an intimate knowledge of Peter's inner life during the years that preceded his temptation. The reason for a man's failing in a conspicuous emergency is often found in a long series of earlier failures at inconspicuous points of his life. Evidently telling the exact truth under all circumstances had not become an instinct of Peter's nature.

Four points characterize profanity: 1. The profane person often possesses so limited a vocabulary, and his ignorance is so marked that he cannot express himself in more cultured language.

2. Profanity or rough talk is never the sign of gentility. No gentleman, no lady is considered such because of coarseness in speech, but quite the contrary is true. To be a gentleman is to respect the personality of other persons, and the profane person never does that. This is particularly true when one uses foul language in the presence of children or of ladies.

3. The use of profanity is frequently coupled with anger and loss of temper. Cursing and swearing becomes a channel to vent one's wrath. Anger is a physical poison and a spiritual disease.

4. Profanity shows lack of respect for God, His name, and other holy things. "Thou shalt not take the name of the Lord thy God in vain" has never been repealed. The Christian speaks the names of Deity with awe and reverence. Profanity can never pass as a mark of a Christian.

Questions

1. How can one control his temper?
2. When is anger dangerous?
3. What proves that anger can be controlled?
4. Why is profanity harmful?
5. What can prayer do to help us control ourselves from using profane language?
6. Does profanity keep a person from climbing upward in life?
7. How can we break ourselves of swearing and cursing?
8. In what ways can we help our friends to stop using profane language?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

June 30, 1935

Topic.—Nature Talks That Jesus Made

Matt. 6:26-33

I hope you are reading this several days before your Junior meeting. If you are, lay this paper aside for a bit, get pencil and paper, and go to the window or out of doors. Make a list of things you see, things God has made, then come back to your study. Notice how often Jesus spoke of these things and the lessons He taught from them. Perhaps you noticed the sun. Read Matt. 16:2, 3. In Luke 12:54, 55 we read of clouds and wind. Did you see a hill in the distance? Matt. 5:14 reminds us that true Christians are like a city on a hill, seen by all around.

In Matt. 13, we have the lesson of the sower. He sowed good seed, but only a part of it grew because some of the ground was not good. God's Word is the seed and our hearts are the soil. His Word is always good, but some hearts are sinful or careless and lessons from the Word are soon forgotten. What kind of heart have you? Then Jesus speaks of weeds in Matt. 13:24-30.

In Matt. 6:26-33 we find Jesus speaking of birds and flowers. He says that even though they are not able to care for themselves, God feeds the birds and clothes the flowers and grass beautifully. Why, then, should we worry? He wants us to think most of Him, to love Him, and trust Him to care for us.

I wonder if you saw sparrows while you were looking out? We have so many of them that we do not really care for them at all, but Jesus speaks even of them. He said in Luke 12:6, 7, that even though they were so plentiful as to be worth very little, God does not forget one of them. Surely then we need not be afraid, for each of us is worth more than many sparrows.

Look out into the fields. Wherever there is a stalk of wheat, a grain has died, allowing the little sprout inside to grow. Jesus came to give us eternal life, but in order to do that He must first die. He told of that in John 12:24, telling of the wheat to help us understand.

His children get spiritual life from Him as a branch gets its life from a vine. John 15. No one can live a real Christian life except by abiding in Him.

In Mark 13:28, 29, He speaks of a tree by which one can tell when summer is coming. This tree should remind us that when certain things that He has told us come to pass, we may know that He is about to come again to take His children to be with Himself.

Plans for the Meeting

There has been no attempt made to discuss all of the nature talks Jesus made. This meeting will be especially impressive if it can be held out-of-doors. Try to get these stories so firmly implanted in the minds of the Juniors that the object used shall always be a reminder of the deep truths taught.

Questions

1. How does wheat speak of Jesus' death?
2. Tell Jesus' story of the vine and branches.
3. What lesson can we learn from weeds? (Matt. 13:25-30.)
4. Of what would Jesus have birds and flowers remind us?
5. How may we know when the time is near for Jesus to come again?

July 7, 1935

Topic.—Of What Things Can Our Country Be Proud?

Ps. 33:12; Prov. 14:24. (Consecration Meeting)

Before speaking of our country's pride, let us be sure that we use the right meaning of the word. So often that word means thinking so much of one's self as not to care anything for another. I am sure our topic does not mean that. One meaning given for "proud" in the dictionary is "worthy of admiration." That is the one we shall use. What is there in our country that both we and people of other nations can admire?

Did you ever thank God for a land where we are free to worship Him? We have read of people in other days who had to hide their Bibles very carefully if they would keep them. They could not go to church as we do. They must get together very quietly where they could not be easily seen. If they were found, they were put into prison or even killed. That is true in some lands today. How very good God has been to us to give us this freedom in our country!

Then we have our homes. Even during these hard times the government has tried to keep families together instead of separating them as in some lands. We are glad to live in a nation of homes. And with church and home we think of school. Are you not glad that boys and girls, both rich and poor, may go to school? We are told that there are few countries where it is as easy for poor people to get an education as here.

Plans for the Meeting

In our discussion we have confined ourselves to reasons for encouragement. Our Scripture for today mentions the opposite as well and we should not overlook that in the meeting. Emphasize the fact that if sin rules, God must punish. Let this be a call to deeper consecration, a greater determination to be true to Christ and the teaching of His Word. Use and encourage the Juniors to read Rev. Hostetler's article on "True Patriotism."

Questions

1. Why are you glad to live in America?
2. How can we best show loyalty to our country?
3. How does sin affect a nation?
4. What is "true patriotism"?
5. How may a nation be sure of God's blessing?

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

June 23, 1935

SOME GREAT CHRISTIAN TEACHINGS

Christian Missions

Lesson Text.—Acts 1:6-8; 13:1-12

Golden Text.—Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

The Christian church has a number of activities all of which are a part of her life and work. In the first place the church is an organization as well as an organism. All churches could be classified under either Episcopal, Presbyterian, or Congregational form of government. In the second place she has a creed formed by her interpretation form of worship, the form ranging from the simple congregational worship of the Mennonites to the High Mass of the Catholic church. Then in the fourth place there is the emphasis on the Christian life. These have been named so that we might see their relation to the fifth one which is our discussion for this Sunday, missions.

Missions deals with the expansion of the church. The church has always been interested in enlarging her borders and in bringing the gospel to others.

Perhaps the first point of interest in relation to missions is its motive. Why is the church interested in missions? The explanation of its motive is to be found in the heart of God. God is love. His eternal purpose throughout the ages has been to have man who is created in His image to live in fellowship with Him and to cooperate in His great cause. When sin entered the human race, it obstructed God's eternal purpose. Man in sin could not live in fellowship with God neither cooperate with Him. So God because of His love sought to win man back to Him. His purpose became a redemptive purpose. For this reason in the fullness of time, He sent His Son into the world because He so loved the world. In all of Jesus' life He manifested this redemptive purpose of His Father. Jesus loved, forgave, helped, and sympathized with man, and finally we see the culmination of that love on Calvary when He poured out His life for the remission of sins. He gathered disciples together and imparted to them this same loving, unselfish, sacrificing spirit. When He ascended to the Father, He said, "Ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me everywhere. He also said, "Go ye into all the world and preach the Gospel, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I will be with you always, even unto the end of the world." The church believes in missions because it is Christ's church and that is His Spirit.

The motive of missions is the Love of God through Christ in the heart and life of a Christian. The true church is composed of such members. When a church does not believe in missions or does not have a missionary spirit, it is not a church. It is a worldly organization. A church not missionary will one day be a missing church.

What do we mean by "Missions"?

What is the motive of missions?

What part does the pastor have in the promotion of missions in a church?

What part does each laymember have in the promotion of missions?

June 30, 1935

SOME GREAT CHRISTIAN TEACHINGS

Liberty under Law

(Temperance Lesson)

Lesson Text.—Romans 14:13-21; I Cor. 8:9-13

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Romans 14:21.

We are living in a day of lawlessness. Freedom and liberty are emphasized until they have become license. This is true not only politically but in every realm of life. We cry for self-expression often meaning by that that all our fleshly desires, passions, and lusts shall be fulfilled. We must not be curbed or controlled in anything. When the home insists on law and control, the young rebel. When the school would control, the students go on a strike. Yet with all this emphasis on no control, we are drifting on the other hand towards regimentation and dictatorship. Never have we taken orders from superiors and "Goose stepped" as we do today in our country. It is high time that the church study carefully what is true liberty.

One thing we dare never forget and that is that we live in groups and societies and that we do have some relation to others. Man's life is very largely determined by his relationship to God and to his fellowmen. This was recognized before the days of Jesus. When Moses wrote the Ten Commandments on tables of stone, four had to do with man's relation to God and six with man's relation to man.

Christianity is a religion of "others." Man in Christianity not only lives in the presence of God the Father, but also in relation to his brother. Jesus says we can't even worship God unless we are first right with our brother. This, of course, immediately suggests that the other man has rights and he is to enjoy freedom as well as I. So in all of my life as a true Christian citizen I must always regard the rights of my brother. I have freedom under law. The law is for offenders and also for educational purposes to help me practice self-control. Paul states it well when he says, "The law is a schoolmaster to lead me to Christ." The law to the Christian is not burdensome and grievous. It does not limit his freedom. The law is the protector of his liberty. The Christian has the law incarnate in his life. He does not obey because it is law, but because the law in principle is the expression of the best in his life.

The greatest need in the world today is this recognition of the rights of others and a positive interest and concern in the welfare of the other person. This principle is the basis for both peace and temperance.

What is liberty?

Are there any real dangers to our liberty today?

What is the relation of liberty to law?

How far should a Christian determine his conduct by a consideration of others?

"The bondage of habit grows with the years."

ALL IS WELL

In the center of the circle
Of the will of God I stand;
There can come no second causes,
All must come from His dear hand.
All is well! for 'tis the Father
Who my life has planned.

Shall I pass through waves of sorrow?
Then I know it will be best,
Though I cannot tell the reason
I can trust and so am blest;
God is love and God is faithful,
So in perfect peace I rest.

With the shade and with the sunlight,
With the joy and with the pain,
Lord, I trust Thee, both are needed,
Each Thy wayward child to train;
Earthly loss, did we but know it,
Often means our heavenly gain.

—I. G. W.

YOUR AFTERSELF

Your first duty in life is toward your afterself. So live that the man you ought to be may, in his time, be possible, be actual. Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action, a spinal cord grown through and through with "the devil-grass, wild oats"? Will you let him come and take your place, gaining through your experience, happy in your friendship, hallowed through your joys, building on them his own? Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be? This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it, as a man or as a fool? It comes before you today and every day, and the hour of your choice is the crisis in your destiny.—D. S. J.

JOTTINGS

Bethel College Bulletin for May gives a striking picture of Science Hall. The inspector from the North Central Association of Colleges says of it: "The college has one of the finest science halls that the inspector has ever seen on the campus of a small college."

A recent survey of historic buildings sponsored by the U. S. Government included the historic Mennonite Meeting House of Germantown, the home of the oldest Mennonite congregation in America. Accurate drawings were made of the building, including every detail so that, were the building to be destroyed, it could again be accurately replaced. The result of these surveys is on file in Washington for the benefit of those interested in architecture and history.

No less a celebrity than Wallace Nutting honored one of the ancient Mennonite Meeting Houses by making it the subject of one of his famous pictures appearing in print. The meeting house is at Saucon, located near Coopersburg, and one of the oldest Mennonite places of worship in Pennsylvania. The building sets in a beautiful grove of oak and other forest trees.

Thirty-six years ago the Second Mennonite church was erected in a section of Philadelphia just being developed. Thousands of new homes were erected and the whole character of the neighborhood changed. Persons who left the section at that time would, were they to return, never be able to locate any of the landmarks. The father of Deacon Abraham B. Weiss pastured his cows where the church now stands and the creek of considerable size that ran past the location is now confined to a sewer thirty feet underground which is fifteen feet in diameter, large enough to drive through with a truck. The writer, when a boy, caught fish (minnows) in this stream and he knew men who had shot wild ducks on the pond which lay in the stream's course.

The first building of the First Mennonite church in Philadelphia was a frame one, standing on timber supports. It was purchased from another denomination and was used for a number of years before being replaced by the present structure. The old frame building being without a cellar and standing several feet from the ground on its supports, offered a splendid place for small boys to hide. An ancient inhabitant of the locality informed the writer that he with a number of other boys had built a "bunk" under the structure.

An ancient log Meeting House located some miles above Allentown, was in such an out-of-the-way place in the old times that meetings had to be suspended during the winter months. The place was known by the name of Settlement. One fine spring morning, when Rev. Moses Gottshall was to preach the first sermon of the season, it happened that the wasps that had wintered in the building, did not like the fine vibrating voice of the preacher and drove the preacher and worshippers from the building. Nothing remains of the place today except the graveyard where sleep the fathers of this ancient congregation that once had stood in the way of an Indian raid that threatened to destroy all the white inhabitants of that locality.

The Berne, Indiana, church has a long honor roll of those who have entered the work of Home or Foreign Missions. The names on this roll are: Loretta Lehman, Martha Burkhalter, Noah Burkhalter (who died on the field), Helen Nickel, Mrs. Herbert E. Dester, and Mrs. S. T. Moyer, in India; Frieda Sprunger, in China; Rev. and Mrs. Alfred Habegger, in Montana; Lavina Burkhalter, in California; Rev. and Mrs. Sylvan Lehman, in Pennsylvania; Rev. M. M. Lehman, in Canada. Rev. John Nussbaum is an evangelist.

Dr. and Mrs. Dester of the General Conference Mission in India arrived home on their first furlough last month, landing in New York. Their first stop was with Rev. A. J. Neuenschwander of the Swamp charge, Quakertown, Pa. From Quakertown they left for Berne, Ind., the home of Mrs. Dester. They have been on the field eight years.

Missionaries Mr. and Mrs. E. B. Steiner who for a term served with the General Conference Mission in Central India and later near the Tibetean border under another society, will return to their home in Pandora, Ohio, on furlough.

Bluffton College Commencement, June 12, included on its program the annual baccalaureate service, at which time the retiring president, Dr. S. K. Mosiman, gave the address. The commencement address was given by Dr. Harold Alderfer, professor of Economics at Pennsylvania State College. Dr. Alderfer is a graduate of Bluffton College.

The Wedel family, numerous in Mennonite churches of Russian extraction, will hold a reunion on the campus of Bethel College, Newton, Kans., June 16. Arrangements have been made so that in case of rain the college "gym" may be used.

Some days ago the Gospel Herald Quartet of the Mennonite church, Elbing, Kansas, rendered a program over the radio, KFBI, Abilene, Kans.

The Mennonite Song Festival which is an annual event among the Mennonites of the Western District Conference, in which the choirs of the district participate, was held in Newton, Kansas, on the afternoon and evening of June 2.

The secretary of the General Conference, Rev. C. E. Krehbiel of Newton, Kansas, has sent out Delegate's Certificate blanks. These should be properly filled out and mailed to him in good time. Should any delegates chosen to represent their congregations, have been missed, application should be made to Rev. Krehbiel immediately so that they may be properly certified and forwarded.

Posters announcing the General Conference Young People's Retreat which is to follow the meeting of the General Conference, have been sent to the churches for the benefit of young people and young people's leaders. Churches not receiving the posters or those who could use additional ones should notify D. D. Eitzen, 722 East 79th St., Los Angeles, Calif.

The program of the Kansas Mennonite Sunday School Convention, Halstead, Kansas, June 10, provides the following subjects: "Survey of Christian Education," G. R. Gaeddert; "How Shall Our Sunday School Teaching Contain the Truths of the Lesson and Everyday Life"? Anton Richert; "What Contribution to Christian Living May the Sunday Schools Expect From Their College Trained"? Dean P. S. Goertz; "My Idea of What a Sunday School Might Be," P. E. Frantz; "Training for Christian Living in the Sunday School," Rev. W. L. Clark. Special music and devotional features were also included in the program.

DEATHS

William M. Hofstetter, the son of Mr. and Mrs. John E. Hofstetter, of Wayne County, Ohio, was born December 27, 1862. In 1869 he came with his parents from Ohio to Missouri, settling in Hickory County, where he made his home for 24 years, until moving to his home in Moniteau county in 1893.

On December 6, 1888, he was united in marriage with Caroline M. Lehman. To this union were born nine children, five sons, and four daughters. For many years he had been a member of the Bethel Mennonite church, of which he remained a member until his death. On May 17, at 2:30 A. M., he passed to his eternal reward, having reached the age of 72 years, 4 months, and 20 days. He leaves to mourn his departure his beloved wife, five sons, four daughters, four brothers, one sister, and ten grandchildren.

Funeral services were held Monday at Bethel church, conducted by the pastor, Rev. Dirks, and interment was made in the church cemetery.

Mrs. Josephine Musser, daughter of John and Anna (Eicher) Wittmer, was born September 13, 1847, in Alsace, France. She came with her parents to America in the year 1866. They located near Olds, Henry Co., Iowa. She united with the Mennonite church in her youth and has continued a faithful member until death. For many years she was a member of the Eicher church of near Noble, Iowa. On November 9, 1871, she was united in marriage to Abraham Musser. To this union eight children were born, three sons and five daughters. Her husband, two sons, and three daughters preceded her in death. She peacefully passed away May 18, aged 87 years, 8 months, 6 days, leaving to mourn her passing, two daughters, one son, fourteen grandchildren, ten greatgrandchildren, one sister, and one brother.

Funeral services were held on Wednesday morning, May 22, at Eicher church. Services were in charge of her pastor, Rev. A. H. Miller, assisted by Rev. Bacher of Olds, Ia.

OBITUARY OF REV. VALDO PETTER

Missionary to Northern Cheyennes at Ashland, Mont.

Missionary Valdo Petter was born July 26, 1895, at Darlington, Oklahoma. He was the son of Missionary Rodolphe Petter and Marie Gerber Petter, whose home was at Cantonment, Okla., near Canton, where missionaries Rev. and Mrs. G. A. Linscheid are stationed at present.

Valdo Petter grew to young manhood at Cantonment. He received his early education from his parents, and also by attending a school for white children for a short time. He often accompanied his parents and sister Olga on their long journeys over the mission field among the Cheyenne Indians. These were made by wagon and team in those days.

His mother became ill with tuberculosis, which disease is common among the Indians. After fourteen years of sickness she passed away July 31, 1910, and was buried in the Indian cemetery at Cantonment.

In May 1909 the Petters had gone to Kettle Falls, Wash., in quest of health for Mrs. Petter. They procured a small fruit ranch of some ten acres in the Columbia River Valley, where health and climate conditions are very inviting. Rev. Rodolphe Petter who had been working steadfastly on his mastery of the Cheyenne language, was bothered with hay fever, moved with his two children to Kettle Falls in 1913 to print the Cheyenne dictionary on the multigraph machine. Valdo did the type setting, while his father did the preparing of the manuscript and proof reading. This work was completed in the fall of 1915. This exacting work was a great strain on the eyesight of Valdo Petter, and left him with weakened eyes.

After the death of his mother, Valdo and his sister attended school at Newton, Kans., attending first the public school and then the Academy of Bethel College. After the dictionary mentioned above was printed, he enrolled in the University of Washington.

When the United States declared war on Germany, April 6, 1917, Valdo volunteered the next day, April 7, in the non-combatant service of the medical corps. He was stationed at Camp Lewis, State of Washington, and later at Allentown, Pa., and was then sent overseas to do service at the front. This strenuous service midst extreme human suffering and the awful horrors of war made a deep impression on him. He served in the medical corps for two years, returning home in 1919, for he was with the Army of Occupation for some months after the war was over.

After his return home he enrolled for a two year course in the Moody Bible Institute. While there he met Miss Laura Rohrman of Detroit, Mich., to whom he was married September 25, 1923, at Lame Deer, Mont. The Rev. P. A. Kliewer, now of Bluffton, O., then missionary among the North Cheyennes, performed the ceremony. After their marriage they went to Kettle Falls, Wash., living in the house of his father. For three months he served as pastor of the Presbyterian church near there.

In October 1924, they were called to take over the work at Ashland, Mont., among the North Cheyennes. After some years as an evangelist he was ordained by his father as a minister and elder, so he might perform marriages and officiate in all matters pertaining to the work of the church.

At the time he accepted the call to the mission field he did not wish to assume full duties, due to the fact that he was not well. He had trouble with his nerves, often had sleepless nights, when he would toss about and see the terrible war scenes move by in his mind. During all these years of service he has been doing all he could for the Indians. He knew the Cheyenne language from childhood up, having learned it in playing with Indian children, and also in his printing the Cheyenne dictionary. He kept the mission station attractive and in good order, and proclaimed the Word of God in all sincerity and love.

Feeling his health failing, he had asked for a furlough last year, but due to the depression and other difficulties it was not granted until this spring. Then there were difficulties in getting a substitute. All along he felt his strength lessening. He with his family went to see his father, Rev. R. Petter, and wife off on April 3, at Forsyth, Mont., when his parents started on their trip to Europe. This was but two weeks before his death. He told his dear wife about this time that he did not think that he could hold out on an overland trip if they did go on a furlough. In a letter, written April 25, to Rev. Habegger he says, "If God does not want us to go, we know He will keep us here. On the other hand we know that He will open the door wide if we are to go.—So the matter is fully in His hands, and we await His decision."

On Saturday, May 4, the same day his parents boarded the steamer Champlain at New York, Valdo did his work about the place, and assisted an Indian woman to scrub the church. Towards evening he complained of pain all over and of an extreme weariness and exhaustion. He had a restless night, and was unable to get up in the morning. It worried him so much that he could not preach to the Indians as he had planned. A doctor was called from the C. C. C. Camp not many miles off, who pronounced his sickness as pernicious anemia. All medications seemed of no avail. A nurse was sent for Monday, and the doctor was called again Monday P. M. The patient began to complain of a choking sensation and his lungs began to fill rapidly with pneumonia. He could only talk in a whisper. When Mrs. Petter mentioned that he might go home to his mother, he seemed rather surprised, but then said: "Shall I die"? When she said, "Do just as you like," he answered, "I guess I might just as well die." He felt that he might be an invalid for life, and so welcomed release. He was a devoted husband and father, and a devoted missionary to the Cheyennes.

His sister Olga and her husband, P. F. Schroeder, of Collville, Wn., came overland for the funeral. Edward Rohrman, brother to Mrs. Petter, came from Detroit, Mich. Christian friends, white folks living at Ashland, and Mrs. Habegger of Busby, helped Mrs. Petter Tuesday and Wednesday in preparations for the funeral, and in receiving the numerous callers, both Indians and whites.

Rev. Habegger of Busby was in charge of the funeral services. The first was Thursday at 10:30 A. M. for the Cheyennes. This service was all in the Indian language. Many a sad Indian woman shed bitter tears when they beheld their beloved friend for the last time. Milton Whiteman of Lame Deer sang a Cheyenne solo, and gave the obituary in the Cheyenne language. Words of comfort were based on Romans 8:31-39.

The second service was at 12:30 P. M. for the white friends at Ashland. The church was well filled. The American Legion post of that place sat in a body and contributed a beautiful floral offering. There were numerous and beautiful floral offerings from friends and neighbors, showing that Rev. Petter was highly esteemed by the white people of Ashland. Rev. Oliver of the Methodist church at Ashland read the Scripture passage I Cor. 15:45-58 and offered prayer. Rev. Habegger preached the funeral sermon, emphasizing the thought given in the passage read, especially verse 57: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The body was then taken to Lame Deer, where at 3:30 P. M. another service was held. The church was filled with a mixed crowd of whites and Indians, friends of Valdo and his parents. Several additional floral offerings from Lame Deer friends were added to the ones displayed at Ashland. Here words of comfort were directed especially to the bereaved ones, and attention was called to the great assurance we have in Christ Jesus, that nothing in life or death, in time or eternity can separate us from the love of God in Christ Jesus. Words of comfort were based on Romans 8:38-39. A few remarks were also made in Cheyenne by Milton Whiteman, and the obituary read in both English and Cheyenne. Special music was given at both the Ashland and Lame Deer services.

The casket was furnished by the government, as Valdo was a veteran of the World War, as mentioned in this report above. A large American flag was placed over his casket. Attention was called at all services to the fact that Valdo served the Lord while serving his country, that he was a citizen of a better country, and that love to God and his fellowmen was the urge that moved him wherever he was.

Burial was made in the Lame Deer cemetery, near his dear departed friends, Eugene Standingelk and Anna Wolfname, both loyal and staunch Christians of his father's church. Thus his earthly remains rest with his North Cheyenne friends, as his mother's rest with the South Cheyennes. So in death as in life he is associated with the people with whom the major part of his life has been intimately connected. His grave will remind them long of his love and devotion to them, and this in turn will remind them of the love and mercy of the heavenly Father as we know it through Christ Jesus, our Lord.

Valdo had in the last months of his life become intensely interested in the stars and heavenly bodies. He procured maps of the sky and books on astronomy, and marveled, that He who made the heavens should be so interested in us small human beings. He felt very humble before the Lord of heaven and earth. He trusted in His Lord, that He would guide him aright, as unerringly as He guides the stars in their paths. Now that he has passed out of time into the glorious eternity to be with Him who died for Him, may we all gain inspiration from his life.

He leaves to mourn his departure, his devoted wife, three children: David, Amy, and Daniel, one sister, Olga, wife of P. F. Schroeder, and his father, Rodolphe Petter, now in Europe, with Mrs. Petter, also one nephew, son of his sister, and a host of friends, both Indians and whites. His age was 39 years, 9 months, 10 days. He served as missionary 10½ years.

MARRIAGE

Mast-Stevens.—On April 25, 1935, a quiet and impressive wedding took place at the home of Mr. and Mrs. Harry Mast of Fairview, Michigan, when their daughter, Letha Pearl, was united in holy wedlock to Ellsworth Preston Stevens of Mio, Michigan. Their attendants were Mr. and Mrs. Daniel Troyer of Fairview. Miss Ima Stutesman, cousin of the bride, played the wedding march, while they marched down the stairway to their places. Rev. Frank R. Mitchell of Comins performed the ceremony. Others present were Mr. and Mrs. Stevens, parents of the groom; Mr. Smith, grandfather of the groom; and Mrs. Frank R. Mitchell.

RECEIVED FOR PUBLICATIONS

Mennonite Church, Meno, Wash.	$ 90.28
Mennonite Church, Monroe, Wash.	22.60
Mr. and Mrs. A. H. Hostetler, Upland, Calif.	10.00
Rev. W. W. Miller, Pulaski, Iowa	5.00
Rosenort Mennonite Church, Rosthern, Sask.	68.00
First Church, Aberdeen, Idaho	140.16
Inman Church, Inman, Kansas	14.00
Missionary Society, Trenton Church, Trenton, O.	5.00
First Mennonite S. S., Wadsworth, Ohio	11.50
Senior Sewing Society, Halstead, Kansas	9.75
First Church, Upland, Calif.	3.45
Bethel College Church, Newton, Kans.	12.55
First Church, Philadelphia, Pa.	1.46
Dr. T. H. Soldner, Berne, Ind.	10.00
Total	$403.75

Sincerely,
E. W. Baumgartner, Treasurer.

CENTRAL CONFERENCE LADIES' AID REPORT

January—May, 1935

January: 8th St., Goshen, Used clothing to 62nd St. Mission, $10.25; Peoria Mission, African Sewing, $6.00; 26th St. Mission, Support of African pupil, including sewing, $15.00.

February: 8th St., Goshen, Cash to O. P. Home, $5.00; Silver St., African Sewing, $11.56; Carlock, African Sewing and Support of Pupil, $5.00; Normal, Support of African Pupil, $15.00; North Danvers, African Sewing, $10.89; 62nd St. Mission, African Sewing, $5.00.

March: Comins, Cash to 62nd Street, $1.00; Topeka, Cash to 26th Street, $5.00; Danvers, Cash to 62nd Street, $3.00; Middlebury, Cash to 26th Street, $3.00; Hopedale, Cash to O. P. Home, $3.00; Carlock, Food to O. P. Home, $5.85.

April: Danvers, Cash to 26th Street, $3.00; Hopedale, Sewing to Hospital $4.62; Topeka, Cash to 62nd Street, $5.00; Carlock, Food to 62nd Street, $5.00.

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Gratefully acknowledged,
Mrs. R. L. Hartzler, Secretary-Treasurer.

MY HEART NEEDS THEE

My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty, but it has not provided for my heart. Provide Thou for my heart, O Lord! It is the only unwinged bird in all creation; give it wings, O Lord! Earth has failed to give it wings; its very power of loving has often drawn it in the mire. Be Thou the strength of my heart. Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins. I cannot rule this heart of mine; keep it under the shadow of Thine own wings.—George Matheson.

Do a kindness, do it well;
Angels will the story tell,
Kindly deeds and thoughts and words
Bless the world like songs of birds,
—Selected.

Drop a word of cheer and kindness;
Just a flash and it is gone,
Yet there's half a hundred circles
Rippling on and on and on.
—Selected.

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> 3 And when they wanted wine, the
> mother of Jesus saith unto him, They
> have no wine.
> 4 Jesus saith unto her, Woman,
> what have I to do with thee? mine
>
> wilt thou rear it up in three days?
> 21 But he spake of the temple of his
> body.
> 22 When therefore he was risen from
> the dead, his disciples remembered

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SPECIMEN OF TYPE

> ⁶brook of the willows.
> 8 For the cry is gone round about
> the borders of Moab; the howling
> thereof unto Ĕg'lā-ĭm, and the howl-
> ing thereof unto Bê̄er-ē'lĭm.
>
> 6 Or, valley of the Arabians.
>
> like an harp for Moab, and mine
> inward parts for Kĭr-hăr'ĕsh.
> 12 ¶ And it shall come to pass, when
> it is seen that Moab is weary on the
> ʹhigh place, that he shall come to his

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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America, 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

OL. II HILLSBORO, KANSAS, JULY 2, 1935 No. 13

OUNG PEOPLE AND THE CONFERENCE JUBILEE

During the week-end of May 26, the Califor- a Sunday School and Christian Endeavor nvention was held at Paso Robles. A healthy terest was manifested in behalf of the forthming Diamond Jubilee celebration of the nference and the first General Conference ung People's treat. A resution was ssed, urging l Christian ndeavorers of e California ennonite urches to ay daily for e Conference d the Retreat. oreover, fifty llars were apopriated to lp young ople of the alifornia urches to attend the Conference and the Reat. And the convention offering was voted go to the DIAMOND JUBILEE FUND.

The various districts of the General Confer ce are holding their local Sunday School nventions and Young People's Retreats dur June and July. Let us utilize these special opportunities for united prayer in behalf of the forthcoming conference and retreat. Coming to God thus, He will reveal to us our individual responsibility as regards the DIAMOND JUBILEE FUND.

D. D. Eitzen, Chairman,
General Conference Young People's Committee.

Trustees of the General Conference in 1908

Seated, left to right: David Goerz, John B. Baer, A. B. Shelly, S. F. Sprunger. Standing: J. J. Flickner, C. F. Claassen, J. J. Krehbiel, Chr. Krehbiel.

THE PRINCIPLES OF THE GENERAL CONFERENCE

As stated at the Meeting held in Wadsworth, Ohio, in 1861

1. All branches of the Mennonite Church of North America, regardless of minor points of difference, should extend to one another the right hand of fellowship.

2. Nothing shall be allowed to hinder or disrupt the bond of fellowship with any member or congregation except an intentional and persistent departure on their part from the fundamental Mennonite doctrine as based by Menno Simon on the Word of God according to I Cor. 3:11.

3. Only direct testimony out of the Word of God shall be applicable in convincing a brother of error.

4. No exclusion shall hold good unless for actual offenses through transgression or omissions proved by scriptural testimony.

5. No one can be a member of our united Mennonite church who is a member of any secret society.

6. Every smaller or larger division or congregation shall be allowed to attain any regulations adopted for its own control, and shall not be disturbed in the use of the same, according to their convictions, unless such regulations shall offend against the fundamental doctrines of our common confession.

7. When a member of the congregations or divisions desires to withdraw on account of certain practices and unite with another branch in our General Conference, he shall not be hindered if he thinks he can improve himself according to his convictions in respect to outward forms.

The subject of missions was considered and the following adopted:

1. The work of home and foreign missions shall in the future be carried on in our church and sustained according to means, willingness and understanding.

2. Funds for this purpose shall be established, one in the western and one in the eastern part of the United States and one in Canada, unto which all contributions for mission work and distribution of tracts shall flow.

3. Jacob Krehbiel I, of Franklin Center, Iowa, John B. Shelly of Milford Square, Pa., and Abraham C. Detweiler of Blair, Waterloo County, Canada West, shall act as mission treasurers of this conference each in his respective district.

4. Each congregation shall collect the money according to their judgment and transmit it to one of the above named treasurers, designating the purpose for which the money is contributed.

5. The press of the Mennonite Printing Union, already in active operation in our church, is recognized as an absolute necessity, and is heartily commended to all for general and liberal support.

6. A theological seminary should be established in our denomination as soon as practicable.

Signed in the name of the West Point Co ference,

John Oberholtzer, President.
Chr. Schowalter, Secretary.

SOME EARLY MENNONITE MINISTER OF DISTINCTION

The names of some of the men in the earli periods of the Mennonite church are seld mentioned, yet their influence continues to felt in Mennonite thought to this day. Amo those Jacob Denner of Altona might be me tioned. He was born in 1684. His sermo printed in a large volume, were widely cir lated. An edition that two Mennonites America had printed in Europe, was widely c culated in Pennsylvania. A later edition peared in America in 1860.

Living at the same time in Altona, was t celebrated Gerrit Roosen, the elder of anoth Mennonite group of that city. He was t author of the widely circulated work whi bore the title "Christian Spiritual Conversati on Saving Faith." This book has been used a catechism in many Mennonite congregatio for more than 175 years in America and Europe, especially the 35 questions and answ for the preparation of catechumens. He w in correspondence with the Mennonites of G mantown. His grandmother was an acqua tance of Menno Simon. That he possessed spirit of tolerance is shown by the fact th when a new Lutheran church was erected his town he presented the ball that topped t spire of the church. When 97 years of age administered baptism and the Lord's Supp in his congregation. He died at the age of years and 8½ months. His grandson, Bernha Rosen, long the pastor of the Altona chur died at the beginning of this century, havi also attained a ripe old age after distinguish service to the Mennonite church, having be editor of the Mennonitische Blaetter for ma years and having been the author of a "L of Menno Simon," as well as a history of Altona church.

Contemporaneously with Gerrit Roosen, ing in Holland, was the celebrated Mennon minister and physician, Galenus Abrahams man of wide culture and distinguished pie He appreciated the needs of an educated m istry and did much to meet this necessity assisting young men in preparing for the ministry.

The greatest literary undertaking in colonial America was the publication of the Martyr's Mirror in 1748, a German translation of the work of the Dutch minister, Tielmann von Bracht, of Dortrecht, who was born 1624 and died 1664. This is one of the great score books of Mennonite history. Copies are treasured as precious heirlooms in many American Mennonite families. The book also has the distinction of being the first American book reprinted in Continental Europe, the edition dating 1790.

A century after von Bracht another famous Dutch Mennonite minister, whose writings have been treasured, was Johannes Decknatel, who was the author of a catechism which was extensively used and a volume of sermons that had a wide circulation both in Europe and America. G.

SOME FAMOUS MENNONITE HYMN BOOKS

The following sketch of Mennonite Hymn Books, prepared some years ago by Rev. H. G. Manhardt of Germany, is still of interest to Mennonites, though many and varied have been the hymnals that have come into use in our American Mennonite churches:

Congregational singing has always been and is to the present time characteristic of Mennonite church worship. Even in the earlier times of bitter persecution our fathers made prominent use of singing in their worship. Many of the hymns composed by them under those trying circumstances and used for their edification and strengthening of their faith were afterwards collected and published under the title, "Der Ausbund."

The congregations in Holland early had their own hymn-books containing many hymns from Mennonite authors. Some of these books were long used in the churches in other parts of Europe, congregations frequently singing the Dutch hymns while the rest of the service was in their native German. As late as 1802 a hymn-book was published in Amsterdam with the title, "Christlijke Gezangen voor de openbare Gottesdienstoeffeningen ten Dienste der Mennoniten Gemeente to Hamburg Altona."

In the year 1780, under the direction of Hans von Steen, then elder in the congregation in Danzig, a collection of hymns was compiled and published under the peculiar title, "Geistreiches Gesangbuch zur oeffentlichen Erbauung der Mennonitischen Gemeinde in und vor der Stadt Danzig." The preface speaks of it as the first German hymn-book of the Mennonites in that country. It contained many of the hymns which have become the common possession of the German people and which are found in evangelical Protestant hymn books. Quite a number of the hymns were also of Mennonite authorship and some were translated from older Dutch collections. In a later edition, Hans Mumbar, minister of the Danzig congregation, and Elder Jacob de Veer were among the contributors.

A new hymnal was published by the Danzig congregation in 1854 under the more general title, "Gesangbuch zur kirchlichen und haeuslichen Erbauung in Mennoniten Gemeinden." The book continued to be used in Europe and in several of the immigrated congregations in America.

The Prussian country congregations had an old German hymnal of their own published in the latter part of the nineteenth century and in 1869 gave out a new book entitled, "Gesangbuch fuer Mennoniten Gemeinden in Kirche und Haus." Some years later a second edition of this collection was printed. It was used in the country congregations of Prussia and also in Berlin. Besides this these congregations used several other collections of hymns for special occasions.

In the Palatinate a hymnal was published in 1832 entitled, "Christliches Gesangbuch zunaechst fuer den Gebrauch der Mennoniten Gemeinden in der Pfalz," and in Weibaden another one appeared in 1843. That other congregations had hymn books of their own is certain.

In addition to the list given by Manhardt as having been used, we might add a short note of those in use in the churches in the General Conference. The most prominent collection of hymns before the separation which took place in 1847 was, "Die Geistliche Harfe," then already in its fifth edition. This work continued in use in the East Pennsylvania Conference until 1873, when a new hymnal, compiled and prepared by a committee appointed at the sixth triennial meeting of the General Conference. The title was, "Gesangbuch zum gottesdienstlichen und haeuslichen Gebrauch in Mennonitischen Gemeinden." It came into general use in the Conference until the second edition was exhausted when in 1890 it was superseded with a hymnal containing words and music.

The General Conference, recognizing the need of an English hymnal, arranged for the taking over of a publication issued by a commercial concern and adapted to the use of our churches in 1891, which bore the title, "Mennonite Hymnal A Blending of Many Voices." The work gave general satisfaction for nearly four decades when its usefulness seemed to have come to an end and General Conference appointed a committee to compile a new hymnal. Their work resulted in the issuing of "Mennonite Hymn Book," which is gradually coming into general use throughout the General Conference. It is a work of excellence deserving the patronage of every church connected with the Conference. G.

OUR PRECIOUS SAVIOR

Text: I Pet. 2:7, "Unto you therefore which believe He is precious."

Would we make the Lord's Day a "Day of all the week the best," we must realize the rare privilege for which it was set apart. It is really resting from the work, problems, and cares of the six days and giving ourselves in renewed consecration to the Lord. Why should we rest?

First and above all because Jesus says so. "Come ye yourselves apart and rest awhile." are the words which He used with the disciples. He calls us to minister to the multitude, but there is also great need to REST from the crowds. What fragrance there is in the gracious words of the Master, "Come ye yourselves apart and rest awhile."

For what purpose shall we come apart? It is, I believe, to learn the lesson which ambitious and active Peter learned, "the preciousness of Christ," and may we avoid all things that would hinder that happy and holy fellowship with the Lord.

The words set strangely on the lips of Peter, the hardened, burly fisherman of the sea, that impulsive, hot tempered Peter. Had it been John, the tender hearted, beloved disciple, who had laid his head on the bosom of the Master, it would not be so strange. Had it been David, the sweetest singer of all Israel, who call Christ precious, it would not be so strang

On the night that Christ was betray there were no tears on the face of Peter, b curses from his lips. Yet it is from these san lips that we have these sweet, tender, winson words, "Unto you therefore which believe H is precious."

What caused this change? In all the yea of his fellowship with his Master—the Ma ter's life, teaching, and influence had done the work, and Peter has formed a low opinion himself and a high estimation of Christ. P ter's life reveals what divine love and gra can do.

There are many things in your life of whic you can use the word "Precious." You cou your health precious; you count your posse sions precious; the dear companion of your li is precious. We have a darling baby girl, an looking down into those smiling eyes we mu say, "O precious gift"! But nearer and deare than all these must be the Christ of our r demption, and looking at Him with lovin eyes, our hearts respond in unutterable em tion as we hear the words of Peter, "Unto yo therefore which believe He is precious." Whe we realize the text-words are found inadequat to express our inmost feeling of praise to Hi who is so precious.

The costliness of a thing usually determine its preciousness. You pick up a diamond an say it is precious, but the world famous "Hop diamond" is infinitely more precious becaus there is none other like it. Taking such simpl standards as these, we may be able to unde stand why Jesus Christ is precious.

I. HE Is Precious

HE is precious, because His Saviourhoo robbed Him and heaven of glory. It must hav been this fact of which the Psalmist wa thinking when he wrote, "Thou art fairer tha the children of men, grace is poured into th lips, all thy garment smell of myrrh and aloe and cassia, out of the ivory palaces." Ps. 45 The song we love to sing is in keeping wit this thought: "My Lord has garments s wondrous fine, and myrrh their texture fills its fragrance reached to this heart of mine with joy my being thrills. His life had als its sorrows sore; for aloes had a part; an when I think of the cross He bore, my eye with teardrops start." Yes, He came from th ivory palaces of glory to a world of sin, godlessness, and death.

1. **HE is precious because He meets man's need.** Man is lost, hungering and dying, and he needs a great service. Years ago an old Indian, ragged and starving, came stumbling into the office of one of our Indian agencies of the West. He was so far gone that he fell on the floor unconscious. When they examined him they found a string about his neck and at the end of this string a tiny packet, done up in a piece of oil cloth. They opened it and there inside, so ragged and torn as to be almost indecipherable, was an order from the War Department of the United States for $50.00 a month. The old Indian had served with distinction in one of the border wars and had been granted this pension of fifty dollars a month, but he had not known enough to cash it and died of hunger. Just so every man outside of Christ is starving his soul when he might find abundance in Christ, therefore Peter says, "Unto you therefore which BELIEVE, He is precious."

2. **HE is precious because He shed His blood for the remission of sin.** In speaking of this, Peter uses the word "precious" again, "For as much as ye know ye were not redeemed with corruptible things, as silver and gold, but with the PRECIOUS blood of Christ, as of a lamb without blemish and without spot."

Well might the writer of the hymn ask, "I gave My life for thee, My precious blood I shed, that thou might'st ransomed be, and quickened from the dead. I gave My life for thee; what hast thou done for Me"? Know it well, don't you? Just seems to stir and search the heart every time you hear it sung, does it not? Now, just for a moment pause and think on those words, even as though Christ Himself were asking, "What hast thou done for Me"? How can we answer? Surely in the light of His redemptive work on the cross for us, we must feel ashamed of ourselves. Doesn't our small service pale into insignificance? Yes, and may God forgive us our lack of deep concern and heartfelt interest in and compassion for the lost.

II. He IS Precious

Here Peter uses the present tense for the believer. He IS precious, here and now. What a glorious assurance! What gives the most precious things or priceless gems their value? Is it not because there is not another like them in the world? For this same reason Jesus Christ is precious to us. "For there is none other name under heaven given amongst men whereby we must be saved." There was none other good enough to pay the price of sin, He only could unlock the gates of heaven and let us in.

There is a story of an Arab who lost his way in the desert. After his provisions were exhausted he had nothing to eat for two days and two nights. In his vain search for the way and for food he came to a well. Among the refuse left by other travelers he found a bag of pearls. Precious pearls, but they were useless to the man who needed FOOD. A man may have wealth, he may have everything the world considers valuable, but unless he has Jesus Christ he must die. "Behold, NOW is the accepted time, behold, NOW is the day of salvation." And in the words of the Psalmist we say, "O taste and see that the Lord is good."

III. He Is PRECIOUS

Some of you have treasures and their charm never fails to thrill your heart. To them you turn when all other things fail. One of them may be a bunch of old letters. You pick them up when you are tired of the world and its noise. They may be stained in places by tears. You hear the old familiar voice and it brings back many precious memories, though it was hushed long ago in silence. For you such letters are a great treasure. They are precious.

It may be some photograph that is precious. Some years ago I visited my sister and she took down a photograph and handed it to me and said, "This is our precious baby." She is in heaven now, but that photograph is precious.

No matter how hard the day, or how keen the disappointments, or how annoying the trials, when a parent looks at that photograph, the heart softens and a sweet tenderness creeps into the voice.

Such are faint illustrations of the preciousness of Christ. Most of all—HE is precious, and when He leads His people home at last we shall spend eternity exploring the unsearchable riches of Christ. C. H. Dirks.

"Lord, teach us to pray"! May we be teachable at all times in the presence of the heavenly Father.

THE MISSION AT HOTEVILLA, ARIZONA

The mission force at this station has increased during the past year. My foster-son, Daniel, who graduated from the Los Angeles Bible Institute last spring, is now a native missionary at this place. The youngest member of the family is another foster son, a nephew of Daniel. It is a son of his sister, who died shortly after his birth. The relatives, fearing that they would not be able to raise the child, brought him to my house. The taking care of such a baby is in itself a witness to the Hopis, which speaks louder than words. Almost every time they see the child they express their amazement and tell the missionary, "You white people are not lazy, that's why you can raise such orphans." In earlier years they used to say, "You have such good hearts, our hearts are wicked." Now they are too much Americanized to admit that their heart is wicked. The little orphan's mother also called herself Schirmer, because of her brother, Daniel. His name therefore is, Paul Andrew Schirmer. He grows and does well and brings to us much joy as well as much work.

The work at our station is the same as in the past. We do house visiting, have sewing classes, and on Sunday forenoon we have our regular Sunday School. Daniel preaches in Hopi or in English, according to need. The blind woman who became a Christian two years ago, has learned to read the alphabet for the blind and is able to read the first twelve verses from the Gospel of John. The attendance this year is somewhat smaller, perhaps because of the many dances held this summer.

It is more difficult for me to go to the two villages, especially to the one which is over a mile away. However, the people are coming more to the mission now since the post office is here. In this way I get in touch with them and can speak to many about the "one thing that is needful." The post office is quite small. The mail carrier comes thrice each week, and so I keep the post office open on those days from three o'clock until sunset.

Perhaps some of you will ask, "What about testifying for Christ on the part of Christian Hopis"? Dear friends, we must learn to pray more that those who are afraid to take Christ might be released from their bondage, and that the tendency of the present age might be turned away from the Hopis. Will you help us pray that the words of Malachi 3:17 might be fulfilled in the life of the Hopis?

Sincerely yours, Mary Schirmer.

THE VALUE OF THE HOME DEPARTMENT OF THE CHURCH SCHOOL

Mrs. Wm. B. Weaver, Danvers, Ill.

One of the fine tendencies of today is the increasing desire in the hearts of the right thinking to put within its leadership personnel the urge of the upward and onward, to reach out to those who can not or will not come to church. The Home Department was born in the effort to carry the ministry of the Sunday School and church into the home.

Any healthy, robust church school ought to be ashamed of itself if it does not organize and loyally support a vigorous extension ministry. 1. Because there is no enduring, satisfying substitute for the religion of Jesus Christ in the human heart. 2. To vitally contact all people with Christian truth. 3. To keep church school pupils in close fellowship with their old friends. 4. To secure every new born life for Christ, the church, and the kingdom, and to put heaven's highest hopes into the sunset days of the aged. 5. To make the church school an educational dynamo radiating spiritual "light, heat, and power" into all the community. 6. To help the homes and all their occupants to realize that the church is their best ally in their fight for Christian character. 7. To keep alive in the thinking of all the fact that the church is the one institution divinely appointed to put the truth which saves and stabilizes into the hours of greatest pleasure and prosperity, and to put comfort, courage, and faith into the darkest hours of despair, defeat, and death. 8. To conserve the longing and the service abilities of altruistic-minded church school leaders who find in the church school extension ministry their chief satisfaction.

With unselfish ministry an earnest effort is made to serve every one possible. 1. Children too young to attend the church school sessions. 2. Mothers whose little children temporarily prevent them from attending the classes in which they were formerly active members. 3. People too old or ill, invalids or cripples. 4. People confined to institutions, such as old folks' homes, soldiers' and sailors' homes, inmates of orphanages, or other specialized in-

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THE CHRISTIAN EVANGEL

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

stitutions. 5. People whose business, trade or profession keeps them away from the school's regular sessions, such as railroad men, truck or bus drivers, radio, telephone, telegraph, restaurant and garage employees, physicians, pharmacists, and others who are occupationally-bound on Sunday. 7. Foreigners.

The best way to insure permanent results in this work is to fix administrative responsibility in one capable person known as the director of church school extension, who should be qualified for the task with a genuine wholesome Christian life, a firm believer in the worthiness of the Christian religion, faith in folks, and their educational response to Christian truth, knowledge of the comprehensive programs of the present day church school, friendly genial approach to people, horse sense, a studentmindedness, ability and a willingness to keep in touch with best available literature in pamphlet, magazine and book form, conscientious, aggressive acceptance of the reasons for church school extension, and a dogged determination to master details, difficulties, and the paralyzing inertia of many good people.

If a church school takes seriously its extension ministry, it will ferret out and dedicate to this great cause one of its most able and attractive leaders. If necessary, such a person should be relieved of all other church or church school service in order to devote time and strength with a passion to this significant task.

It is understood, of course, that, like the other church-school officials, the director of church school extension is not on salary. The services are the free will contribution of a worker in the great business of the modern church school. It would be unreasonable to expect too much of a voluntary worker. However, the task demands devotion and intelligence of a high order.

The following duties are suggested in the hope of helping any present or prospective director to come to a full appreciation of the privileges which such an officer may enjoy. At least some of these should be pressed down hard on the conscience of any person who undertakes seriously to function efficiently.

To accept the office conscientiously, expecting to make good, or at least to try honestly to be a faithful servant of the cause.

To set aside regularly time each week for reading church school extension literature.

To definitely fence off certain days or hours of certain days each week for visitation of members.

To systematically confer with all associates and helpers on best ways and means, and seek for their adequate training.

To report to the pastor promptly any discovered cases of spiritual need, and to the proper church authorities any welfare work that should be undertaken as a part of a church's neighborly service.

To report to the church-school superintendent or church director of religious education any items of interest calculated to help the school as a whole.

To report to the proper departmental age-group leaders of the school any prospective pupils found.

To see that all church school extension supplies of every description are ordered in sufficient quantities and in sufficient time to meet the needs of a growing and going work.

To make full reports on proper blanks to the church school superintendent or director of religious education at such times as may be required.

To be on the lookout, not only for new members, but also for the most helpful associates.

To attend institutes, conventions, training schools, lectures and conferences for the fine fellowship of workers who fill similar positions.

In brief, to "eat, sleep, and live" for the work with sympathetic, congenial relationships with all members and all helpers, and with a proper balance in appraising the place of church school extension in the big religious education task of the local church, and the greater kingdom of Jesus Christ throughout the world.

Next to the pastor or special paid church worker who, on the whole horizon of a church field of service, has a bigger opportunity with more humanly worthwhile points of contact, and with greater joy in duty done for the Master of us all, than the director of church school extension?

CORRESPONDENCE

Upland, California, June 10, 1935. For the Mennonite and Christian Evangel. Since I have been somewhat negligent in performing my duty as correspondent, I will have to go back to our last business meeting of 1934. This meeting was an occasion for great rejoicing among the members. The cause for this jubilant feeling was the fact that our church president, Mr. L. J. Horsch, assisted by our treasurer, Henry Reimer, burned the mortgage notes, and the church building was ours, clear of all encumbrance.

New Year's Day services were observed in our church, Rev. Maurer preaching in the German language, and Rev. D. B. Hess in English.

Under the able leadership of our Pastor, Lester Hostettler, a chorus of some seventy voices were trained and rendered with great success, the sacred cantata "The Holy City," by Gaul. This chorus also rendered the same contata in Ontario and LaVerne, by request. Our church is indeed fortunate in that it is blessed with a great amount of musical talent. Besides the regular church choir, under the direction of Marlin Dettweiler, we have a splendid Junior choir, also a wonderful Intermediate Girls' Chorus, and recently a Ladies' A Capella Chorus has been organized. Besides these vocal organizations, Miss Gertrude Eymann directs a fine orchestra.

The Junior, Intermediate, Young People's, and Adult C. E. Societies are functioning with spiritually uplifting meetings. The Senior Young People's Society has disbanded for the summer months.

Numerically the church has had considerable growth since the first of the year. Some weeks ago quite a number of persons were received by letter and on Pentecost seven young people were received into membership by baptism. Counteracting this increased membership, th Angel of Death has entered three homes. Mr Cramer, who just recently had moved to Los Angeles, was called first. Then Grandma Reese a charter member, who lived at San Simas, was called, and then, while visiting relatives at Wichita, Kansas, Bro. D. C. Schmidt suddenly passed away. All were interned at Belle View cemetery, Ontario.

Several weeks ago, Rev. Hostettler at the close of the morning service said he had an announcement of the utmost importance to the church. A great stillness came over the congregation as they waited. Then came the glorious news that Brother and Sister L. J. Ledig had determined to present the church with a fine memorial, an organ, the price of which is $5000. No one could find words ample to express our deep appreciation of this splendid gift. This gift made it necessary to build an addition to our church building in which to house the blower and the organ proper. Besides this the building will offer a new pastor's study, a choir room, several additional Sunday School rooms, as well as additional room in the kitchen. The Men's Brotherhood had charge of and quickly executed the work of excavation. The actual construction of the addition is now well under way. We are sorry that time will not permit us to have this organ installed in time for use during the Diamond Jubilee of the General Conference, which convenes here in August, next.

Committees, covering every phase of the Conference work, are busily engaged in planning for the Conference delegates and visitors. We join the Conference Committee in extending to all a hearty invitation to attend this great assembly. Will we have the pleasure of greeting YOU at that time?

Everybody seems to be feeling "The Call of the Open Air" and private parties as well as organizations are answering the call in the form of outings, lawn parties, aand picnics. The Ladies' Missionary Society, the Serving Others Circle, and the C. E. Societies are among those who have responded to the call. And we are beginning to hear murmurings about a Sunday School picnic.

Our Church Visitors' Register, presented by the S. O. Circle, shows that quite a few people from various parts of the United States have been among us since the first of the year.

Official duties have made it necessary for our pastor to be away from home several times. At such times the following brethren have supplied: Rev. Maurer, who teaches our German Men's Bible class; Rev. M. A. Niswand, who is at present teaching the Wanderer's Welcome class; and Rev. D. B. Hess, who teaches the Junior Boys' S. S. class.

The church joins with me in praying for the editor and all readers God's richest blessing.

D. B. Hess, Corr.

Barto, Pennsylvania, June 2, 1935. The members and friends of the Hereford Mennonite Church, Bally, Penna., extend greetings and best wishes to the editors and friends of The Mennonite and Christian Evangel.

Our annual Service of Praise ushered in the activities of the past six months in our church. A program of instrumental and vocal music was rendered at the morning worship service on January 6th.

The Intermediate Christian Endeavorers of the Perkiomen Valley held their sixth annual rally in our church on Sunday evening, January 20. Rev. Lester K. Kriebel, pastor of the Palm Schwenkfelder church, was the speaker. He gave a wonderful message, using Psalm 118:24 as his text: "This is the day which the Lord hath made; we will rejoice and be glad in it." They had as their theme: "I Will Be Christian,"—Dr. Poling's slogan.

On Friday evening, January 25, Dr. and Mrs. C. L. Pannabecker, some of our missionaries to China, gave an illustrated lecture. Our attendance was very small that evening, because we all were bound up with a blizzard.

Twice in the past six months our Primary Department sang in our worship service. At our service on January 27, Dr. Elmer E. S. Johnson, our pastor, held a reproduction of the picture "Behold, I Stand at the Door and Knock," and told its story to the young friends and drew lessons from same for our use. At the Easter morning worship service they again sang before a large audience. We always enjoy their singing.

We had a rich treat on Sunday, March 24, when Miss Aganetha Fast of Mountain Lake, Minn., one of our missionaries to China, spoke at our morning worship service. In the afternoon she met with the young people and spoke on the young people's activities in China and in the evening she showed slides of her work in China. A person cannot help but catch some of her enthusiasm after hearing and seeing her.

We again held Easter Dawn Services at 6:00 o'clock on Easter morning.

May 12, Mother's Day, was the red letter day for the past six months at our church. Mrs. Alciabiades Iglesias, Miss Elizabeth Foth, and a little four year old Indian boy, which Mr. and Mrs. Iglesias have adopted, spoke at our morning worship service. Mrs. Iglesias and her husband work among the San Blas Indians, about 150 miles east of the Panama Canal. She took us on a very interesting imaginary airplane trip to the island, relating some of the experiences we would have and the food we would eat. Truly, she and her husband are making sacrifices! In the afternoon Mr. I. H. Mack of the Hall-Mack Music Company spoke to a well filled church on "How Music Came Into the Church." The energy of Mr. Mack and his enthusiasm helped to make it a very interesting meeting. Mr. Mack brought Clarence Kohlman, the organist at the Ocean Grove Tabernacle, with him to render an organ concert. He can make music mean more than a combination of chords and rests. Mr. Kohlman is noted for his renditions of "The Storm."

The Montgomery County Intermediate Christian Endeavor Convention was held at our church on Saturday afternoon and evening, May 4th. About 250 young people were registered. They had as the convention theme, "Like Jesus." Dr. Roy L. Winders, pastor of the Grace Evangelical Lutheran Church, Royersford, was the speaker, basing his thoughts on "There Is A Difference."

At this writing, Mrs. Elmer E. S. Johnson, our pastor's wife, is recuperating on a hospital bed, following an operation for appendicitis. She has done very nicely, for which we are truly grateful. She expects to leave the hospital in a few days.

During the past six months our pastor has been obliged to be away a great deal, due to the professorship he holds at the Hartford Theological Seminary, but Mr. Paul Shelly, one of our own boys, has been supply minister. With the approach of summer and vacation time, we hope our pastor can serve us more regularly. It is with hope that we go forward and trust that all will be pleasing in God's sight.

The attendance in our Sunday School has increased quite a bit over that of last year. For the first 22 Sundays in this year we had an average attendance of 214, whereas it only averaged 183 for the entire year of 1934. We also have noticed an increase in our church attendance.

A MONSTER IS HERE

"My kingdom is not of this world." "Your citizenship is in heaven." (R. V.) "Not of the world even as I am not of the world." These and many other scriptures show us our place in the kingdom of God, and it is very proper that we should consider them. These references are not intended to make us inactive. We are apt to forget that we are to be "ambassadors for Christ"; that we are to "earnestly contend for the faith"; that we are to be living epistles"?

Strong drink is again here, supported by our government. The bootlegger was to be a thing of the past, but he is not. The old corner saloon was never to make its appearnce again, and possibly will not. Why should it? The stuff can be gotten now with many of the objectionable things out of the way. The very names, saloon, bar-tender, etc., were considered of low degree, but today those that the world calls "refined society" can sit down to a nice, clean table—not in a saloon—but in a fine restaurant and get their drinks with little or no questioning.

Will there be less drunkards in years to come than there were when liquor was handed out over the bar under the protection of the law? Verily, no. The number of recruits will have to be vastly greater, but the liquor element need have no alarm. The fine eating places with fine appearing young lady table waiters, and the general refinement which the liquor element is trying to associate with the "social glass"—these and a number of kindred things will deceive more people than that element was in any position to do before prohibition days.

Will the recruits be the sons and daughters of drunkards who have the habit planted into them even before they were born? Yes, a comparatively small per cent will come from these, but the large majority of such children have seen the effect that liquor has had on their parents and will avoid it as they would a snake. The recruits will be sought from the better homes. These boys and girls usually pride themselves that they are master of themselves and can quit when they want to, which only increases their danger,

What can the church of today do in this matter? The very least that should be done is to institute a campaign of scientific and biblical education. There will not be so much danger if people are properly taught. For such a campaign, some one would have to spend considerable time in getting information. Analysis after analysis would need to be made. We dare not depend on the analysis of others. Never expect the liquor element to obey the laws — or any other—when they stand in the way of their financial success.

We need to have scientific knowledge of the effects of these poisons on the coats of the stomach, the effect upon the heart action, the effects on the condition of the blood, etc. Many a man has been very sick, yet might have been cured had not doctors been compelled to waste too much precious time in getting liquor out of the system, and by that time the disease had gone beyond medical skill.

We must know our subject the Bible teaching on the question, and a wide scientific knowledge on its effect. Will the church arise to save her boys and girls and other which she can touch, or will she save a few more paltry dollars needed for this and lose her girls and boys and be disgraced with the thought that they have gone down to drunkards' graves, lost? J. S. H. (Gospel Herald.)

CONTRIBUTION FOR PUBLICATIONS

First Mennonite Church, Berne, Ind.	$100.74
Bethesda Church, Henderson, Neb.	114.84
Bethel Church, Fortuna, Mo.	8.73
E. S. Moyer, Deer Creek, Okla.	25.00
Lizzie Ruth, Upland, Calif.	5.00
Lehigh Mennonite Church, Lehigh, Kans.	8.57
Arlington Mennonite Church, Arlington, Kans.	10.50
Brudertal Church, Hillsboro, Kans.	93.85
Karl A. Richert, General Conference Treasurer	25.00
Dr. C. Henry Smith, Bluffton, Ohio	13.66
Eicher Church, Crawfordsville, Iowa	13.95
Mennonite Church, Dallas, Oregon	12.27
Pulaski Church, Pulaski, Iowa	27.65
Mennonite Church, Pratum, Oregon	18.70
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E. W. Baumgartner, Treasurer.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

ANTONIO AND GOD

"If my hand slacked
I should rob God, since He is fullest good,
Leaving a blank instead of violins,
'Tis God gives skill, but not without men's hands,
He could not make Antonio Stradivarius's violins
Without Antonio."

THE RESOLUTIONS COMMITTEE

submits the following for your approval

Resolved:

1. That the Young People's Union of the Eastern District Conference of Mennonites express its sincere thanks to our Heavenly Father for the opportunity of meeting in this Fortieth Convention at West Swamp Mennonite Church on May 30, 1935.
2. That we express our gratitude to the West Swamp Congregation for their gracious hospitality.
3. That we express our appreciation to our leaders for their earnest endeavors in providing the various programs for the spiritual development of our young people.
4. That we are constantly aware of the efforts of various people and leaders for the destruction of the Lord's Day, thus destroying the spirit of rest and worship. We as a body gathered here at this convention go on record as being definitely opposed to any further liberalization of the Sabbath, and recommend that the secretary be instructed to send a copy to the Governor of the State.
5. That we recommend to our young people to establish a definite program on temperance such as various meetings devoted to the study of the evils of intemperance and that they provide some definite method to overcome the present evils.
6. That we reaffirm our stand for peace and recommend that our societies obtain literature from various peace organizations thus better acquainting our young people with the great Mennonite doctrine of peace.
7. That our young people be more diligent in Bible study and prayer, also for the advancement of the cause of Christ through Missions and Conference activities.
8. That we urge our young people to rededicate their lives to the Master following the theme of our Convention, "I Choose Christ."

Respectfully submitted,
Resolutions Committee:
Richard Stauffer, Chairman.
Helen Kooker
Anna Weiss
Rev. Howard T. Landis
Margaret Stover

THE REAL POINT

Alcohol is a habit-forming racial poison. The more you drink the more you want, and the more you drink the more likely it is that your children will be handicapped for life.

The point is not—what the law allows or does not allow.

The point is not—who wants to drink or who does not.

The point is not—whether the rich or the poor do the drinking.

The point is not—whether the drink is beer or wine or hard liquor.

The point is that alcohol is a poison.

The point is, more liquor means more alcohol; more alcohol means more poison.

Average alcoholic content of liquors: Beer 3.2% to -; English ale and porter 5%; French wines 8 to 17%; Champagne 8%; Gin 30%; Whiskey 35 to 40%; Brandy 47% Rum 60%.

It took a hundred years to educate intelligent

America to realize that alcohol belongs in the class with other habit-forming drugs, a hundred years to set an ideal of mind over appetite.

We can wait another hundred years to make that ideal a reality, or we can promptly reeducate ourselves and our children to the knowledge that alcohol is a poison, and we can continue our warfare against alcoholic drinks because we know that alcohol is a poison.

CHRISTIAN ENDEAVOR

July 14, 1935

The Widening Influence Of Jesus

Matthew 28:18-20; Mark 16:20

This evening we are to study and consider The Great Commission as it comes directly from our Leader. The call to service is as real today as it was nineteen hundred years ago when it was first issued. This service will give us an opportunity to study the problem of missions for our modern day. If possible, plan to have some missionary to bring an address or have him lead an open discussion following the answering of the questions. But throughout the meeting plan to keep the discussion Christ-centered. Ours is a Divine Commission and we must understand it from a Christian viewpoint.

Questions

1. What is the status of world missions today?
2. What was the world's condition in Jesus' day? What similar conditions are prevalent today?
3. Outline the message of "The Great Commission."
4. What was the source and motive of power in the early Christian church?
5. In a study of comparative religions, what place does Christianity hold? What is our basis for claiming Christianity to be the final and absolute religion?
6. What can young people do to widen the influence of Jesus?

While Jesus was living He had a world perspective. He saw the possibilities of a transformed people looking toward a kingdom which is to become like unto the Kingdom of God. This is to come when men come to a repentance from their sins and an acceptance of Jesus Christ as their Savior and then go out and become witnesses for Him.

The little company in Jerusalem started not by hustling hither and thither, but they continued in prayer and supplication in one place with one mind and one accord, and then after the outpouring of the Spirit there was a great ingathering on the day of Pentecost. From there the message went forth and a world wide movement called Christianity was under way. It started with a triumphant Christ. It comes not to destroy, but to fulfill.

We believe Christianity to be the final and absolute religion. It came into full consciousness and vigor in the nation providentially prepared to embrace it. It shows itself competent to offer satisfaction for the moral yearnings of all men. It has shown itself unique in its ever widening influence not by destroying any part of life, but by bringing into full realization all the powers resident in man.

The influences of Christianity and our reasons for believing it to be final and absolute lie not in a spirit of intolerance or false pride, but in facts which can be experienced by all men who will follow Christ. Our first reason lies in the ethical conception of God, so perfectly manifested in the historical revelation of Jesus Christ. He showed God to be best described as "Our Father," one who desires justice but who can best be described as a loving Father. No other religion can boast of a God who places such a high conception on man and is willing to suffer for the sake of man's redemption and well-being. The second reason grows out of the first. It is the conception of salvation made possible by the life and death of Jesus Christ. He came that man might be saved and that man might live the more abundant life. And finally we believe Christianity is the final religion because of the hope and confidence which are resident therein. Jesus taught "May thy kingdom come." His life and transforming power are ever looking toward this expectation. The three great words of Christ to an active, forward-looking generation of youth who will win the world for Jesus Christ by witnessing for Him and striving for the widening of His influence are: COME, FOLLOW, ABIDE, and GO. Will you?

July 21, 1935

Keeping One's Word

Matthew 5:33-37; Proverbs 19:5

The world is founded on truth. God is truth, the devil has been a liar from the very beginning. It will be well for us to meditate on the worth of absolute honesty. Dishonesty has gotten into no end of trouble. In this service a frank discussion of the problems involved will be most rewarding. A list of suggestive questions will be given. Further space will be spared for other material. Choose your material so that it will be as practical as possible. Use current life-situations.

Questions

1. Answer Pilate's question: "What is truth"?
2. Discuss Matthew 5:33-37, make modern applications.
3. Discuss Proverbs 19:5. Is this truth applicable to our nation?
4. Should one always keep one's promise or vow, however bad?
5. Is untruth ever justifiable?
6. Should we refuse to make pledges to our society or church for fear of not being able to keep them?
7. Will the swearing of oaths strengthen the truth of a statement?
8. What is the relation between untruthfulness and the moral fibre of an individual and of a nation?
9. How does this topic pertain to our lives?
10. How can one who is habitually dishonest keep his word?

Are you planning to go to General Conference at Upland, California, this summer? Is your young people's society sending one or more delegates to the General Conference Young People's Retreat? You should.

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

July 14, 1935

Great Modern Christians: Jane Addams

Luke 10:30-37

Pre-Prayer

May God give us such vision of ourselves as we are able to endure, and make that vision of some service to another.

Jane Addams

Jane Addams would probably be considered the outstanding woman in American life, because for nearly half a century she has given herself in unselfish service for the unfortunate. She was born at Cedarville, Illinois, in 1860, and graduated from Rockford College, and did postgraduate work in Europe and at the Women's Medical College in Philadelphia. Then, convinced by her study of social conditions, she decided that she would devote her life to work among the poor. In 1899, with Ellen Gates Starr, she opened the Social Settlement of Hull House, in Chicago, thus becoming one of the first to invest her life among the poor in the slums of a great city.

Energetic and capable, sympathetic but not sentimental, and gifted with the ability to grasp at once the problems of the poor, Miss Addams soon won a place for herself and her institution in the life of the neighborhood, and it was not long before Hull House was recognized as the leading social settlement of the United States. She, too, came to be looked upon as an authority on many social questions. On such questions as the evils and the possibilities of tenements, the problem of child labor, and the like, she thought deeply and wrote and spoke well.

In Hull House she has carried on in the spirit of Christ a program of education, recreation, and health, so that the underprivileged might have a chance to rise above their surroundings. Her educational work has gone far in the Americanization of foreigners, and thousands of good citizens have been the result. At the same time she has been a constant supporter of good government and civic righteousness, and her name has been linked with every good cause.

She did not confine herself to her work at Hull House. For three years she did most efficient service as an inspector of streets and alleys, and in 1909 she acted as president of the National Conference of Charities and Correction. She became active in the movement for women's suffrage and took a prominent part in the formation of the Progressive Party in 1912.

In April, 1915, when there was convened at The Hague an International Women's Peace Congress, with delegates from fourteen countries, she was made its chairman, and was further intrusted with the duty of visiting the warring nations and presenting to their governments the women's peace petition. On that errand she was received by the leading statesmen of the continent and by the Pope. Since then she has been a delegate to and presiding officer of several women's peace congresses in Europe.

There is in all America no better example of singleness of purpose, lofty idealism, and patient sacrificing service than Jane Addams of Hull House.

Readings

Full of good works. Acts 9:36.
Pure religion. Jas. 1:27.
Relieve the oppressed. Isa. 1:17.
Secret Social Service. Isa. 58:6, 7.
Service to Christ. Matt. 25:34-40.
As old as Isaiah. Luke 4:18.

July 21, 1935

Choosing Friends

I Sam. 18:1-4

Friendship can bear anything except insincerity. In that blighting atmosphere it withers and dies.

Pre-Prayer

O Lord, help me more and more to meet the conditions of deepening friendships. May there be an enlarging consideration of the interests of others that shall make the friendships of the household stronger and richer with advancing years.

A poet, showing a profound knowledge of human nature, has well said: "We grow like those with whom we daily blend," and both the deductions of reason and the fruits of experience abundantly verify the assertion. God has created us with such delicate and sensitive natures that we are unconsciously influenced by those around us. We are creatures of imitation, and no effort of the will, however powerful, can wholly free us from this universal principle. We are like a looking-glass, — we reflect back the figures held before us. If a jolly, vivacious acquaintance, who is fairly brimming over with good humor and sprightliness, comes to us, how soon we ourselves become mirthful and feel our whole being aglow with an infectious enthusiasm; or if in the company of a sour, complaining person, how quickly our spirits become depressed, and yield to the same fault-finding tendency.

The wise old proverb, "Tell me thy company and I will tell thee what thou art," we unconsciously apply when forming our judgment of others. The maxim, "Keep company with the good and thou wilt be one of them," contains a golden truth. Sir Peter Lely, the great painter, made it a rule never to look at a bad picture, because he found by experience that whenever he did so, his pencil took a hint from it, which disfigured his own work, so subtile and insidious are the influences of evil association. John B. Gough, that matchless temperance orator, never ceased to lament the evil companionship of his young manhood. Speaking on this subject, he said, "I would give my right hand if I could forget that which I have learned in evil society; if I could tear from my remembrance the scenes which I have witnessed, the transactions which have taken place before me. You cannot, I believe, take away the effect of a single impure thought that has lodged and labored in the heart. You may pray against it, and by God's grace you may conquer it; but it will through life cause you bitterness and anguish." Tennyson uttered in a line a thought more powerful than the theories of whole schools of philosophy: "I am a part of all that I have met."

If, then, our characters are thus molded by those with whom we associate, how careful should we be in the choice of our company! If we cultivate the society of those who possess superior mind and exalted character, we may hope to become like them.

The great preacher, John Wesley, when a student at Oxford, made a resolution that he would have no companions by chance, but by choice, and that he would only choose such as would "help him on his way to heaven," and this resolution he carried out strictly, and a life of honor and usefulness followed, such as but few attain.

Helen was sure that there would be no harm in establishing a friendship with Mabel, even if Mabel did smoke once in a while. "Besides," Helen argued to herself, "I think I can show Mabel the harm of smoking, but I can't do that if I am not her friend." But when Helen knew Mabel, she came to know some of Mabel's other friends, and they all smoked; and instead of Helen influencing Mabel, it was not long until Helen herself began to smoke, "because all the girls do it," she said.

The basis for choosing a friend is that you have one or more worth-while things in common, with no harmful thing in either one to draw the other down. There is nothing so good as a binder among friends as a common devotion to the principles and practices of the Christian life.

Questions

1. How does a true gentleman or lady regard friendships?
2. What are some of the characteristics that we should look for in a friend?
3. Do my friends stand for the things that help to build a Christian character?
4. Should a Christian boy or a Christian girl have friends who are not Christians?
5. Is the saying, "A man is known by the company he keeps," true?
6. Give illustrations of men and women whose lives have been influenced by their friends.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

Music in the Society

If it is possible, I would suggest that during the next year a part of your C. E. hour be used for hymn study. The hymn book is a story book of heroic deeds. It deals with history and biography, science and religion, geography and travel, pictures and drama. It is a book of nature, with descriptions of mountains, hills, trees and flowers, birds and beasts, rivers and oceans, seasons of the year, the wealth of the soil, and the stars of the heavens. It contains something of interest to everyone.

One reason why music is neglected is that to buy new music is expensive. Let us get out our old books and really become acquainted with their contents. Each hymn was written by someone who had a reason for writing it. Have different ones, or perhaps one individual be responsible at each meeting to tell the story of a hymn and then learn it. Other music in various forms may be rehearsed, to be given on some Sunday morning during the worship hour. I am sure your pastor will gladly give you the time. In this way you are training yourselves also creating in all the desire to appreciate the beauty of those grand hymns, such as "Holy, Holy, Holy," "Fairest Lord Jesus," "May Jesus Christ Be Praised," and "This is My Father's World."

The most of you are now given the opportunity to study music in school and out of it is growing the chorus choir which, we are hoping, will be a help in the church of tomorrow, for which Juniors will be responsible.

Make it a point in your society to discover new talent. Perhaps there are some who did not know they could sing until someone discovered that they could. This applies also to those who can lead your singing. Keep your ears open to "hidden" voices.

There are so many suggestions for variety of study in the music world, but lack of space permits me to stress only one point for your interest this coming year, and that is to do all you can to keep hymns that have lived long and have only recently come back into our churches to be better learned and loved. More than 200,000 hymns have lived for one hundred years. Let us do all we can to keep them going.

We can worship God through music as well as by other methods and that is a big way in which you can contribute to Him, your home, church, and community.

July 14, 1935

Topic.—The Hymn I Like Best, And Why

Isa. 12:2

On opening a hymn book in church one evening, my eye fell on the old song we love so well, "Jesus Loves Me." Beneath the title I read, "The favorite hymn of China." When I saw that I wondered, "What is the favorite hymn of John or Mary or whoever you may be"? Think for a minute. You like so many hymns, but which do you like best? Now that you have decided, just why do you like that one best? It may be because of the words, perhaps the music, or it may remind you of something that you have enjoyed. I remember a song that I loved years ago because it was sung over and over at a Sunday School convention that seemed to me especially good. Often, because of the music, we remember a hymn long after we have forgotten spoken words.

Now get a hymn book and look through it, counting the hymns that tell of God, the Father. Some tell of His love, some of His power, others of His care, His wisdom, His holiness, etc.

Next find hymns about Jesus; His childhood, His life, His death, His resurrection, His coming again. Then there are many that tell of His love and greatness.

You will find hymns of prayer, hymns about the Bible, about missions, the Holy Spirit and His work. Then there are those that tell us something of how we should live. I shall not name any of them, but ask you to study your hymn book carefully before you go to the meeting.

Plans for the Meeting

A week before this meeting, ask each Junior to choose a favorite hymn and to come prepared to tell why he likes it, also something of its history and teaching. Sing as many of these hymns as time will permit. The Daily Readings suggest a helpful hymn study.

"The Lord is my Shepherd," Psalm 23.
"Trust and Obey," Acts 5:29.
"Jesus Loves Me," Mark 10:13-16.
"Christ for the World," Matt. 28:19.
"Jesus Calls Us," Matt. 4:18-22.
"Abide With Me," Luke 24:29.

Questions

1. What is a hymn?
2. Give Bible teaching about hymn singing.
3. How do hymns help in a service?
4. How does singing at work help?
5. Why is it well to memorize hymns?

July 21, 1935

Topic.—How God Is Continually Working

Isa. 55:8-13

Many years ago a man who thought himself very wise told a poor, unlearned man that soon Bibles, churches, and everything that spoke of God would be put away. The poor man said nothing, but laughed quietly. The other asked why he laughed, and the poor man, pointing to the stars said, "I was just wondering how you would manage to get them down." We need only look to see all around us things that speak of God and how He is working right now. We know that "In the beginning God created the heaven and the earth." We are glad that He did not make heaven and earth and forget about them, but that all through the years He has taken care of His creation. The fact that the sun rises and sets just on time each day and that the stars have kept in their right places all these years, says "God is still working."

He is caring especially for those who love Him. He knows just what we need and takes care of that need. He keeps His promises and is always ready to hear His children when they pray.

He has many ways of working. In John 14, 15, and 16 we read of the Holy Spirit through whom much of His work is done. The Holy Spirit is a Comforter and Teacher (John 14:26). John 16:7-11 tells us that it is the work of the Holy Spirit to show people that they need God. He quietly shows us how sinful we are, how holy God is, and that we need Jesus to save us.

God is working through His Word. Isa. 55:11 assures us that the teaching of His Word, the Bible, is most worth-while. It changes the lives of those who study it. A traveler in Africa one day found fault with a native who was reading the Bible. He was much surprised when this native told him that if the Bible had not come to his land, the white man would have been eaten long ago. People there had been cannibals, but now they loved God.

Then God works through His children. They carry His Word to those who need it. Often, too, when someone needs help, God uses one of His children to give what is needed.

Plans for the Meeting

Have the Junior room decorated with flowers as reminders of God's Word in nature. Speak of His work today in both the natural and spiritual realm.

Questions

1. Mention proofs that God is continually working in nature.
2. How does God work in the hearts of men?
3. How does He work through children?
4. How does He work through the Holy Spirit?
5. Tell how God works through the Bible.

"Spirituality is old-time religion filling the heart and mind so full of good things that a stream of loving service is constantly flowing from the life toward both God and man."

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

July 7, 1935

Representative Men and Women of the Bible

Moses, Leader and Lawgiver

Lesson Text.—Exodus 24:3-8; 12-18

Golden Text.—Blessed is the nation whose God is the Lord. Psalm 33:12.

The Educational Commission this quarter has seen fit to select for our study various characters of the Bible, men and women who are representative of different types of people. The aim, as stated by this Commission, is that through a study of the lives of these men and women we may discover the source of spiritual power, to share their experiences and to receive guidance for our own living. The first character we study is Moses.

In order to understand the life and work of Moses it is well to take a brief review of the history of the Hebrews to Moses' day. The eternal purpose of God from the beginning was to reveal Himself to man, so that through this revelation man might live in fellowship with God and cooperate with Him. But man sinned and sin frustrated the plan of God to reveal Himself through humanity.

God chose a representative of the Semitic race that through a particular group of people His purpose might be accomplished. As we study Abraham, Isaac, Jacob and Joseph we are impressed with this fact. As this patriarchial period ends we find the descendants of these patriarchs in Egypt, the land of Goshen, where they had gone to escape the famine in southern Palestine. Here in Egypt the Hebrews became prosperous and the group became large. A new line of kings came to the throne in Egypt, the Pharaohs, who became alarmed at the strength and unity of this foreign group of people.

The Hebrews were made slaves by these kings and were forced to labor. The purpose of it was to check the rapid growth of the Hebrews. The Hebrews became very much dissatisfied with their conditions and wanted freedom. But they had no leader. Slavery never develops leadership. So they must look outside for help. They cried unto the Lord and He heard them. Their liberty came in the form of Moses.

Moses was born of consecrated godly parents during the time of the oppression by the Pharaohs. His parents, fearing his life, put him in a basket boat and put him in a sheltered place in the Nile. Pharaoh's daughter found him and adopted him and hired Moses' mother to train him for her. These facts are given to show the wonderful way in which God prepared a leader. The education received by his Hebrew nurse, his mother; the secular education received at the Egyptian court, being raised in an atmosphere of freedom, all played their part in producing Moses, the leader and lawgiver.

Moses still needs experience. Because of a rash, impatient act one day in killing an Egyptian, he was compelled to flee from the court and found refuge in the territory of Midian. Here he led sheep for a number of years so that he might develop the qualities of leadership necessary for his task.

We now have a Moses prepared, but what is the task? God appears to Moses in the burning bush and reveals to him his work. He is to lead his brethren who are in slavery to a land of freedom, the promised land. Moses reluctantly responded to the call and set about to lead the Hebrews out of Egypt. He led them through the Red Sea and on to Mount Sinai where he had had his vision and call. There at Mount Sinai the Hebrew nation was born in the fact that laws were written and codified for the people. The basis for all these laws were the ten commandments which state man's relation to God and to his fellowmen. These laws came from God in the sense that they state eternal principles which are characteristic of a God of justice, truth and righteousness. On the other hand, they came from the experiences of a people trying to live with God and with each other.

Moses' great contribution lies in the fact that he took an oppressed people with no organization and a discouraged people and developed them into a nation. He was a Great Leader. On the other hand, he gave to his people laws by which they were to be governed as a nation.

He is one of the first great lawgivers in the history of nations.

How did Moses' preparation qualify him for a position of leadership?

Did Moses' Egyptian training become of any value to him in his task?

What is the origin of the Ten Commandments?

How much is Moses responsible for making them?

What qualities of leadership in Moses are valuable in leadership today?

July 14, 1935

Representative Men and Women of the Bible

Naomi—A Woman of Faith and Courage

Lesson Text.—Ruth 1:14-22; 4:14-17

Golden Text.—A woman that feareth the Lord, she shall be praised. Proverbs 31:30.

We now move on from the time of Moses through the time of Joshua and the settlement of the Hebrews in the land of Palestine. The tribes are still not united, neither are the enemies in Canaan conquered. After Joshua we enter the time of the Judges where warrior-judges arose and led their people to victory. The Book of Judges records the process of conquest and unification of Israel. The period of Judges is one of war, murder, conquest, and bloodshed. It is during such dark days that we turn to look into the domestic life of the Hebrews. To go from the Book of Judges to the story of Ruth and Naomi is like being in an electric storm and then suddenly experience a calm, quiet, sunshine day.

The love story of Ruth and her relation to Naomi is one of the most beautiful stories in all literature. The story briefly is that during a time of famine the family of Elimelech goes into the land of Moab to live. While there, Elimelech dies, leaving Naomi a widow. Naomi's two sons had married daughters of the Moabites, Ruth and Orpah. The sons died, leaving Naomi with her two daughters-in-law. Naomi has not forgotten her homeland and her people, so she decides to go back to southern Palestine, near Bethlehem. She suggests that Ruth and Orpah remain in their homeland. These girls loved Naomi and hated to part with her. Orpah decided to stay, but Ruth said she would go with Naomi. So Naomi and Ruth go back to Palestine, where Ruth meets Boaz and he becomes her husband. There are two outstanding truths in this lesson. The one is the fact that while in the time of the Judges there was war, murder, bloodshed, treachery, and hatred, there was to be found in the home life of these simple people friendship, love, loyalty, and great devotion. Naomi, whose name means "pleasant," comes back not only older in years and experience, but with a life of sorrow. She said, "Call me Mara," which means "bitter." She had bitter experiences, yet through it all she kept her faith in Jehovah and manifested great courage.

What is the importance of the story of Ruth?

Which manifested the greatest love and loyalty, Ruth or Naomi?

What was the effect on Naomi's life of her bitter experiences?

What is the difference between love and sympathy?

ADVERTISING MILK

A dairy farmer in Northern Illinois, happening into the barber shop, forcefully expressed his opinion of a state of society which gives the food producer so little for his efforts

The barber heard him through, then said "You won't get any sympathy from me. I drove by your farm the other night and saw a big beer sign on your silo. For two or three dollars you are permitting your silo to be used to advertise a competitive product that has already reduced milk consumption twenty per cent in this town. Why don't you advertise your own products"?

The farmer went home with something to think about. Perhaps that barber has made a real contribution to farm relief.

—The Christian Science Monitor
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There is no near nor far, but just one round world of lost and perishing souls to be rescued and saved through the world's Christ.—Sel.

"Faith is percious because it is the channel of connection through which Jesus pours the life-stream into my soul."

PROGRAM

for the

**Twenty-seventh Session of the General Conference
of the Mennonite Church of North America
To be held at Upland, California
August 3-11, 1935**

Saturday, August 3,

Saturday Evening

PRELIMINARY MEETING

1. Opening Worship Service.
2. Brief addresses of welcome by L. J. Horsch, representing the local Committee on Arrangements, and by workers representing the local Ministerial Association, the local school district, and by the Mayor of Upland.
3. Response by the President—P. R. Schroeder.

Sunday, August 4

Diamond Jubilee Celebration of General Conference.
Pre-Conference Prayer Service at 8:00 A. M.
In charge of J. M. Regier

Sunday Forenoon

C. C. Wedel, Vice-President of Conference, presiding

1. Worship Service.
2. Address on Home and Foreign Missions
J. J. Balzer
3. Address on Publication and Education
H. J. Krehbiel

Sunday Afternoon

HISTORICAL SESSION

C. E. Krehbiel, Secretary of Conference, presiding

1. Devotional Service.
2. Brief sketch of Conference work with emphasis upon the last twenty-five years (15 minutes)
C. H. van der Smissen
3. Reminiscences of the Itinerant Ministry (10 minutes)
J. B. Baer
4. Pioneer Work (10 minutes).—P. R. Aeschliman.
5. Immigration and Relief (10 minutes)
David Toews
6. **Three minute** messages and letters of greetings from conference veterans not otherwise on the conference programs.

Sunday Evening

6:45 P. M., at First Mennonite Church
P. R. Schroeder, President of Conference, presiding
Worship Service and Conference Communion

1. English Communion Sermon (10 minutes)
Lester Hostetler
2. German Communion Sermon (10 minutes)
J. P. Klassen, Winnipeg, Manitoba
3. Conference Communion in charge of the chairman and assisting ministers.

Sunday Evening

8:30 P. M. at Chafey High School Auditorium

1. Program of Sacred Music by the Jubilee Choir of the California churches.
2. The Peace Principles of the Mennonite Church
E. G. Kaufman

Monday, August 5

Monday Forenoon

Early Morning Prayer Service, conducted by
Albert Claassen

OPENING CONFERENCE SESSION

conducted by the officers of the Conference

1. Brief Worship Service.
2. Conference Sermon by P. R. Schroeder.
3. Introductory Business
   (a) Appointment of Assistant Secretaries (English and German).
   (b) Order of the Day (Time for opening and closing of sessions).
   (c) Presentation of delegates' certificates (according to resolution 46 of the session of 1908 these certificates are to be sent to the Secretary a month before the conference session for printing),
   (d) Appointment of temporary committees

A.—The Nominating Committee
(Appointed in advance by the Business Committee)
P. P. Wedel, chairman

For the Eastern District	A. J. Neuenschwander
For the Middle District	W. S. Shelly
For the Western District	P. P. Wedel, P. P. Buller
For the Northern District	J. F. Epp
For the Pacific District	S. S. Baumgartner
For the Canadian District	John P. Klassen

B.—Resolutions Committee
(Appointed three months in advance by the President of Conference (see Resolution 86, session of 1926)
C.—Auditing Committees
(Appointed in advance by the President or Executive Committee. Resolution 84 of 1920 and resolution 78, session of 1929.)

D.—Committee on Admittance of Churches
E.—Committee on Letters and Telegrams
F.—Teller's Committees (three)
G.—Memorial Committee
H.—Publicity Committee
I.—Committee on Privileges
J.—Any other temporary committees

   (e) Reading of the minutes of the session of 1933
   (f) Any other introductory business

Monday Afternoon

THE EXECUTIVE COMMITTEE

1. Introduction by the chairman—P. R. Schroeder
2. Report of the Secretary—C. E. Krehbiel
3. Report of the Comity Committee
4. Report of the Placement Committee
5. Report of the Committee for the Revision of the English Ministers' Manual
6. Proposals and Recommendations of the Executive Committee
7. Discussion and Resolutions
8. Report of Committee on Admittance of Churches
9. Election of Conference Officers
10. Report of Committee on Privileges

Monday Evening

1. Brief Worship Service
2. Inspirational Addresses on Missions
   A. The Translation of the Scriptures and Missions
   Rodolphe Petter
   B. Home Missions and the Kingdom
   Jacob H. Janzen

Tuesday, August 6

Early Morning Prayer Service conducted by————

Tuesday Forenoon

FOREIGN MISSIONS

1. Introduction by the chairman of the Board of Foreign Missions—J. W. Kliewer
2. Reports
   a) Secretary's Report—P. H. Richert
   b) Treasurer's Report—J. E. Regier
3. Paper: The Relation of Home Missions to Foreign Missions—S. M. Musselman
4. Discussion and Resolutions
5. Election of two members of the Board of Foreign Missions
6. Closing Prayer

Tuesday Afternoon

HOME MISSIONS

1. Introduction by the chairman of the Board of Home Missions—J. M. Regier
2. Reports
   a) Of the Secretary—W. S. Gottshall
   b) Of the Treasurer—J. E. Amstutz
3. Brief Summary of a History of our Home Missions (15 minutes)—W. S. Gottshall

4. Brief Remarks by L. H. Glass
5. Discussions and Resolutions
6. Election of two members of the Board of Home Missions
7. Closing Prayer

Tuesday Evening

Program by the Women's Missionary Societies
Mrs. J. E. Kaufman, chairman

1. Devotionals—J. M. Regier
2. Music
3. Address—Mrs. Lloyd Pannabecker
4. Music
5. Address—Mrs. Christine Duerksen
6. Offering
7. Address—Miss Levina Burkhalter
8. Music
9. Close and Benediction—J. W. Kliewer

Executive Committee

Mrs. J. E. Kaufman, President, Aberdeen, Idaho
Mrs. Selma Sommer, Vice President, Wayland, Iowa
Mrs. R. A. Goerz, Secretary, Newton, Kansas
Mrs. J. G. Regier, Treasurer, Newton, Kansas
Mrs. S. S. Haury, Honorary President, Granville, Ohio

Wednesday, August 7

Early Morning Prayer Service conducted by————

Wednesday Forenoon

PUBLICATION

1. Introduction by the chairman of the Board of Publication—H. J. Krehbiel
2. Reports:
   a) Of the Secretary—M. J. Galle
   b) Of the Treasurer—E. W. Baumgartner
3. Discussion and Resolutions
4. Election of two members of the Board of Publication
5. Closing Prayer

Wednesday Afternoon

EDUCATION

1. Introduction by the chairman of the Board—S. K. Mosiman
2. Reports
   a) Of the Secretary—A. S. Rosenberger
   b) Of the Treasurer—D. H. Richert
   c) Of Witmarsum Seminary
   d) Of Bethel College
   e) Of Bluffton College
   f) Of Freeman College
3. Discussion and Resolutions
4. Election of two members of the Board of Education
5. Closing Prayer

Wednesday Evening

A.—6:45-7:45 P. M., An illustrated lecture showing slides of interesting places in Mennonite History
S. M. Grubb

B.—8:00 P. M., A Program of Sacred Music by the Bethel College A Capella Choir

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Thursday, August 8

Early Morning Prayer Service conducted by————

Thursday Forenoon

A.—RELIEF

1. Introduction by the Chairman of the Emergency Relief Board—John Lichti
2. Reports
   a) Of the Secretary—J. C. Mueller
   b) Of the Treasurer—P. H. Unruh
3. Discussion and Resolutions
4. Election of two members of the Emergency Relief Board
5. Closing Prayer

B.—MEMORIAL SERVICE

In charge of the Memorial Committee

Thursday Afternoon

DOCTRINE AND CONDUCT

1. Introduction by the Chairman of the Committee on Doctrine and Conduct—J. E. Amstutz
2. Reports
   a) Of the Secretary—P. H. Unruh
   b) Of the Treasurer—J. E. Entz
3. Discussion and Resolutions
4. Report of the Peace Committee
   By the Secretary—A. J. Neuenschwander
5. Paper: "The Mennonite Position on Non-Resistance" by Jacob B. Wiens, Waterloo, Ont.
6. Discussion and Resolutions
7. Election of two members of the Peace Committee, and of the Committee on Doctrine and Conduct if so ordered by the Conference
8. Closing Prayer

Thursday Evening

7:00 P. M. A Program of Music by the Jubilee Choir of the entertaining churches
8:00 P. M. An Evangelistic Message by A. Warkentin

Friday, August 9

Early Morning Prayer Service conducted by————

Friday Forenoon

Special Business and Closing Session of Conference

1. Introduction by the Chairman of the Board of Trustees—G. N. Harms
2. Reports
   a) Of the Secretary of the Board of Trustees—J. E. Regier
   b) Of the Conference Treasurer—Karl A. Richert
   c) Statistical Report by the Secretary—C. E. Krehbiel
   d) Report of the Mennonite Historical Society
3. Elections
   a) Of two trustees
   b) Of a member of the Business Committee
4. Discussions of timely questions and topics not placed on the program. (N. B.—Such questions must have been placed in the hands of the Business Committee in advance.)
5. Any unfinished business
6. Report of the Committee on Resolutions
7. Discussion and adoption of resolutions
8. Determination of time and place of the next Conference session (1938)
9. Closing devotional service conducted by the officers of the Conference

Friday Afternoon

Free for meetings of Committees, Boards, and Auxiliary Organizations, or for sightseeing

The Business Committee,
J. F. Moyer, Chairman
E. J. Hirschler, Secretary
J. C. Kaufman

Remarks

It would be advisable for the standing Boards to have their reports printed in advance and published in the church papers or in pamphlet form. It is suggested that copies be distributed to delegates on the day preceding the session in which report is made to the Conference so that reports need not be read in full before the conference.

Boards are requested to close their reports with definite recommendations or resolutions to be acted on by the Conference. Papers read before the Conference shall not exceed 15 minutes in length. (See resolution 123, session of 1929.) The Committee.

Friday Evening (at Los Angeles)

YOUNG PEOPLE'S SERVICE, 7:30 P. M.
D. D. Eitzen, Chairman

All music for the evening in charge of
Mr. C. F. Mueller, Reedley, Cal
Devotional Service—Rev. Walter Gering, Freeman, S. D

The Work of the Young People's Committee
Rev. A. J. Neuenschwander, Quakertown, Pa.
Address—Young People and Missions
Dr. C. L. Pannabecker, China
Address—The Challenge of the Next Seventy-five Years
Dr. Ed. G. Kaufman, Bethel College, Kans.

Saturday, August 10

Saturday Forenoon

YOUNG PEOPLE'S SESSION, 9:00 A. M.
Devotional Service
Mr. Henry N. Harder, Rosthern, Sask.
Reports by the
Chairman
Secretary and Treasurer
Field Secretary
District Conference Representatives
Nominating Committee
Election of New Committee
Simultaneous Discussion Groups
1. The Mission of a Public School Teacher
Dr. Emmett Harshberger, Bethel College, Kansas
2. Personal Religion
Rev. J. J. Plenert, Hutchinson, Kansas
3. How Can the Y. P. Committee Help the Individual Societies?—
Rev. A. J. Neuenschwander, Quakertown, Pa.
4. Preparing the Prayer Meeting Program
Miss Emma Ruth, Reedley, Cal.
A three minute report from each discussion group.
Report of the Resolutions Committee
Adjournment

Young People's Committee

D. D. Eitzen, President
Mary Borneman, Secretary-Treasurer
Henry N. Harder, West Canadian District
C. H. Tiessen, East Canadian District
Walter Gering, Northern District
D. D. Eitzen, Pacific District
Mary Borneman, Eastern District
A. R. Keiser, Middle District
Vivienne Musselman, Western District

Saturday Afternoon

Free for Sightseeing

General Conference Meetings at Los Angeles

Theme Verse: Thanks be to God for his unspeakable gift. II Cor. 9:15

Saturday Evening

7:30 P. M. Informal Program (to be given by former workers in L. A. under H. M. Bd.).

Sunday, August 11

8:00 A. M. Radio Broadcast over Station KFI 640 kilocycles—50,000 watts
9:15 A. M. Sunday School. (Conference delegates and visitors will be given an opportunity to observe the Los Angeles Sunday School in action.)
10:30 A. M. Morning Worship. Speaker: Rev. Freeman Swartz.
2:30 P. M. Twenty-fifth Anniversary Service. A brief message is to be given by each of the following brethren:
Rev. F. F. Jantzen (in German)
Rev. E. Grubb
Rev. M. M. Horsch
Rev. Albert Claassen
A Representative of the Home Mission Board
Rev. D. D. Eitzen
7:00 P. M. Christian Endeavor Rally. Greetings and testimonies from every society represented at the meeting.
7:45 P. M. Evangelistic Service
Speaker: Dr. Isaac Ward, Federation of Churches of Los Angeles

Program for the General Conference Young People's Retreat

Sponsored by
The General Conference Young People's Committee
and the
California S. S. and C. E. Executive Committee
August 12-17, 1935

Immediately following the General Conference at Upland, Cal., August 4-11, Camp LaVerne, Seven Oaks, Southern California, near Jenks Lake in the San Bernardino Mountains

Up to 8:30 in charge of Aron Jantzen, Retreat Director

8:30— 8:50 Morning Devotional Period
Miss Emma Ruth, Reedley, Cal.
9:00— 9:50 Bible Course
Rev. A. E. Kreider, Bluffton, Ohio
9:50—10:15 Rest Period
10:20—11:10 Missions
Miss Martha Burkhalter, Bluffton, Ohio
Church Music Appreciation
Prof. Walter Hohman, Bethel College, Kans.
11:20—12:00 Being A Mennonite Today
Rev. J. H. Janzen, Waterloo, Ontario, Canada
Lunch
Afternoon Recreation in Charge of Retreat Director
7:00—7:50 Sunset Service—The Personal Walk With God—Dr. J. H. Langenwalter, Wichita, Kans.
8:00—9:00 Campfire Services
"Lord, What Wilt Thou Have Me To Do?"
Monday—Get Acquainted—Explain the Purpose of the Retreat
Tuesday—Preparing for Service—The need of a thorough training, 2 Tim. 2-15
Wednesday—Being a "missionary" in secular life
Thursday—The Challenge of a full-time ministry
Dr. John A. Hubbard
Friday—Consecration Service
Dr. John A. Hubbard, Los Angeles, Cal.

ABOUNDING GRACE

In Paul's Second Letter to the Corinthian Church we find these words of encouragement and promise: "God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). The word GRACE as used in this text is defined in the Greek lexicon as a kind, affectionate, pleasing nature; a courteous or gracious disposition; a friendly willingness. God is able to cause His children to abound in these most desirable traits of Christian character, and to develop these admirable features of the sanctified life, by His indwelling Spirit; in order that they may unselfishly minister the same to others and abound unto every good work.

This "Spirit" is given to every man to profit withal," or literally rendered, "for the profit of all." God always blesses His children in order that they may be made a blessing to others.—J. D. W., in The Alliance Weekly.

Bear your burdens manfully. Boys at school, young men who have exchanged boyish liberty for serious business,—all who have got a task to do, a work to finish—bear the burden till God gives the signal for repose—till the work is done, and the holiday is fairly earned.—Jas. Hamilton.

JOTTINGS

The oldest Christian Endeavor Society having a continuous existence in the Mennonite church is that of the Herford congregation at Herford, Pa. It was organized under the pastorate of Rev. C. H. van der Smissen, January 15, 1887. Other young people's organizations of an early date, some of which continue to this time, are the societies of the Salem, Ohio, church, organized in 1887; the Halstead, Kansas, society, organized March 25, 1888; the Hillsboro, Kansas, Young People's Society, organized 1889; the Christian Endeavor Society of the Summerfield, Ill., church, organized 1890; the Young People's Christian Association of the Deep Run, Pa., church 1892; the South Alexanderwohl, Kansas, Young People's Society and Sewing Circle, organized 1892; it combined a sewing circle with a devotional organization. The young men bought the material and the young women did the sewing; the Christian Young People's Association of Bluffton, Ohio, organized in 1892; the Young People's Christian Association of West Swamp, Pa., organized in 1892; West Zion, Moundridge, Kans., Young People's Association, organized in 1896; the C. E. Society of the First Church, Philadelphia, Pa., organized October 18, 1892; the Trenton, C. E., organized in 1893; the Young People's Society of the Hamilton congregation, Aurora, Neb., organized in 1893; Silver St. Young People's Society, Goshen, Ill., organized in 1892; Young People's Society of the White Oak Church, Hudson, Ill., 1893; the C. E. Society of the Pulaski, Iowa, church, organized in 1893; the C. E. Society of Souderton, Pa., organized in 1893; the society of the East Washington, Ill., church, organized in 1893; the Young People's Society of Berne, Ind., organized 1894; the C. E. Society of the Gnadenberg, Kans., church, organized in 1896; the Garden Township, Kans., C. E. Society, organized in 1894; the St. Louis, Mo., congregation had an organized society in 1894; the Wadsworth, Ohio, C. E. Society organized in 1894; the society of the Bethesda church, Henderson, Neb., organized in 1892; the Bethel C. E. Society of Tipton, Mo., organized in 1895; the St. John's, Pandora, Ohio, Young People's Society organized in 1892; the Noble, Iowa, C. E. Society organized 1897; the Young People's Society of the Quakertown, Pa., church, organized in 1887; the C. E. Society of the Mennonite Mission, later the Second Mennonite Church, Philadelphia, Pa., organized 1897. Some of these earlier societies were simply young people's organizations. Many of them later identified themselves with the rapidly spreading Christian Endeavor movement. It would be of interest to know how many of these societies, besides the Herford C. E. have had a continuous existence to this time.

Of the numerous confessions of faith that at various times were put forth either by single Mennonite churches or groups of Mennonite churches none has had a wider acceptance than the so-called Dortrecht Confession which was drawn up in Holland in 1632 by Mennonites in Dortrecht, where as early as 1551 there was already a Mennonite congregation. The church flourished until about 1750, when it gradually grew weaker and was dissolved. However, in 1896, after there had been no services in this place for many years, it was again revived. The first Mennonite publication in the English language in America was from the Bradford Press in Philadelphia in 1727 and was their confession. Copies of this edition are extremely rare and highly prized by collectors. There have been many later reprints of this confession and in many places it still commands respect.

An old edition of the Mennonite Year Book gives the following account of a Mennonite shipbuilder: "At the time of the truce between the Spaniards and the Dutch, in 1609, there lived at Hoorn, in North Holland, a Mennonite, Peter Jansen, who took the notion that he would build a ship of the same proportions as Noah's Ark, only smaller, that is 120 feet long, 20 feet broad, and 12 feet high. While it was building every one laughed at him, but Dutchman like, he kept sturdily on and found in the end that it justified his expectations, for when launched, it proved to be able to bear a third more freight than other ships of the same measurement, requiring no more hands to manage it than they, and sailed much faster. The result was that the Dutch built many others like it, calling them Noah's Arks, and they only ceased to be used after the close of the truce of 1621, because they could not carry cannons and were not safe against privateers.

The treasurer of the Foreign Mission Board of the General Conference, J. E. Regier, Newton, Kansas, reports the following receipts for the month of May: General receipts, $4,471.40. Balance on hand, May 1, $27.70. Gifts for General Fund, $3,401.40; Gifts for Orphans, $355.00; Gifts for Pension Fund, $15.00; Gifts for Sundries, $1,000.00. Total $4,799.10. Paid out on orders, $2,374.44. Remitted direct, $25.71. Balance on hand, June 1, $2,398.95.

The Executive Committee of Mission Societies of the General Conference reports for May as follows: Jubilee Fund Contributions, $438.01; for India, $100.00; Expenses of Executive Committee and News and and Notes, $26.65; Miscellaneous, $159.65. Total, $724.31.

The Emergency Relief Board of the General Conference acknowledges the following contributions received during the month of April: For Russia, $89.50; for Canada, $13.00; for General, $347.81. Grand Total, $450.31. Disbursements, $679.87.

The International Christian Endeavor Convention will be held in Philadelphia, July 2-7. Preparations are being made on an extensive scale for the entertainment of the convention. The Endeavorers of the Mennonite churches in and near Philadelphia anticipate a splendid opportunity for inspiration and blessings.

The Ministerial Conference of the Eastern District Conference announced for June 21, had for its guests Dr. C. Henry Smith and Prof. Russel Lantz of Bluffton College, who had parts on the program.

The Gospel Team of Bluffton College made a tour of the Pennsylvania churches, giving programs at the several places where they stopped.

The church at Los Angeles, Calif., was happy to have with it on a recent Sunday, Missionary John P. Suderman of the Mennonite Indian Mission at Oraibi, Arizona.

Rev. G. A. Linscheid of the Cheyenne Mission at Clinton, Okla., preached the baccalaureate sermon to the graduates of the Oklahoma Bible Academy in Meno, Oklahoma.

Levi Mumaw, Secretary-Treasurer of the Mennonite Publishing House, Scottdale, Pa., who was known through his connection with relief work and other interests to Mennonites generally, passed to his eternal reward at his home June 4.

The new Mennonite congregation at Wichita, Kans., is enjoying a prosperous growth under the direction of its young pastor, Olin Krehbiel. Recently the congregation received into its membership a number of additions through baptism and letter.

It is estimated that 3000 persons or more attended the Annual Mennonite song festival at Newton, Kans. It was first planned to hold the festival on the campus of Bethel College, but rain made it necessary to use the large city auditorium.

The Congo Inland Mission is a distinctly cooperative Mennonite foreign mission. The present missionary force shows the following list of workers on the field: Mennonite General Conference, 3; Central Conference of Mennonites, 6; Defenseless Mennonite Conference, 7; Conference of Defenseless Brethren in Christ of North America, 2; Mennonite Brethren, 1; Mission Church Association, 1; Bethel Church, Inman, Kans., 2.

The Russian government in an effort to conceal from the world the fact that there is distress in that country has forbidden its citizens to receive material assistance from other countries. A report recently received brings the information that eight persons, including two Mennonites, were condemned to death because they received help from friends outside Russia.

In connection with the observance of Children's Day in the church at Upland, Calif., nine young people were received into membership through the rite of baptism.

The readers of this paper are well aware of the fact that the General Conference will celebrate its seventy-fifth anniversary this summer in Los Angeles. We are also reminded that this year will mark the fiftieth year of the publication of The Mennonite and the fortieth year of the Mennonite Year Book.

Posters announcing the General Conference Young People's Retreat have been sent to the churches to be posted for the benefit of the young people and young people's leaders. Churches who have not received the poster or those who could use additional ones should notify D. D. Eitzen, 722 East 79th St., Los Angeles.

DEATHS

Mrs. Ella Heckman Rees, born February 8, 1844, in Kleinfach, Germany. Died May 17, 1935, aged 91 years, 3 months, 9 days, at San Dimas, California. She was a charter member of the First Mennonite Church, Upland. Funeral services at Todd and Reeves Funeral Chapel, Pomona, May 20, at 2 P. M., conducted by Rev. Lester Hostetler. Interment in Bellevue Cemetery, Ontario.

Daniel C. Schmitt, son of John and Anna Dester Schmitt, was born in Lee County, Iowa, February 24, 1858. Died suddenly while visiting in Wichita, Kans., May 30, 1935. Lived in California for 26 years. Member of First Mennonite Church, Upland. Funeral services at the church, June 4 at 2 P. M., conducted by Rev. Lester Hostetler, Rev. J. K. Lichti assisting in the German. Interment at Bellevue Cemetery, Ontario.

Mrs. C. W. Kinzinger.—Magdalena Strubhar Kinzinger, daughter of Rev. John and Anna Strubhar, was born northwest of Danvers, February 12, 1849, and spent her entire life in that vicinity. She departed this life June 16, 1935, at the age of eighty-six years, four months, and four days. She was the last surviving member of a family of ten children.

Early in life she united with the North Danvers Mennonite Church, of which she remained a faithful member during her entire life.

On January 10, 1871, she was married to Christian W. Kinzinger, who preceded her in death March 27, 1914. To this union were born three children: Edward Kinzinger, Ophelia Nafziger who died July 30, 1901, and Ervina Yoder.

Besides her son and daughter she is survived by five grandchildren and five greatgrandchildren.

She was a kind and loving parent and grandparent, whose sweet and exemplary life cause her loss to be mourned by relatives and many friends.

Funeral services were conducted by the pastor, Rev. Wm. B. Weaver, assisted by Rev. George Gundy, who preached the sermon. The pastor conducted the service at the house and the devotional at the church, using a Bible given by Mrs. Kinzinger as a gift to the church to be used in the pulpit. Burial was made in the North Danvers cemetery.

"It is eventide, and there is light;
Thanks be to God forevermore!
I walk with Him, the darkest night,
And see the way as ne'er before.

"It is eventide, and there is light,
For He leads me on in His own way;
And past the darkness of the night,
Will dawn the bright, eternal day."

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The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, JULY 16, 1935 No. 14

ENTERTAINMENT OF GENERAL CONFERENCE DELEGATES

The Upland church is happy to act as host to the General Conference for a few days before the Conference moves to Los Angeles. Will all delegates arriving by train or bus please notify Miss Gertrude Eymann, 814 Washington Blvd., Upland, Calif., of the time of arrival in Upland or Ontario? In the case of groups, parties, or District Conference delegations, such notification may well be sent by the group organizer, or secretary, or other responsible individual. All trains upon which delegates arrive will be met in either Upland or Ontario. In the case of delegates traveling by automobile, a notification as to probable time of arrival will be helpful. All delegates coming by auto should report at the Upland church building immediately upon arrival.

If delegates wish to make advance arrangements for lodging and entertainment, please address such requests to Miss Linda Schmidt, 524 East Arrow Highway, Upland, Calif. Every effort is being made for the comfort of Conference delegates. Due to the fact, however, that many non-Mennonite homes are being asked to entertain conference delegates and visitors, it is deemed wise to charge seventy-five cents per person for a night's lodging and breakfast. Wherever two persons share the same room the charge will be only a dollar for the two for lodging and breakfast. In the case of Mennonite homes this money will be given to the Jubilee Fund.

L. J. Horsch, Chairman
Local Arrangements Committee.

ENCOURAGING

It was indeed encouraging to read the resolutions adopted by the S. S. and C. E. Conventions held in Kansas and California, respectively. A wholesome and consecrated interest is being manifested by the young people in the spiritual and material obligations of the conference work.

The following exerpts from a letter from an "older" brother is an inspiration: "May God bless our young people and the work they do in connection with the conference. Our denomination still has a greater percent in Sunday School and church attendance — — — which is verified by the large attendance at our (............) S. S. Convention and (........................) District Conference. Their willingness to serve is gratifying and praiseworthy. Yours for the young people, — — — —."

There are increasing evidences of a prayerful interest in the forthcoming General-Conference-Wide Young People's Retreat on the part of old and young alike. It is hoped that a goodly number of young people from every District Conference will be able to attend.

—D. D. Eitzen.

ATTEND THE FIRST GENERAL CONFERENCE Y. P. RETREAT

If you count yourself as one of the young people of the General Conference, this is to you. Are you planning to attend the first General Conference Young People's Retreat, August 12-17, at Camp LaVerne, California? If not, will you believe that it would be possible for you to go, if God wants you there? Begin thinking and praying about it from that angle, and trust that God will very definitely close the door, if you are not to go.

It may mean sacrifice of time and money, but it is only because someone made great sacrifices 75 years ago that our General Conference came into being. No one can predict what a gathering of Mennonite Young People from all the Districts of our Conference may mean to the future of our denomination and Christ's Kingdom among us.

Why should YOU attend? Because,

1. It is the first effort to hold such a gathering, and future Retreats of this type will depend on the success of the first one.
2. It is to be held in CALIFORNIA, which will not occur again before you are too old to participate in a Young People's Retreat.
3. A select group of leaders, representative of our denomination, with a definite message have been secured.
4. You will meet and form lasting friendships with Mennonite young people from all sections of our conference.
5. Your conception of the denomination to which you belong will be enlarged and enriched.
6. You will receive a new vision of Christ and what it means to follow Him, that can transform your life and glorify every task that falls to you to do.

Now perhaps some who are not young people have been interested enough to read to this point. To you I would say that perhaps you are the one who through encouragement, prayer, or financial aid can make it possible for some young person to have a share in this wonderful gathering.

Emma Ruth, Reedley, California.

NOTICE

A short session of the Pacific District Conference will be held in Upland in the First Mennonite Church on Friday, August 2, at 7 P. M The delegates are asked to be prompt, so tha the necessary business may all be taken car of.

Following will be the order of business:

Devotionals in charge of Conference Pres ident.

Preliminary business.

Reading of minutes from last session.

Report of Evangelization Committee.

Topic: "Opportunities in the Field of Evan gelism in the Pacific District Conference." (1 minutes). Rev. M. J. Galle.

Report of Treasurer.

Report of the Field Secretary.

Topic: "How can the Work of the Field Se retary be Made More Effective"? (10 minutes Rev. J. E. Kaufman.

Election of officers.

Other Business.

Close.

J. M. Regier, President.

THE DIAMOND JUBILEE

Psalm 66:8-20

I. The Background of the General Confe ence. Think back to Golgatha, where the see of the Church of the First-Born was sown. Du ing the centuries that followed, the ten maj persecutions by the Roman government glor fied the cross among the believers. The inqu sition instituted by the Roman Church in th Dark Middle Ages paved the road of the cros bearers crimson as they marched down the pat of time. Then came Martin Luther.

The very pith and marrow of the Reform tion was a group of cross-minded believers Holland and Switzerland, known as Dopsgesi de and Anabaptists. Their intensely practic spirit of other-worldliness made them the ta get of Protestants and Catholics alike. The devout farmers and tradesmen under the lea ership of a number of scholarly Christ-center men, insisted on living a consistent Christia life according to the Word of God.

Thereupon the Heavenly Father whom the trusted, set about to prove and refine them manifold trials and martyrdoms (Ps. 66:10-12 Through the sixteenth and seventeenth ce turies they were in the melting-pot. Then G led them into a broader place, that they might take an invoice of themselves in East Prussia, Poland, Galicia, South Russia, and Siberia, and finally He threw open wide the door of America. ("Thou broughtest us out into a wealthy place" Psalm 66:12b.)

From such a background sprang the General Conference of the Mennonite Church of North America.

II. **The Purpose of our General Conference** is seen in the impelling determination of our organizers **to pay the debt of gratitude** they owed to the God of their deliverance.

Listen to the Psalmist.

He will pay his debt of gratitude to God with worship and offerings. Ps. 66:13-15.

He will pay his debt of gratitude by calling together and testifying to all them that fear God. Ps. 66:16-20.

He will pay this debt by proclaiming the glories of God's grace even to the nations. Psalm 66:8-9.

In like manner, the purpose of our conference centered in paying our debt of gratitude, first, through worship and offerings (Ps. 66:13-15); second, through an effort to gather all groups of Mennonites into one bond of fellowship (Ps. 66:16); and third, by proclaiming the glories of God's grace to the nations (Ps. 66:8-9).

So it is safe to say our Conference exists that it may pay an immense debt of gratitude.

The five plans of the Conference platform adopted at the first session, May 28-29, 1860, at West Point, Iowa, demonstrate this:

1. To unite all Menonites in North America.
2. To carry on Home Missions.
3. To carry on Foreign Missions.
4. To promote our own tract-distribution and publication work.
5. To establish a Mennonite educational institution.

(See report of First General Conference, pp. 4-6).

III. And so **our Diamond Jubilee** is at the door that we may rally again to the payment of our tremendous debt of gratitude. The Jubilee makes possible a concentrated union of effort and faith. It makes possible a more purposeful enthusiasm in our missionary endeavors. It makes possible the recollection of our historical background and purpose in order that we may let the Lord of the Harvest evaluate our cross-bearing faithfulness.

Have you paid a substantial part of your debt of gratitude?

P. R. Schroeder,
President General Conference.

FIRST GENERAL CONFERENCE YOUNG PEOPLE'S RETREAT

Having been asked to do so, I undertake to set forth a few thoughts regarding the subject. There are three points that I wish to emphasize, namely, The Retreat, The Leaders and Courses, and, last but not least, The Place.

The Retreat.—Jesus advised His own disciples to practice the idea of the Retreat, when He said to them, "Come ye yourselves apart into a desert place, and rest a while." Mark 6:31. The Psalmist, possibly out alone with God, in the open, said (Ps. 46:10), "Be still, and know that I am God." With the hurry and rush of today, it is well that we retreat and give time for thought and meditation. Young people need to face life's many problems. This ought to be done under Christian influence and Christian leadership. The Retreat furnishes such a setting. In the brief ten years since the first Mennonite Retreats were held, the idea has justified itself again and again. While engaged as Y. P. Field Secretary, 1933-1934, the writer came in contact with many of our young people who, it was discovered, received a great deal of their inspiration and direction in Christian life in our Retreats. Come ye apart, Mennonite young people, permit the Spirit of God to lay hold on you, to mould and use you. Many tasks await you. "He calleth for thee," still echoes today. Are you listening?

The Leaders. — The Young People's Committee has been working on this program for almost a year. The committee had two or three persons for each assignment, some of these found it impossible to attend, but they are glad for everyone whose name appears on the printed program. They are all tried Y. P. leaders of many years experience. Who of the Pacific District has not heard the soul challenging messages from Emma Ruth? Last year she was one of the Bethel leaders, and all were enriched by her teaching. Each day's study courses start with a Bible study. That is as it ought to be. Rev. A. E. Kreider, a scholarly and sincere Bible student, will lead the Retreaters into the rich treasures of God's Word, so that they might be good "stewards of the mysteries of God." With Martha Burkhalter leading the course in Missions, who can fail to catch her glowing missionary zeal? Her love for Christ and her concern for the unevangelized, needs to be multiplied manyfold. We feel certain that each one who attends the Retreat will be a more ardent supporter of mission work.

The music of the soul needs to be given adequate expression. Church music offers an excellent channel for this expression. One's imagination would be put to test should one try to contemplate the helpful reactions and improvements to church music from the course like Prof. Walter Hohman's "Being A Mennonite Today" by Rev. J. H. Janzen, is a combination of subject and leader that is sure to bring every Retreater to many high points in his religious life and thinking. Holding to Mennonite principles as Rev. Janzen does after the many tests he has gone through in Russia, will make this course live. We feel certain that everyone will be a better Christian and Mennonite who will take this course. The deep heart throbs of a man who has walked with God will come to the fore in the sunset services with Dr. J. H. Langenwalter as leader. The fact that this leader has been a constant Retreat leader is eloquent testimony of his fitness for the assignment.

The California Committee will supply the Camp director. His name is not announced, but from past experience, I can assure you that this individual who looks after the physical wellbeing of the Retreaters, will play no small part in making this Retreat worth while. This same group has suggested that Dr. John A. Hubbard, Los Angeles, bring two evening messages, and we can be well assured that his contribution will only enrich the whole Retreat experience. Aaron Jantzen, who has charge of the early morning hours of each day, has abilities sufficient for the task. His education and Christian service qualify him for this important part in the day's program.

The Place—Camp LaVerne, 55 miles east of Upland, is nestled amid 10,000 foot high mountains, whose sides are covered with mighty trees and a delightful lake at its center, will be a spot never to be forgotten. Inviting paths lead in various directions for those who like mountain hiking. Nature with its varied beauties, so different from the plains, will constantly remind the Retreater that God is a God of beauty as well as of might and strength. Surely you will want to attend this First General Conference Young People's Retreat. If, however, you cannot come, will you please remember the Retreat and the leaders in your prayers, asking God to enrich each one who attends.

—A. J. Neuenschwander.

THE MINISTER AND THE GREATER MINISTRY

A. J. Neuenschwander, Quakertown, Pa.

In the Old Testament the word Minister or Ministry occurs frequently, and in all but two exceptions it means a service rendered in the religious sphere. When the word is used in the New Testament, it always has a religious meaning. Ephesians 4:11-15, might well serve as a basic passage for our purpose to show the range and variety of offices that is covered by the term, Ministry. In I Cor. 11:28, Paul shows that different men have different gifts, but that all are to be used in building up the faith in the believers. In both of the passages cited God is the one who endows the gift to the individuals and sends them forth to minister.

In the church of today, we are not accustomed to call men by the various names, such as "apostles, prophets, teachers, workers of miracles, helps, governments, diversities of tongues," men who are called to preach are called Ministers. In the familiar parable of the talents, we learn that all men do not have the same gifts and that some have more than one gift or talent. This is amply demonstrated in the office of the ministry as seen today. Some men do have and use more than one talent in their office, while others seemingly exercise their talent in only one main field. Those who planned and assigned the subject, appear to be of the opinion that the office of the Minister today covers the different offices as mentioned in the New Testament; and that each minister ought to seek to enlarge his ministry, so that in some adequate manner to cover this wider field of service.

God's Word must be and remain the basis for the minister's messages. The Holy Spirit of God must needs be the source of power and inspiration for the minister, or else, no matter how enlarged, it will not have depth to acomplish its God given task.

It is not the intention of the writer in this paper to be critical to the point of minimizing the worth of the more limited ministry. If a man uses the talent that the Lord has given him to its fullest extent, no one has a right to say that it comes short of the ideal of the greater ministry. We need to be careful not to misjudge a ministry that seems narrow from a geographical point of view, because from a spiritual and moral point it may reach to the ends of the world.

The high and far-reaching goal, "unto the measure of the stature of the fullness of Christ," requires a manysided emphasis in the ministry. We must constantly remind ourselves that this Gospel is for rich and poor, educated and unlearned, for every race and nation, and as such it must be made to appeal to all men. We might, therefore, name and outline briefly the different fields in which the Christian minister can enter with help and profit, "for the perfecting of the saints." If, in the pursuit of these worthwhile fields of endeavor, a man would overlook and neglect the spiritual care and nurture of the individuals near at hand, the wider ministry could hardly succeed to the full extent. To look after the spiritual welfare of the sheep at hand is a first task, only the wider field should not be neglected. Well can we apply the Master's words from Matt. 23:23, "These ought ye to have done, and not to leave the other undone."

The greater ministry ought to include such fields for spiritual cultivation as: Apologetics, Church Extension, Christian Statesmanship, Christian Education, Evangelism, Missionary Enterprise, Social Service, Revivalism.

Apologetics is that branch of Christian theology which deals with the defense and proof of Christian doctrine and belief. In the early centuries of the Christian era men like Justin, Martyr and Irenaeus stoutly defended the Christian doctrines and belief against stoicism and other destructive sects. This great field of Christian thinking has been cultivated during most of the centuries since Justin. Today with the attempted eclecticism of some church and mission workers, there is real need to keep the Christian faith pure and unadulterated. This greater ministry requires a deep faith in, and understanding of the Christian tenets, also a wide range of knowledge of non-Christian philosophies and religions in order to clearly set forth to the Christian church, and to the world, the distinctions that are so vital. Certain men because of their natural endowments become leaders in this field, but the ordinary minister needs to instruct as well as warn his flock against these subtle dangers. This will require wide reading and keen analysis.

Opportunities for Church Extension present themselves in periods. The Colonial expansion offered an extraordinary opportunity to European churches for expansion. Francis Asbury, sent to America by John Wesley, the great Methodist leader, is an outstanding example of what can be accomplished in this field. The opening of the West during the Nineteenth Century and the settling in these wide areas of scattered church members, called forth extensive church extension work in all of our denominations. Rev. John Baer is perhaps the outstanding worker in this field in our General Conference. When a country becomes more thickly settled, church extension decreases to a considerable extent. Still new opportunities in this field present themselves and every Gospel minister needs to have heart and mind open to respond immediately whenever opportunity presents itself.

Christian Statesmanship opens a broad vista to the minister of vision. In his book, "Nationalism and Religion in America 1774-1789," Dr. E. F. Humphrey shows the far-reaching influence the church had on the Colonial Empire and how these characteristics were finally woven into the national life of the United States. Anyone who is acquainted with the Old Testament prophets knows how definitely they took a hand in the statesmanship of Israel. Isaiah, Jeremiah, and Amos stand out head and shoulders above the other Israelites in their interest and concern for the welfare of Israel. While Paul was an ambassador of God through Christ Jesus,—first, last, and always, —he nevertheless used his Roman citizenship frequently. The teachings of Jesus and Paul contain many fundamental principles of good citizenship. Any minister who seeks to proclaim the full New Testament and Old Testament teachings needs to be interested in and concerned about Christian Statesmanship.

This can cover a goodly number of subjects, such as Christian Citizenship, National, moral, and social reform problems such as prohibition, etc., International relations, Peace and War, Principles of Government and related subjects. Certainly no true minister would be guilty of playing politics. In fact, he needs to be and teach principles that are above partizanship. From the pulpit no one ought to be able to tell to which political party the minister hold allegiance, if any, or if he recently changed. Every minister ought to inspire his members to be better citizens because they are Christians. One can easily understand that every minister does not have the same capacity to grasp national and international problems. But this does not excuse him from showing genuine interest, and a willingness to enlarge the interest of his flock in them.

One of the vital elements of the greater ministry that needs emphasis in our Mennonite church is Christian Education. This does not mean that the weal or woe of a denomination depends only on her emphasis of Christian Education, but it does play a very important part in the growth and usefulness of a denomination. Before we go any further into this topic, permit me to make one point emphatic. Ministers who are interested in the far-reaching influence of the Gospel, should note that it is Christian Education that ought to receive a much greater impetus than it has in the past. Because of the system that is prevalent in our country that public taxes are to be used for public education, many adherents of the Christian religion for economy favor only public or tax supported education. Anyone who appreciates the worth of the Christian religion, ought to be willing to make some sacrifice in order to perpetuate and enlarge the field of Christian Education. When the State controls education, it is only natural that education is given direction, color and content as it suits the State. This direction, color and content is often unsympathetic and at times antagonistic to principles that are vital to real Christian practice; hence it devolves upon the Church and in a particular way upon the ministry to instruct the membership of the church on this essential matter.

At first thought it would seem that every Christian minister would be keenly interested in Evangelism, but such is not the case. There has been a tendency in the past century to delegate the evangelistic work to a special class of ministers. In some instances these individuals were so genuine in their efforts that only good results came from their work. It is, however, admitted among evangelists themselves that some have in the past left very undesirable situations because of certain temperamental peculiarities. Undue emphasis of finance in connection with evangelistic campaigns has caused many to look with disfavor on the professional evangelist. This situation has left an unsavory taste in the church, both lay and clergy, and as a result evangelism suffered. Then such men as Dr. Charles L. Gooddell and Dr. George W. Truett and others of equal spiritual fervor began to emphasize that each pastor ought to be his own evangelist, and many have followed in this suggestion. Others, perhaps because of a feeling of unfamiliarity, or not being ready to pay the price, have somewhat neglected this necessary work. It does require a great deal of effort, study and prayer to be one's own evangelist, but it is such a fertile and noteworthy field that many a minister who has hitherto hesitated to enter into this avenue of work needs to pay the price and enter into this rewarding service. The increase of this practice will have a tendency to diminish the number of less desirable evangelists, and it will at the same time have the unfailing result of strengthening the local ministry and the church. There will still be ample room for the worthy evangelist, who by his life and fruitful work will lend strength and inspiration for this vital work.

It might be argued that the missionary enterprise has always been an essential part of every Christian minister's interests. This is as it ought to be. It is a fact, however, one can find ministers who have a woefully narrow conception of the missionary enterprise. Some ministers have an interest in this phase of the Lord's work, but it is a warped and narrow conception. For this reason it is well that the ministry be constantly on guard lest this fruitful field be neglected. We cannot all be missionary statesmen like John R. Mott or Robert E. Speer. The fruitfulness of these men and others like J. Hudson Taylor, John G. Paton, Wilford T. Grenfell, ought to be a constant challenge to every minister to give proper emphasis to this phase of the Christian enterprise. The lay membership of our churches is bound to get some of the current opinion that is afloat that the Gospel is not as absolutely essential for man's salvation as was once considered to be. The minister must be able to show to his flock that if the Gospel is not true FOR ALL, it is not true AT ALL. In order to build up a strong missionary spirit, the truth of Acts 4:12

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

where we read, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," must be heralded far and wide with renewed conviction.

About a decade ago, Social Service was the main note at certain conferences. Even its present day advocates would agree that it was overemphasized. Today, with many other problems confronting us, many are, I am afraid, neglecting this noteworthy avenue of Christian service. Social Service did not receive the recognition due to it from many quarters, because of the liberal leanings of certain of its advocates. It seems that we are far enough removed from the time when it was overworked, and we have seen its worth as a Christian enterprise that the general ministry ought to awaken to its possibilities. Men are not saved by being given better homes or improved working conditions. But it must be admitted that if, and when, the Church rightly concerns herself about the hardships and burdens of the underprivileged, they do recognize the workings of the Master in those who call themselves by His name, and as a result they will more readily respond to His call. It is well for the minister to enter into this phase of the larger ministry.

It takes little or no effort to glide down stream, but one's mettle and muscle is tested if he desires to row his boat upstream. One can float downstream and be carried to the salty sea, but to reach the life-giving springs one must stem the current and even overcome it. The same truth holds in religious life. It is comparatively easy to glide with the times and to take things as they come. Revivalism can well be compared to the upstream course of spiritual life. Man is a creature of habit and ordinarily dislikes to leave the familiar beaten path. There have been times and seasons when the revival fires had died down to a faint flicker. The Church as an organism still continued, but she failed woefully in her Christ-given task. It took men and women of vital spiritual life to rekindle the revival flame and then the dormant seasons changed into seasons of fruitfulness. Charles Haddon Spurgeon is perhaps the best example of such a revivalism, that I can cite. He was not the professional evangelist type. He was a man who stayed for years in the same pulpit and made that warm and productive for Christ because of the regnant spirit of revivalism that was constantly flowing forth. His life and work have resulted in thousands of ministers seeking in their own way to light the revival fires by the grace and guidance of the Holy Spirit. Every minister should feel that this is a field that he should try to cultivate, because here the richest harvests can be gathered.

Time and space forbid treatment of such Christian Home Nurture, and related topics. These are fields of worth and are "white unto the harvest" waiting for development. Who will say with Isaiah, "Here am I, send me"?

In order that the ministry of today might enter into the greater ministry, there needs to be, in the mind of the writer, a recurrence of the experience Pietism as it broke forth over Europe two centuries after the Reformation. Spener and Franke were the two leaders of this blessed movement which resulted in a renewed Bible study by the masses, a revitalized preaching as directed by the Holy Spirit, and a great wave of consecration by the layety to live lives separated and consecrated for Christ. The influence of pietism was perpetuated in the Moravian Brethren. Count von Zinzendorf, the leader, did not desire to build a new denomination, but rather he desired that his friends form a great evangelizing agency which should as Dr. Newman says, "transcend the limits of denominationalism and be simply Christian."

If, and when, this renewal of spiritual life comes, and it can come at any time we want it bad enough, then the Christian ministry can build up the believers according to our text, Ephesians 4:11-15.

HOSPITAL WORK IN INDIA

Basna, via Riapur, C. P., India.

As we review the past year of hospital work, we can say with Samuel, "Hitherto hath the Lord helped us," but we also feel that the Lord says to us, "There is yet much land to be possessed."

The past year there was an appreciable increase in the number of outpatients and in income, otherwise there was not much change in the number of patients and operations. There were 5100 outpatients and 4735 return visits. This includes patients on tour and in the dispensary recently opened in Basna. There were a total of 440 operations, of which 49 were cataract. Of the cataract operations 95% were successful. The income for the year was Rupees 1520. July was a record month with 720 new patients and 1090 return visits, an average of about sixty treatments daily.

Following is a classification of the operations performed the past two years, which might interest some.

Operations 1933 and 1934

Cataract, 95; Entropion, 18; Iridectomy, 22; Tarsectomy with mucous graft, 7; Corneal ulcers cauterized, 27; Expression, 7; For prolapse Ani, 6; Tonsillectomies, 7; Abdominal Tumors, 6; Other tumors, 97; Lithotomy (bladder stones), 12; Abscesses opened, 89; Abdomen tapped, 11; Debridement, 19; Removal of foreign bodies from ear and nose, 21; Hemorrhoidectomy, 8; Fracture and dislocation, 16; Bone operations, 7; Circumcision, 27; Obstretric, normal 18, abnormal 6; Teeth extracted, 182; Miscellaneous, 164.

H. E. Dester, M. D.

THE CHURCH OFFERING

Again and again we hear church people who proudly call themselves "loyal," say that the church is "bleeding them to death," by offerings. A certain brother said that every time he goes to church they put the offering plate under his nose. It was discovered, however, that he only went to church once a month.

The giving in our conference averages a little over TEN DOLLARS a year for all purposes. If this is bleeding any one to death, the person must be somewhat anaemic. Following is a selected clipping that is stimulating:

Musings of a Collection Plate

By Charles F. Banning

Quite a crowd here this morning. Wonder how many pennies I'll get when the offering is taken. It's funny how many folks who will pay a dollar for lunch or two dollars for a seat at a theater will piously get off that joke about the widow's mite. I am going to organize a union among the collection baskets and have a union scale, "Nothing under a nickel." I had a talk with the other baskets in the church office this week. They did not get any more than I did. It does not seem to make much difference whether we have a large or a small crowd. We get about the same. Of course, we cannot tell what is in the envelopes, but the congregation averaged less than four cents apiece in the loose offering last Sunday. Where could a crowd go and get as much in an hour and pay so little for it? The young people in the evening service do a lot better. They averaged over five cents apiece last Sunday night. A collection basket sees some funny things. Last Sunday one man was badly scared. He could not find a dime for quite a while, and thought he was going to have to give a quarter. I heard one man tell the preacher how much he enjoyed the sermon. I hadn't the heart to tell the preacher how much that fellow puts in the plate each Sunday. A stranger came in one day, and when they passed the basket along the seat, no one put anything in it, so he thought he was not supposed to, and put his offering back into his pocket. He had a quarter in his hand, too. One basket has been sick all week. A man dropped in a five dollar bill last Sunday, and the basket hasn't recovered from the shock yet. Sometimes I wonder what children think of me and the church and the preacher when their parents pay ten cents apiece for cigars, fifty cents to go to Keith's, and then give me a nickel on Sunday. I am glad the pastor has the children march out before the offering. I wonder if he does that so the children will not see what their parents give when the offering is taken. I notice most of the new members use envelopes and pay regularly. It makes a basket feel good when every member of a family drops in his envelope every Sunday. I think I'll suggest to the preacher that he have a testimony meeting some Sunday and let the collection baskets give their testimony. Some folks who will not make a pledge, but put their offering in the loose collection, might vote against such a meeting. Here comes Harry Schell and the ushers. Our week's work will soon be over. As usual, I suppose one-tenth of the folks will put in nine-tenths of the offering. Salvation seems to be free for some folks, but rather expensive for others.

—Weaver.

I AM GROWING OLD

Psalm 92:15

They tell me—I am growing old,
I know it, — without being told,
This shaky house, in which I stay,
Grows weak and weaker every day.
But I have got a "heavenly hold,"
And so I am NOT growing old!
My hair is getting gray and white,
And crowns this old "young head" all right!
My dim eyes cannot plainly see,
It is not like it used to be,—
Still in my Lord I put my trust,—
For though my eyesight may be lost,
The "Man of Sorrows" is "my Light,"
And makes my darkest moments bright.
Because He washed my sins away—
And I am happy night and day!—
The lines that in my face you see
At MY AGE do not bother me.
And if I'm shaky when I walk,
And not more fluently can talk,—
Still I am glad, and will not care,
Because I'm sure God HEARS my prayer!
My hearing, too, is getting weak,
Still I can hear the Master speak,—
When He extends His gracious call:
"Come unto Me! Come one and all!"
So, though the "outer man" decay,
The "inner man grows" day by day,—
And if—reflected—you should see
The image of my Lord—in me,—
So that His love through me is told,
I surely am not growing old!
My pilgrim's staff I'll soon lay down,
And change it for a heavenly crown,
And when my body lies at rest,
My joyous soul in heaven is blest;
So I proclaim with happy tongue:
"I'm NEVER OLD, but EVER YOUNG!"

The original was written in German by Dr. F. A. Brown, 88 years old, and published in the "Mennonitische Rundschau," Winnipeg, September 19, 1934.

Translated October 2, 1934, by Helena Jansen, Pasadena, California.

CONSCIENTIOUS OBJECTORS ARE CHINESE PROBLEM

The question of the place of the conscientious objector in China is emerging. It has come under the spotlight by reason of a government order, recently issued, that from April to July 1935 all middle school students are to take military training in some place. There has been some uncertainty as to the relation of this order to the regular work. One small group of Christians in Shanghai discussed it but came to no decision. Some time since six members of the Friends' mission in West China protested against such training being introduced into the West China Union University in opposition to their principles and their agreement with the university. Later those Friends on the staff of the university resigned. Their resignations were accepted though they still teach. Only a small fraction of the Christians in China see this issue as clearly or as definitely as do these Friends. It is defended, even by some Christians, as being more a matter of character training and of political guidance rather than of militaristic regimentation as such. Perhaps so! Conscientious Chinese objectors are neither very numerous nor articulate. Hints here and there show, however, that there are some. Their position is even more difficult than that of students in the United States since in China both private and government schools are subject to the educational regulations of the state. Kwangsi is, it appears, willing to provide alternate service if and when sincere objectors appear. In two Christian institutions when graduating students failed to get the government stamp on their diplomas because of objection to military training the institution concerned gave them its own certificate. The issue is a live one, but not much open attention is being given to it in China. It seems likely to go by default, though there may be much discussion going on under the surface. Many of these Chinese people seem to be in a state of mind that makes them willing to follow any lead so it is a lead; which may easily become, of course, a prelude to fascism.—Christian Century.

CHURCHES KEPT EMPTY BY RADIO PROGRAMS

One of our leading Episcopal rectors found that during recent months his evening congregation had sadly declined. He made the rounds of his homes, asking why the people had stopped coming at night. What do you suppose he learned? In eight out of ten cases the people confessed that the attractive musical programs and witty speeches on the radio kept them at home. Inquiry made in several quarters leads us to believe that only a very few churches in Pittsburgh have evening congregations of any size. It is doubtful whether, on the whole, these congregations are as large as they were a year ago. Our friend, the rector, is quite sure the radio is to blame. But is this the whole story? What has happened to the evening service all over the country? Some wise pastors are devoting their evenings to their young people and perhaps, in the end, these ministers will have more to show for their efforts.—Selected.

FACTS ABOUT BIBLE DISTRIBUTION

As an illustration of the fact that there are still many homes in the United States without Bibles one of the workers of the American Bible Society reported that out of 7,646 families which he visited during 1933 he found 2,953 having no Bible—almost forty per cent. In a western state one family admitted that for four generations they had been without a Bible. When we remember that more than one-half of the world lives in Bibleless homes the necessity laid upon Christian forces for furnishing the Word of God is at once apparent.

The American Bible Society faces many publication problems in supplying Scriptures annually from 150 to 175 different languages. When Scriptures are needed for a remote tribe the edition will likely involve special technical processes. The demand for Penny Portions at times is so great that editions of a million or more are printed at one time. Frequently publication must be in two languages in parallel columns.

The erection and dedication during 1933 of new modern Bible Houses in Rio de Janeiro and Tokyo will aid the American Bible Society in increasing interest in Bible work in these two countries.

In crossing an altitude of 14,000 feet in Peru a colporteur of the American Bible Society, Don Pedro Diaz, suffered so much from exposure that his hands and face were swollen and blackened and his lips broken so that for a day or two he could scarcely open his mouth. "But," he reported, "I circulated the Word in many places which have never been visited by an evangelical missionary or colporteur and most of the others were only visited once by a colporteur more than thirty years ago."

2,969 volumes of Scriptures for the blind, furnished at the special price of twenty-five cents a volume, although costing from $2 to $8 a volume, were distributed from the Bible House in New York City last year in seven different embossed systems. The American Bible Society is in its 99th year of supplying embossed Scriptures to the Blind.

A growing interest in the Bible among the 25,000 Indians in the Pacific coast states has been reported to the American Bible Society by its Pacific agency. It has long been a question among these Indians as to whether the Bible was a real religious help to them. They recognized the Bible as the white man's Book and they feared it would destroy their old and cherished Indian culture; but they have come to believe that the Bible reaches a forward-looking religion and possesses the promise of life that they seek, so there has been a marked encouragement in the reading of it.

Most of the younger people read the Bible in English, but the older generation want the Scriptures in the language they understand. The American Bible Society has printed some part of the Bible in fifteen different Indian dialects spoken throughout America.

CORRESPONDENCE

Topeka Mennonite Church. Mr. and Mrs. Wilbur Saggars are the parents of a daughter, Arlene Fay, born May 25.

A Union Memorial Service was held at this church Sunday morning, May 26. There was special music and the address was given by Rev. James Robb, pastor of the Methodist church, who recently came to Topeka.

Mr. and Mrs. Virgil Yoder and daughter, Janice, and Mrs. Erman Yoder and son, Robert, visited with relatives in California recently.

Mr. and Mrs. Truman Oesch are the parents of a daughter, Lorain, born June 5.

In the absence of Rev. Salzman, who attended the Young People's Retreat at Calvary Church, Washington, Illinois, June 8 and 9, Rev. J. C. Lehman delivered the message Sunday morning, June 9. There was no evening service.

A number from here attended funeral services for John Weaver, which were held at the Silver Street Church near Goshen, Sunday afternoon, June 9.

Children's Day exercises were given Sunday evening, June 16. The Methodist church had no evening services in order to attend the exercises.

The following officers were elected for the Sunday School, Sunday morning, June 23: Superintendent Arthur Slagel; Assistant Superintendent, Schuyler Pletcher; Chorister, Herbert Benjamin; Pianist, Mrs. Cletus Horley; Secretary-Treasurer, Kathryn Yoder; Primary Superintendent, Mrs. Don Bowen; Cradle Roll, Superintendent, Mrs. Wm. Turner.

The following officers were elected for the church, Sunday morning, June 23: Deacon, E. E. Hartzler; Deaconess, Mrs. Curtis Nelson; Trustee, Garth Stoltz; Secretary-Treasurer, Mrs. Paul Roderick; Choir Director, Mrs. Cletus Horley; Senior Ushers, Fred Kohl, Fred Stoltz; Junior Ushers, Robert Yoder, Stanton Kendricks; Missionary Superintendent, Clara Bohn; Evangel-Mennonite Correspondent and Solicitor, Opal King; **Nominating Committee,** Don Bowen, Jonas Yoder, Dan Oesch, Earl Neufer, and C. A. Stoltz. It was voted to retain Rev. Salzman as pastor for the coming year.

A son, Larry, was born to Mr. and Mrs. Roy Hartzler, June 24.

The Crusaders class enjoyed a social at the home of Forrest Ream, Friday evening, June 28. Ice cream and strawberries were served.

Glen Steele, son of Mr. and Mrs. Melvin Steele, and Pauline Brill of Ligonier, were united in marriage by Rev. Salzman, Saturday evening, June 29. Our best wishes go to this young couple.

Topeka, Indiana, July 2, 1935. To Pastors and Religious Leaders: Some time ago a card was sent to you announcing our Young People's Retreat, which will be held at Shipshewana Lake, August 5-11th. Please take note that this Retreat will be held for one week only, opening on Monday and closing Sunday noon. There will be some who will find it possible to be away from their work for one week, whereas it would be impossible for them to attend if it were to cut into another week. We will try this plan for at least this year.

Registration will take place on Monday afternoon and the fee will be $2 (two dollars) for each Retreater, with an additional fee of 50c (fifty cents) for each Retreater for ground privileges. Persons rooming and boarding at the dormitory and hotel will not be required to pay this 50c fee. Board and room at the dormitory or hotel will be $7.50.

Most of the Retreaters have found it more practical to get a cottage, thus providing their own board and room. Cottages rent all the way from $12 to $25, depending on the size. Each group must have a competent chaperon if they wish to stay in a cottage. As soon as possible notify the undersigned as to the probable size of your group in order that the proper reservations may be made for you.

We have again been able to secure the services of an able group of leaders and below you will find the leaders and the courses they will offer:

Prof. Wilbur Miller, Columbus, Ohio, Instructor in the Columbus Schools—"Studies in Social Justice."

Rev. W. B. Weaver, Danvers, Illinois—"Parables of Jesus."

Prof. I. R. Detweiler, Bluffton, College, Bluffton, Ohio—"Message of Jesus for the Days Ahead."

Mr. Harold Reusser, Minister of Music at Presbyterian Church, Columbus, Ohio, will be Director of Music at Retreat.

Rev. Jesse Smucker, Smithville, Ohio, will have charge of Sunset Services and also teach course in Psalms.

In the near future we will send you folders to be distributed among your young people who should attend the Retreat. For further information write to the Chairman.

Sincerely yours,
Mennonite Young People's Retreat.
Earl Salzman, Chairman.

It is up to us to keep the windows of our soul so clean that the light of hope and joy can shine in.

There is practically no danger of developing eyestrain from looking at the bright side of things.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloominton, Ill.

NINETY AND NINE

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed
through,
Ere He found His sheep that was lost.
Out in the desert He heard its cry,
'Twas helpless and sick and ready to die.

—Elizabeth C. Clephane.

ON GOING TO UPLAND, CALIFORNIA

We wish to give a few final notes on the trip to our Diamond Jubilee General Conference to be held at Upland, California, August 4-11. We hope a goodly number of young people and others will be able to attend the sessions of Conference and also the General Conference Young People's Retreat.

We will give a brief sketch of the schedule and the rates as they have been outlined by the Transportation Committee of the Middle District Conference.

Schedule

Tuesday, July 30—
Leave Orrville 12:50 P. M., Penna. R. R.
Leave Lima 3:55 P. M., Penna. R. R.
Leave Ft. Wayne 4:10 P. M., Penna. R. R.
Leave Chicago 11:35 P. M., Santa Fe Ry.
Wednesday, July 31—
Leave Fr. Madison 5:25 A. M., Santa Fe Ry.
Leave Newton 6:10 P. M., Santa Fe Ry.
(Spend about 12 hours Friday, August 2, at Grand Canyon.)
Saturday, August 3—
Arrive Upland 10:52 A. M., Santa Fe Ry.

RAILROAD FARES

The rates as given are round trip, granting a 45 day limit. Clergymen must procure clergy pass books. The rates here given are for chair car and for tourist or intermediate. First class are somewhat higher.

	Tourist		Coach	
	Laymen	Clergy	Laymen	Clergy
Orrville	$84.15	$56.78	$72.70	$46.92
Lima	78.15	51.84	66.70	41.98
Ft. Wayne	75.00	49.70	64.05	39.84
Chicago	68.80	44.36	57.35	34.50
Ft. Madison	64.55	39.54	53.80	31.28

To the above rates should be added $7.60 for laymen and $3.80 to Clergy for the Grand Canyon side trip. No other extra expenses need be added for this side trip excepting meals. Berths can be secured ranging from $8.00 to $18.50 for the round trip for those holding Tourist tickets. For any further information inquire of A. R. Keiser, Dalton, Ohio.

GENERAL CONFERENCE RETREAT

Those who are interested in the spiritual growth of our small denomination will rejoice when they read the program for the FIRST General Conference Young People's Retreat, which is to be held at Camp LaVerne immediately following the 75th Anniversary Session of the General Conference at Upland, Calif. For more than ten years we have held retreats in some of our District Conferences, but this will be the FIRST General Conference Retreat.

To get a fair estimate of what such a retreat will mean to our denomination, we must know and appreciate what has been acomplished at our District Conference Retreats. Briefly these results may be summarized as follows:

1. Spiritual inspiration and the deepening of

the spiritual life of hundreds of young people.

2. The teaching of our Mennonite principles in regard to War, Peace and Nonresistance which are quite often not emphasized sufficiently in certain congregations.

3. A greater knowledge of and deeper interest in the various enterprises of our denomination, such as missions, education, periodicals, and publication work, young people's activities. Meeting with leaders in these fields often brings young people into a vital and lasting relationship with one of these enterprises.

4. Helpful and often very interesting contacts with young people of other congregations which help us to understand each other better.

5. The creation of a spirit of unity and goodfellowship that will enable the young people of today to pull together when they become the leaders of tomorrow.

These are only a few of the results and many more might be mentioned without telling even a fraction of the good that has been done at Greenlane, Lake Shipshewana, Bethel College, Camp LaVerne, and the other places at which District Retreats have been held in the past. Now the time is ripe to bring these young people from the various District Conferences together at the Camp LaVerne Retreat for the whole General Conference. Perhaps if some of those who are leaders of our denomination today could have brought together as young people at some retreat say twenty, thirty, or even forty years ago, we might have a more tolerant attitude and less unnecessary friction at some sessions of our District and General Conferences.

A good many people fail to realize that some of the greatest problems that confront our denomination today can be traced directly or indirectly to the fact that as a denomination ours is probably one of the most loosely organized and most widely scattered for its size. To overcome some of these problems and secure greater unity of spirit and action in the future those who will be the leaders of tomorrow should get together now as often as possible and under such favorable conditions as those which will be found at Camp LaVerne. In the words of that familiar song, "The more we get together, the happier we'll be."

It should also be noted that the Retreat follows the historic 75th Anniversary session of the General Conference. It will be well for the young people and maybe some that are no longer so young in years, to retire from these sessions and at the Retreat take time to look ahead to the coming years in a spirit of prayerful consecration and rededication to the ideals of Christ and the great leaders who have through the years sought to express His love for a needy world by the various enterprises of our denomination. Can those who will lead the activities of our young people during the next three years do anything more worth while than to attend the Retreat and receive new strength and inspiration?

The Young People's Committee of the General Conference is to be congratulated for their vision in planning the Retreat. All who can possibly do so should plan to attend the Camp LaVerne Retreat instead of going to some other conference or convention not connected with our denomination. F. J. Wiens.

CHRISTIAN HOSPITALITY

A very fine example of Christian kindliness and hospitality is the invitation coming from the Rev. A. H. Leaman, in charge of our church in Chicago, offering to meet all the brethren coming in on the Pennsylvania at Englewood Station. From there his party will take us to our Chicago church, give us supper, and arrange a special service for us and then take us to the Santa Fe station in time for our train, leaving for Upland.

Such instances of Christian brotherliness show forth the difference in spirit of the Christian church and worldly organizations. Such a manifestation of love will do much to put us all into the spirit of Christian cooperation and love at our General Conference sessions. May God grant us this manner of love.

CHRISTIAN ENDEAVOR

July 28, 1935

How Selfishness Reacts Upon Us

Genesis 27:1-3; 18-29; 32:9-11

One of the fundamental principles of Jesus' teachings is found in Mark 8:35, "Whosoever will save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's the same shall find it." It seems like a paradox, but experience has proven it a fundamental truth of life. Unselfishness acts like a boomerang. The man who gives, will receive in large measure.

The law of stewardship and tithing is based on this law. A certain Christian had determined to tithe all her earnings, but when the first pay check came she thought she could not afford it. But when she learned that the board had cut her exactly 10%, she determined that she now would tithe. In the passing years she has found much joy in sharing with her Lord. She testifies that her money seems to go much farther. Dentist and doctor bills seem to be much less than they used to be. The Lord is blessing her.

Examples of selfishness abound on every hand. Jacob stole his brother's birthright and was forced to flee for his life. For over twenty years he lived in continual fear. It was not worth what it cost. It never is. The law of sowing and reaping ever holds true. A thing selfishly or dishonestly obtained will not prove a blessing in any way, shape, or form.

Living in a grasping and selfish world it is natural for the child to be selfish and unless he is taught to share and be unselfish in all of his attitudes, we will not have a character filled with Christian grace. The world and all worldly institutions are based too much on the power of force, self-assertion, and self-aggrandizement. Jesus taught and lived a different gospel, He taught the gospel of giving, "Greater love hath no man than this that a man give his life for his friends."

Questions

1. Is a child naturally selfish or unselfish? How shall we train the selfish child to become unselfish?
2. Why do we find so much selfishness in the world?
3. How can we best inculcate the spirit of unselfishness into all the walks of life?
4. What does Jesus teach on this topic?
5. Give a number of illustrations on the folly of selfishness.
6. What does selfishness do to us when we are selfish?
7. Can the nations of the world become one large family by living the Gospel of Christ? Does this cure hold the answer to our labor struggles?

August 4, 1935

Things Jesus Was Sure Of

Matthew 6:25-34; 10:29-31; John 8:29

Convictions born out of experience are very valuable and do much to bolster up life at its best, but stubbornness growing out of prejudice is utter selfishness. All the world admires an individual who has some convictions and is willing to stand by them no matter what the cost may be. No one has any love for the "wishy washy" being who is like a reed shaken in the wind. For that reason we like that man Paul when he says, "I know," and "I am persuaded." His firm convictions grew out of a rich experience.

There were certain things of which Jesus had a firm conviction. His whole program of the spiritual life consisted of convictions. Jesus early in His ministry felt that He could not resort to the spectacular and miraculous, but that the Kingdom must come through regenerated individuals. The motive power for success comes not by force and regeneration, but by a simple trust, barring worry and fear, together with a life which is lived in the spirit of unselfishness, meekness, and purity. There was nothing that He was more sure of than the love of God His heavenly Father, and concern He has for every human being.

Questions

1. What is the difference between convictions and prejudices?
2. How did Jesus come to have His convictions?
3. What is the relation between youth and old age in the number of things they are sure of?
4. What is the value in having foundational convictions?
5. What is the value in feeling God a mighty refuge in warding off storms and worries?
6. What are some of the things Jesus was sure of?
7. Of what should youth today be sure of?

August 11, 1935

How The Laws Of God Work For Our Good

Genesis 1:29-31; Romans 8:28

God, our Heavenly Father, is a God of order. When He made the world He did all things in order. He made man the crown of His creation and He would have our lives orderly. Strange, but true, all that the child of God experiences works out for his good. It is hard to believe. We are willing to believe that it is true in respect to the good things, but we question as to whether pain and sorrow minister to our good. But Paul wrote it and he knew more of the reverses of life than most of us are called upon to experience.

Recently a mother who had been widowed about six months prior, remarked how good God is being to her. She told how He is blessing her on every hand, the chickens have been laying so well, she had such good success in raising pullets, her crops are growing nicely, her farmer and neighbors are so helpful and kind. Over against that have we not all experienced that when most everything is going well with us there is some lurking evil to keep us humble and close to God? Let us thank Him and then wonder with Adoniram Judson as to how God is going to get us out of that mess this time. Yes, we love God's laws. He is good.

Questions

1. How do the natural laws operate to our good?
2. Do natural laws and the divine will conflict?
3. Do laws of the state and the home operate for our good or harm?
4. Can you name one law of the decalog that is not for the good of man?
5. Discuss the truth and implications of Romans 8:28.
6. How can we learn God's laws for our lives?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

July 28, 1935

How May We Enrich Our Friendships?

I John 1:7; Prov. 18:24

"The purchase price of a friend is to be one."

Pre-Prayer
May we be a true friend.

Questions and Thoughts

We cannot imagine anything so desolate or useless as a life without friendships. But the Master Friend tells us that we must count the cost if we would travel that way. There may be rough places which will hurt our feet and shadowed ways which will try our path. There are conditions which must be met, laws of growth which must be obeyed, responsibilities which must be accepted, if we would know true friendship. Friendship requires steady self-control and calls for a gay, sweet courage to meet disappointments strongly, bear heartaches bravely, and make sacrifices gallantly. Is the cost too great to pay? Or shall we go adventuring, sure that the treasures are worth infinitely more than any cost we can possibly be called on to pay; certain that we cannot go astray if we will take the Great Friend as our Guide!

If we have decided that friendship-treasures are worth whatever they may cost, the next thing is to ask ourselves what conditions we must meet if we are to have real and lasting friendships. What qualities must we bring to this most glorious of adventurings if we would win and keep true friends?

When you were little, did you ever play "Let's pretend"? It was fun. And it was a fair game, too, because you began it by saying, "Let's pretend," and so nobody ever thought you were really hurt or crying or angry, when it was just pretend. But suppose that now that you are older you should pretend that you were something different from what you really are, or make believe that you felt something that you do not really feel at all, without ever telling that you were just pretending? Would you be the kind of person who could have real friends, if you were like that? Read Romans 12:9 and I John 3:18.

Do you agree with Emerson when he says that there is nothing more fundamental to real friendship than sincerity?

Can you love anyone you cannot trust and of whose sincerity you are not sure? Did the Master Friend? Did He ever stop loving Judas? Can we ever really help anyone whom we do not love, and do the people we cannot quite trust perhaps need help more than anyone else? But can there ever be a full friendship, with its joyous giving of each to the other without such perfect love and trust as to cast out fear? How complete must my trust be if I am to know the real joy of friendship?

If I follow the Master Friend's way of loving, how long will I love my friends? Read John 13:1. How strong and steadfast must my love be if it meets the test the Master's great apostle put? Read the first three words of I Cor. 13:8.

Do you think that a girl who is an "Indian giver" in friendship can keep friends? Do you suppose that in the end she may even lose the power to win new friends?

Do you consider steadfastness desirable or an actually necessary characteristic of real friendship?

If we follow in the steps of the Great Friend of all the world, each new friendship will but add new richness and beauty to the old ones. "He who has a thousand friends has not one to spare."

A friendship that does not cost anything is not worth anything.

The reason we do not have more friends is because we do not want any more or do not know how to make them.

You can spoil a possible friendship by demanding too much for yourself, but not by demanding too much of yourself.

A friend who cannot bear kindly criticism cannot bear any of friendship's real responsibilities and privileges.

Do you want to retain old friends? Here are a few ways:

Keep your promises with them. Share a few real troubles with them. Do not expect them to be perfect any more than yourself. Write them a good letter every once in a while; Sunday afternoon is a good time. Keep a list of their birthdays and remember them.

Friendship can bear anything except insincerity. In that blighting atmosphere it withers and dies.

We need friends in adversity to comfort us. We need them in prosperity to show us how little prosperity is worth without them. We need them in everyday life to lighten its drudgery; we need them in our religion to prove to us the nearness of the brotherhood.

"What is the secret of your life"? someone once asked Charles Kingsley. "Tell me that I may make my life beautiful too." "I have a Friend," he answered.

"A friend loveth at all times." Prov. 17:17.

August 4, 1935

I Would Be True

Ps. 103:17, 18

Consecration Meeting

"I would be true, for there are those who trust me!
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be a friend to all, the foe, the friendless
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh, and love, and lift."

A shining light comes from an even wick, through a clear and clean chimney, and is fed with plenty of oil. A shade of pink and gold does not increase the brightness of the light if underneath the chimney is dusky and the wick ragged and black. Neither does a light shine brightly through a black and smoky chimney. So our chimney needs to be polished with sincerity and the wick trimmed with truth if we want our light to shine. A pink shade of appearing better than we are can not increase the brightness of a dull light, nor does the smokiness of appearing worse than we are make us good lights. The clear, steady light of being what we seem, makes us lights fit for a candlestick or to be set on a hill.

Howard Arnold Walter was graduated from Princeton in 1905, he entered Hartford Theological Seminary, and after completing his work there he became a minister. "In 191 John R. Mott invited him to become Literary Secretary to Mohammedan students for the Y M. C. A. of India and Ceylon. He had a weak heart and the doctors told him that he would live but five years if he went to India. But his creed, as expressed in his hymn, contained the couplets:
'I would be strong, for there is much to suffer
I would be brave, for there is much to dare.'
Knowing his weakness he went to Lahare wrought a remarkable work among the students there, and lived a Christian life that was a real inspiration to hundreds."

When Mr. Walter was given permission to return to his home for Christmas, knowing that if he left his work it would suffer, and realizing that he was needed in his tasks, he refused the furlough. Instead of going home he wrote this poem, "I Would Be True," and sent it to his mother.

Questions

1. What do I mean by "true"?
2. Can this meaning of "truth" be carried on in business life?
3. Can I be true in my school work?
4. Why does a true Christian possess this characteristic?
5. Under what conditions only can we bring forth fruit? John 15.
6. What is the true test of discipleship? John 13:35.

God is faithful. Deut. 7:9.
Holding our faith. Heb. 10:23.
Faithful unto death. Rev. 2:10.
Faithful and true. Rev. 19:13.
Enduring temptation. Jas. 1:12.
"For My Sake." Matt. 10:22.

August 11, 1935

Great Modern Christians: Schweitzer

II Cor. 4:1-11

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Pre-Prayer

That we may have open hearts and minds, and hear the Master speak to us, and be able to pray the prayer, "Not as I will, but as Thou wilt."

Doctor Albert Schweitzer is one of the most foremost missionaries in the world simply because he gives himself so willingly and so thoroughly to his task under the banner of Christ. He could be a leader in at least three other kinds of work, but the black man of Africa provides his field.

Schweitzer is a theologian and philosopher. He filled well his place as a teacher in the University of Strassburg, Germany, and made a mark as a writer. From boyhood he was a student of music, and particularly of the pipe organ, and is regarded as one of the world's best informed men on this subject. "At the age of thirty-eight he turned from the exquisite harmonies of the great organs of Westminster Abbey and Notre Dame to the production of heart melody in the lives of the backward people on the west coast of equatorial Africa."

He is one of the world's leading authorities on the musical compositions of Bach. But with all these achievements, when the call came to go to Africa, he began a rigorous course in medical training, and in the capacity of a doctor of medicine went out to Africa in 1913. He and his wife, a qualified nurse, began work near the River Ogowe in Equatorial Africa. The reason he chose this place was because he had been told that a doctor was badly needed there on account of the constantly spreading sleeping sickness.

"The actual expenses of the undertaking, however, I had to provide myself, and to that I devoted what I had earned by giving organ concerts, together with the profits from my book on Bach, which had appeared in German, French, and English. — — — When he left Europe, the undertaking was securely financed for two years, the expenses — apart from the journey out and back — being as I reckoned, about 15,000 francs a year, and this calculation proved to be very nearly correct."

"As I look back over the work of two months and a half, I can only say that a doctor is needed, terribly needed, here; that for a huge distance round the natives avail themselves of this help, and that with comparatively small means he can accomplish a quite disproportionate amount of good. The need is terrible."

"How shall I sum up the resulting experience of these four and a half years? On the whole it has confirmed my view of the considerations which drew me from the world of learning and art to the primeval forest? 'The natives who live in the bosom of nature are never so ill as we are, and do not feel pain so much.' That is what my friends used to say to me, to try to keep me at home, but I have come to see that such statements are not true. — — — Physical misery is great everywhere out here. Are we justified in shutting our eyes and ignoring it because our European newspapers tell us nothing about it? We civilized people have been spoilt. — — — Will each of my readers think what the last ten years of his family history would have been if they had been passed without medical or surgical help of any sort? It is time that we should wake from slumber and face our responsibilities."

"Believing it, as I do, to be my life's task to fight on behalf of the sick under far-off stars, I appeal to the sympathy which Jesus and religion generally call for, but at the same time I call to my help also our most fundamental ideas and reasonings. We ought to see the work that needs doing for the colored folk in their misery, not as a mere "good work," but as a duty that must not be shirked."

The call is just as great today. What are you doing about it? Have you considered the call of helping the needy in Africa, in person? For the last three years we have had a doctor on the field, the first one in the history of our field. Are you helping the Endeavorers to keep that work going or just riding along as an Endeavorer and not sharing in the great work? Truly, the harvest is great, but the laborers are few.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

July 28, 1935

Topic.—Daring To Be Different

Daniel 3:1-30

"Dare to do right, dare to be true;
You have a work no other can do.
Do it so bravely, so nobly, so well,
That angels will hurry the good news to tell."

It is easy to do right when with others who do. If friends all go to Sunday School on Sunday, one wants to do the same. None of you would want to speak unkindly about people while with friends who always speak kindly. Many people who are sinful at heart act almost the same as Christians when with Christians. But how about doing right when those with whom we work or play laugh at us for it? A boy or girl who dares to be different even when others mock or tease, is truly brave. A young girl was once asked why she smoked. She answered, "Oh, everybody does it"! That was not true, and even if it had been, wrong is still wrong no matter how many people do it. Many a boy has started to do things that he knew were wrong just because others told him he wasn't a man unless he did them. Anyone can go with the crowd, but the brave boy or girl says "no" and means it when tempted to do wrong. That can not always be done if we try alone, but with God's help it can.

If we can't bear being laughed at, what woul we do if someone should threaten to kill us i we refused to sin?

A story is told of a group of Scotch children who many years ago were told by soldier that they would be shot unless they told wher their parents were hidden. Their parents wer Christians and would surely be killed if the were found. The children huddled together i fear, but would not tell. Finally the office ordered them to kneel to be shot. All but on knelt. He said, "I've done nothing wrong, I'l die standing up." The rifles were only loade with powder to frighten and not kill the children, but they did not know that and knelt t be shot rather than be untrue to their parent or to Christ. One little girl suggested that the sing, so the children stood and sang together "The Lord's My Shepherd, I'll Not Want." Th officer had learned that Psalm when a chil and he with the other soldiers hurried awa and left the children. God was pleased wit their faithfulness and had protected them.

Our lesson today is of three young men wh dared to be different. It would have been eas for them to kneel and worship the image whe everyone else did, but they were brave enoug to stand alone even though it might mea death. God took care of them, too. Read al about it in Daniel 3.

May you love and trust Christ so fully tha you, too, will dare to be different for His sake.

Plans for the Meeting

Tell in detail the story of the three faithfu young men. Several of the Juniors should b asked to tell of other Bible men and wome and those of later days who remained true t God in spite of persecution. Tell them something of trials of Christians today and enlis their interest and prayers for those who ar being especially tested.

Questions

1. Why is it important that saved people be diferent from unsaved?
2. Why does it often require courage to be "different"?
3. Name some temptations that come to boys and girls today.
4. What are some results of meeting temptation bravely?
5. Explain the promise in 1 Cor. 10:13.

August 4, 1935

Topic.—Keeping God's Day Holy

Ex. 35:2; Isa. 58:13, 14

(Consecration Meeting)

God is holy. A place where God lives is a holy place, and the day that is especially ruled by Him is a holy day. To be sure, we who love Him want Him to rule every day, but this one day He has chosen to call His own and we want to use it for Him in a way that is not possible other days. In fact, when He told people to keep this day holy, He told them too, that they should work on the other days.

Notice that although God tells people to rest on that day, He wants more than that. When Jesus lived on earth, He showed what God meant. He made a habit of going to God's home and of doing good. Since Jesus rose on the first day of the week, that day is called the Lord's Day and we who love Him want to keep it holy.

Many Christians are busy all of that day in the Lord's work. They sing, preach, visit hospitals, jails, or homes, telling people about Christ who loves them. Don't you think these people enjoy the day much more than those who are busy with picnics, ball games, shows, or other things where God does not rule?

Boys and girls must choose between keeping this day holy and using it for self. A Chinese preacher told this story to show the wrong of claiming the Lord's Day as our own. A man went to market, having seven copper coins. He met a beggar and gave him six of the coins. Instead of being thankful, the beggar stole the seventh as well. That seems very wicked, but is that any worse than taking for ourselves the one day that belongs to God when He has already given us six? No! That is His day and we want it to be a holy day, altogether used as He wants it to be.

Questions

1. How did Jesus spend the sabbath?
2. Why is a holy Lord's Day a happy one?
3. Mention some ways in which we can please God on His day.
4. How do people steal this one day from God?
5. Tell how God has punished some who did not keep His day holy.

August 11, 1935

Topic.—Story Hour: The Captive Maid

2 Kings 5:1-14

Our story today is of a little girl who was taken far from home into a strange land. So far the story sounds interesting. Any of you would love to take a journey to a far-away country if you could go with your parents or a good friend and come back when you wished. What a good time you would have getting ready, saying goodbye to your friends, then telling them all about your visit when you got home. But the girl of our story could not do that. There was no time to get ready. Soldiers from another land took her from her home back to their own country, not for a visit, but as a slave.

She proved herself a kind, thoughtful slave, for when her master became ill she was anxious to help. She told her mistress that she wished the sick man would go to the man of God in her own land, for God would heal him. Doctors had not been able to help, but the girl knew that nothing was too hard for God. The man went, and God did heal. The girl could not do much, but she did what she could and that was enough. God does not expect us to do more for Him than we are able, but He does have a right to expect that.

Plans for the Meeting

Someone who can tell the story well should tell it in his own words, then have the Juniors read it together from the Bible. Help them to see that even in most trying circumstances one who loves the Lord can be used by Him.

Questions

1. From what kind of home do you think the captive maid came?
2. Why do we believe she loved God?
3. What did she advise Naaman to do when he was sick?
4. Tell how he was healed.
5. What lessons can you learn from the story of the captive maid?

Sometimes just before the greatest victory things take on the worst appearance. It may seem as if everything is going the contrary, but it may only be the forerunner of a signal victory.—R.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

July 21, 1935

Representative Men and Women of the Bible

David, The Great Hearted

Lesson Text.—I Sam. 26:5-12; II Sam. 1:23-27

Golden Text.—Look not every man on his own things, but every man also on the things of others. Phil. 2:4.

We now go in our third lesson from the time of the Judges and Ruth to the united kingdom of Israel. When Samuel was judge the people began to demand a king as the other nations had. They felt that they were not unified as they ought to be. Samuel was instrumental in anointing the first king of the united kingdom who was Saul. Saul was strongly built, tall, and physically well equipped for the duties of the kingdom. He was a great warrior and in his battles against the enemies he was very successful. But Saul was weak in the very quality in which God wanted a king to be strong. He was not religious at heart. He sometimes was emotionally impressed as is shown when he came among the prophets, but he moved entirely outside of religious circles. He was not interested in the leadership of the prophets. And so he failed and it became necessary for Samuel to seek another king. This time the quality should not be so much outward appearance as a heart condition. There are three ways in which the next king is introduced to Israel. In the first place Samuel goes to the home of Jesse in Bethlehem and seeks for a king among Jesse's sons. He finally selects the youngest, whose name is David, and anoints him. The second introduction to David is when he plays his harp before Saul when Saul is in depressed spirits. In the third place David visits the Israelite army and while there accepts the challenge of Goliath, the giant, to fight. David becomes king in 1010 B. C. and rules until 970 B. C. David's reign is very successful. The North and South of Israel is united, the borders of the kingdom are extended, and Jerusalem is captured from the Jebusites and becomes the political and religious center of the Hebrews. David is a conqueror, an organizer, and a strong monarch. The most important thing, however, about David is the fac
that he is strongly religious. He cooperate
with the prophetic movement in Israel. He i
such a good king that after his death the He
brews always looked forward to the coming o
a second David. David however, had his weak-
nesses. He was very strong the first half of hi
reign, but in the second half his wealth, fame
prestige, and power deteriorated his character
He developed a harem at his court and he drift
rapidly towards an oriental despot. The out
standing sin of his life is when he has Uriah
one of his best loved soldiers, killed becaus
David was infatuated with his wife. Bible read
ers ought not to be blind to the sins of David
David's great strength, however, lay in his per
sonal charm, his capacity for friendship, an
his courage. He was generous and big-hearte
and had a great loyalty to his nation. He de
veloped a nation where people might develo
those ideals that God wanted the world to have

What is the difference between David an
Saul, and Saul and Solomon?

Wherein lay the strength of David?

Wherein lay his weakness?

July 28, 1935

Representative Men and Women of the Bibl

Amos

Lesson Text.—Amos 7:7-17.

Golden Text.—But let judgment run dow
as waters and righteousness as a might
stream. Amos 5:24.

In this lesson we leave the united kingdo
and go to the divided kingdom. At the deat
of Solomon in 937 B. C., the kingdom was d
vided into Israel of the North and Judah of th
South. Each had its own line of kings, Isra
having 19 kings and Judah 21. When we com
to the time of Amos we are in the eighth ce
tury about 784 B. C. and the king of Juda
is Uzziah. The king of Israel is Jeroboam I
Amos is a native of Anathoth which is in sout
ern Judah, not far from Bethlehem. There a
two things important in a study of the messag
of Amos. One is the conditions of the kingdo
and the other is the experience of the prophe

Both Israel and Judah, in the reign of the above kings was in a golden era of prosperity. Outwardly, everything looked well as it usually does in prosperity, but inwardly both Israel and Judah were corrupt politically, socially, and religiously. The priests of the northern kingdom did not condemn this corruption because they were a part of it. They were blind leaders of the blind. They substituted religious creed, formalism, and ceremony for purity of heart and life. Amos received a call while taking care of his sheep in southern Palestine. The Lord commanded him to go to northern Israel and cry out against the things of Israel. He attended a great religious festival at Bethel where he took the opportunity to remind the people of their sins and that unless they repented, destruction was coming upon them. This destruction was to come through the Assyrian army which was already at the door of Israel on the north. Amos is a prophet of social justice and inward righteousness. He condemns the economic injustices, the political chicanery, and the religious hypocrisy which was carried on. His message is an ethical one. He believes that unless the heart is right and the individual has high standards of moral, all substitutions are of no avail.

What time did Amos live?

What is the condition of Israel and Judah at the time of Amos?

What to your mind is the outstanding message of Amos?

What is a prophet?

August 4, 1935

Representative Men and Women of the Bible

Josiah

Lesson Text.—I Kings 23:1-5, 21-23

Golden Text.—Thou shalt worship the Lord thy God and Him only shalt thou serve. Matt. 4:10.

The lesson for today takes us into a century nearer to the time of Jesus than to that of the time of the prophet Amos. Josiah was the king of Judah. Ammon was his father, Manasseh his grandfather, and Hezekiah his great-grandfather. Josiah ruled from 637 B. C. to 606 B. C. Hezekiah had been a good king and under the leadership of the prophet Isaiah idolatry had been checked and the people were taught the worship of the true God. But Manasseh was raised in the harem and was under the influence of Assyria. He was opposed to Jehovah worship and established many high places for the worship of Assyrian gods. The country was overrun with heathendom. Ammon, his son, only ruled two years, having been killed by conspirators. His son, Josiah, came to the throne when he was just a boy. Josiah came under the influence of the prophetic party and decided to reestablish Jehovah worship. One of the first acts of Josiah was to repair the temple and cleanse it. It had fallen into decay during the reigns of Manasseh and Ammon. While they were cleaning the temple Hilkiah, the high priest, found a book which he took to the Scribe Shaphan to read and interpret. They then brought the book to the king. When they read it they discovered that it was the book of the law. It is believed to have been the greater part of the book of Deuteronomy. When the king read the book he saw how far his people had drifted away from the laws of Jehovah. So he gathered the people together and he read to them out of the book of the law. This inspired the reformation in Josiah's reign which was the most far reaching of any reform. Josiah decreed that no one should worship anywhere but in the temple, thus putting away with the high places. In the second place he definitely destroyed idol worship throughout his terirtory. In the third place he ordered the passover should be kept in a very strict manner. Through these reforms Josiah centralized the religious activities of the people and encouraged the worship of Jehovah. The outstanding truth of this lesson is the fact that the most permanent revivals are those which are inspired by the reading of the Word of God.

Who was Josiah?

What was the condition of the kingdom of Judah when Josiah came to the throne?

What was the book that was found in the temple?

Why did it have such an effect on the life of the people?

How may Bible reading revival be brought about in the church in this day?

Sometimes the best inspiration is born of desperation and perspiration.

It is better to incur the wrath of man by our faith than the wrath of God by our unbelief.

JOTTINGS

The Washington Mennonite Sunday School and Christian Endeavor Convention, held June 15 and 16, was a great success in number and enthusiasm. The church, having a seating capacity of 250, was packed at all sessions. The plaque, award in the peace oration contest, went to Miss Helen Stucky of Florence Acres. Miss Esther Jantz of Odessa, gave a comprehensive report of "the Peace Movements of the Past and Present." The Rev. M. J. Galle of Odessa gave an impressive talk to the children Sunday morning after which the efficiency of Sunday School equipment and workers was discussed. The forenoon session ended with the convention address by the Rev. P. R. Aeschliman of Colfax. Music was furnished by the Menno, the Onecha, and the Monroe Sunday Schools. Luncheon was served by the local church at the congregational Hall across the street to 225 at noon and 175 after the afternoon session. Four papers were read, each one followed by a round table discussion. They were: "How Inactive Church Members May Be Restored to the Church and Christian Activity," presented by Mrs. Albert Schwartz of Monroe; "Items of Responsibility of the Individual Not Able to be Delegated to Others were enumerated," by the Menno Sunday School; "Is the Present Division of the Christian Church into Denominations Desirable, and Should Mennonites Be United Into One Body," was given by the Onecha Sunday School; and 'The Christian Citizenship Duties," by Mrs. Kliewer of Newport. G. W. Roupe was the principle speaker of the evening.

—S. S. Baumgartner.

Tabor College, a Mennonite institution at Hillsboro, Kansas, which has been closed, will again open its doors this fall. Prof. H. W. Lohrenz, the former president, will return to Hillsboro and continue his work in the college.

The Intermediate C. E. Society of the Ebenezer church near Bluffton, O., gave an interesting musical program in the Berne, Ind., church on the evening of June 23. Mrs. Chr. Gratz is superintendent of the society.

The C. E. Society of the South Church, Freeman, S. D., gave a practical demonstration of what interested young people may do for the comfort and neatness of their church. They scrubbed and gave the church a general cleaning at an appointed day.

Dan Schirmer, a young native Hopi and a graduate of Los Angeles Bible School, gave an address at the West Zion, Kans., church some days ago. He is giving his life to bringing the message of salvation to his people.

One of the largest Mennonite families, the Wedel family of Kansas and other states, held a reunion on the campus of Bethel College. More than 200 are said to have been present. A program of song and speeches plus a social period made the occasion an agreeable one.

The Mennonites of Kansas have for a number of years been sending garments into the Mennonite settlements of Canada, where they are sorely needed in that cold country. Recently a large shipment was forwarded. Rev. David Toews states that last winter about 300 families were helped with clothing, and yet 50 to 60 had to be turned away because the supply was exhausted.

Several protestations have been addressed to the Government and to the King of Belgians, on account of the arrest for the fourth time, after three previous sentences of imprisonment, of a Belgian subject, for conscientious objection. Two of these protestations came from the Dutch anti-militariat and pacifist organizations, one of which **Kerk en Vrede** (The Church and Peace) with some 8000 members, including pastors and evangelists, further demanded that the legal position of conscientious objectors in Beglium should be regulated by a law, as in Holland and in the Scandinavian countries.

It was an impressive scene in the Second Mennonite church of Beatrice, Nebraska, when an Children's Day seven mothers with their babies came forward for the consecration service. The Bible Vacation School of this church closed with a program on June 28. The enrollment of the school was thirty, and of these not quite half came from Mennonite families. The others were from the district in the neighborhood of the church. Many of these are regular members of the Sunday School.

The Three Week Daily Vacation Bible School, held at Bethel Church, Fortuna, Missouri, closed May 31. An instructive program was given Friday night, May 31, by the school. The program was centered on the work accomplished during the term. The school work was divided into four activities, namely, Bible Memory Work, Bible Instruction, Book Work, and Music. There were 55 pupils enrolled. Children from other communities besides the Mennonite Community attended. Rev. C. H. Dirks, pastor of the Bethel church, served both as superintendent and instructor. The other instructors were: Miss Pauline Hofstetter, Misses Melva, Nadine and LaVera Lehman, and Miss Susanna Aeschbacher.

The first Quarterly Conference of the ministers of the Eastern District Conference was one of the best attended on record. This is not a legislative meeting, but one arranged for mutual assistance and inspiration. At this session congregations were strongly urged to arrange for representation at the General Conference. It was also arranged that a committee be appointed to stand ready to assist churches in emergencies that might arise during the absence of a majority of the ministers at General Conference. The guests of the Conference were Professor Russell Lantz and Dr. C. H. Smith of Bluffton College, who with President Rosenberger of the College gave inspiring addresses.

Dr. C. Henry Smith in his address: "Mennonites and the Task of Christian Education," traced the past efforts and attainments and also showed the needs for the future. He feels that for the good of our denomination we ought to have a seminary of our own for the training of our ministers, missionaries, and other leaders. Dr. Smith feels that a Mennonite Seminary ought to be operated in cooperation with one of similar ideals. This would save undue expenses and still bring in great returns for our entire church.

"Hymns and Their Contribution to a Worship Service," was ably discussed by Prof. Russell A. Lantz. He emphasized the value of careful hymn selection for every worship service so that they fit in with the theme of the sermon. He further urged that every worshipper enter heartily into the spirit of the poem.

President A. S. Rosenberger, delivered an address on "Our College and Our Church." He emphasized four things: a) The need that Bluffton College be thoroughly Christian. b) The desire of the College to have and maintain a high scholastic status—Bluffton College equal to the best. c) The College aims to develop the best in the personality of each student—thus producing a fully rounded Christian life. e) As needs the following were mentioned: More students, sympathetic cooperation, more financial support, more prayers.

The Gospel Team enriched the evening program with four well rendered selections.

MARRIAGE

Reichenbach-Andrews.—On Sunday, June 9, at 12:15 o'clock, Miss Florence Reichenbach became the bride of Mr. Mark Andrews. The single ring ceremony was performed by the bride's pastor, Rev. Edgar Toevs, of Pandora.

Lugibihl-Bucher, Bucher-Hilty. — The Ebenezer church of Bluffton, Ohio, was the scene of two beautiful church weddings, June 9. At four o'clock in the afternoon, Miss Mary Lugibihl, daughter of Mr. and Mrs. David Lugibihl, became the bride of Mr. Vernon Bucher, son of Mr. and Mrs. Ezra Bucher.

At eight-thirty o'clock in the evening, Miss Mable Bucher, daughter of Mr. and Mrs. Daniel Bucher, became the bride of Mr. Herbert Hilty, son of Mr. and Mrs. Amos Hilty.

In the absence of Rev. Kliewer, pastor of the Ebenezer church, Rev. Edgar Toevs officiated.

REPORT OF THE DIAMOND JUBILEE FUND

AF THE GENERAL CONFERENCE TREASURY

From May 15, 1935, to June 20, 1935

Helena Janzen and Anna Dirks, California	$ 5.00
Bethesda Church, Henderson, Nebraska	114.84
Dr. C. Henry Smith, Indiana	13.66
East Swamp Mennonite S. S.. Quakertown, Pa.	11.50
C. J. Wall, Waldeck, Sask., Canada	2.00
Rev. P. A. Penner, Champa, India	5.00
C. F. Claassen, Kansas	20.00
"P. A. P.", Hillsboro, Kanñsas	65.00
Daniel Haury, Kansas	25.00
"A Friend," Hillsboro, Kansas	10.00
Minnie Lehrman, Kansas	2.00
Mrs. Sara Lehrman, Kansas	5.00
A. B. Kliewer, Montana	7.39
Jacob Goertz, Kansas	10.00
Butterfield Menn. Ladies Aid, Butterfield, Minn.	35.00
Mr. and Mrs. H. P. Unruh, Oklahoma	5.00
Salem S. S., South Dakota	50.00
Calif. S. S. & C. E. Convention, May 26, 1935	38.61
Selma Friesen, Kansas	10.00
Garden Township Menn. Church, Hesston, Kans.	30.62
"From A Friend," Goessel, Kansas	5.00
Friedensthal Mennonite Church, Tampa, Kans.	8.76
"A Friend," Newton, Kansas	5.00
"Member of Hoffnungsau Church," Inman, Ks.	75.00
"A Bethel Sister," Newton, Kansas	15.00
Mission Friend, Beatrice, Nebr.	15.00
G. J. Dirks, Kansas	5.00
Jacob Berg, Kansas	25.00
I. I. Penner, Laird, Sask., Canada	2.00
First Mennonite Church, Upland, Calif.	315.00
Birra Mission Church, Baraduar, C. P., India	15.00
Ebenezer Swiss Menn. Church, Bluffton, Ohio	11.00
Mr. and Mrs. A. F. Toevs, Montana	75.00
Friedensberg Church, Avon, So. Dakota	7.53
First Mennonite Church, Madrid, Nebraska	10.68
Blumenort Church, Reinland, Man., Canada	8.00
Herman Klassen, Kansas	5.00
Schoenwiese Church, Winnipeg, Man., Canada	37.00
J. H. Unruh, Pennsylvania	5.00
Wisner Church, Wisner, Nebraska	54.00
H. J. Fast, Minnesota	10.00
Mrs. T. Wiens, California	1.00
Rev. and Mrs. Rudolf Schmidt, Oklahoma	5.00
Rev. A. W. Friesen, Nebraska	50.00
Cheyenne Indian Mission, Thomas, Okla.	7.14
Arapaho Indian Mission, Canton, Okla.	6.54
P. W. and Mathilda Penner, Janjgir, C. P., India	10.00
Menn. Mission Church, Janjgir, C. P., India	10.00
Mr. and Mrs. R. A. Goerz, Kansas	50.00
Jacob J. Schmidt	5.00
Peter J. Franz, Kansas	1.00
Mrs. Anna Schmidt, Kansas	5.00
Tabea Sewing Society, Tampa, Kans.	50.00
Emmaus Mennonite Church, Whitewater, Kans.	253.00
	$1,628.27

Total Receipts for the Diamond Jubilee Fund to June 20, 1935: $5,559.28.

Gratefully acknowledged,

K. A. Richert, Treasurer.

POWER DEPENDS ON ELEVATION

In driving piles a machine is used by which a huge weight is lifted up and then made to fall upon the head of the pile. Of course, the higher the weight is lifted, the more powerful is the blow which it gives when it descends. Now, if we would tell upon our age and come down upon society with ponderous blows, we must see to it that we are uplifted as near to God as possible. All our power will depend upon the elevation of our spirits. Prayer, meditation, devotion, communion, are like a windlass to wind us up aloft; it is not lost time which we spend in such sacred exercises, for we are thus accumulating force so that when we come down to our actual labor for God we shall descend with an energy unknown to those to whom communion is unknown. —Spurgeon.

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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, AUGUST 6, 1935 No. 15

THE CONFERENCE OF THE CENTRAL CONFERENCE OF MENNONITES

The Conference of the Central Conference of Mennonites will be held at the Normal Community High School building, Normal, Illinois, on August 23 to 26. The program for this year is again planned so as to present the work, problems, and achievements of the various conference institutions and activities. Conference begins on Friday morning, August 23, with a conference sermon by the president, Rev. Allen Yoder. The theme throughout the conference will be "The Kingdom of God." Different phases of the kingdom will be discussed throughout various sessions of the conference. Some of the men to appear on the program are Rev. A. S. Rosenberger, president of Bluffton College, Rev. Alvin Becker, returned missionary from Africa; Rev. A. D. Graber, missionary on furlough from Belgian Congo; and Dr. J. E. Hartzler, who gives the closing address on "Thy Kingdom Come." Prof. Russel A. Lantz, director of music in Bluffton College, has been secured as song leader for the conference. The editor would suggest that all our congregations dedicate the morning service of August 18 for prayer for our conference. May the fellowship and inspiration received at our conference give the workers much courage and faith as they go forth for a new year's work. —Weaver.

Live for Christ and others and you will be happy anywhere; live for yourself and you will be happy nowhere.—M. D. L.

MENNONITES IN RUSSIA AND AMERICA AS DESCRIBED BY WRITERS OF FIFTY YEARS AGO

Not Always Accurate, But Interesting

To a non-Mennonite, especially one who has not had the benefit of an intimate acquaintance with our people, it seems there are some things that are impressive and from such impressions they draw conclusions that are "wonderfully and fearfully made." With the beginning of Mennonite settlements in the United States and Canada, now more than a half century away, we have opportunity of checking up on the reactions of writers whose snap judgments in the end did not work out and whose superficial observations were biased by pre-conceived notions that were either altogether wrong or else unfriendly. In our library we have had occasion to select a few of such recordings at random and it has led the writer to quote some of them, if not always for our information, then for our amusement.

A work on Russia by Mackenzie, 1876, in which the colonists of South Russia are interestingly described in a sympathetic vein, gives the following:

"Altogether their lines have fallen in very pleasant places. In material and moral well being they stand as far above the majority of the ordinary German colonists as these latter do above their Russian neighbors. Even in the richest districts of Germany their prosperity would attract attention. To compare these rich, privileged, well educated farmers with the poor, heavily taxed peasantry and to draw from the comparison conclusions concerning the capabilities of the two races is a proceeding so palpably absurd that it requires no further comment. To the wearied traveler who has been living for some time in Russian villages, one of these Mennonite colonies seems an earthly paradise. In a little hollow, perhaps by the side of a water course, he suddenly comes on a long row of high roofed houses half concealed in trees. — — — The houses are large, well arranged, and kept in such thoroughly good repair that they always appear to be newly built. The rooms are plainly furnished without any pretentions to elegance, but scrupulously clean. Adjoining the house are the stables and byre which would not disgrace a model farm in England or Germany. In front is a spacious courtyard which has the appearance of being swept several times a day. — — — — The inhabitants are honest, frugal people, somewhat sluggish and indifferent to things lying beyond their own little world, but shrewd enough in all matters which they deem worthy of their attention. If you arrive among them as a stranger you may be a little chilled by the welcome you receive, for they are exclusive, distrustful, and do not like to associate with those who do not belong to their sect; but if you can converse with them in their mother tongue and talk about religious matters in an evangelical tone, you may easily overcome their stiffness and exclusiveness. Altogether such a village cannot be recommended for a lengthened sojourn, for the severe order and symmetry which everywhere prevails would soon prove intolerable to any one not having Dutch blood in his veins (Mennonites were originally Dutch), but as a temporary resting place during a pilgrimage on the Steppes, when the pilgrim is longing for a little cleanliness and comfort, it is very agreeable. Perhaps, therefore, in calling it a little earthly paradise, I ought to have added — for a Dutchman."

W. Fraser Rae, an American, in an account of Manitoba in 1881, having considerable to say about the new Russian Mennonite colonies in that Province, writes from the point of view of one who seems to know how to "damn with faint praise." Much he has to say is no doubt from common hotel gossip rather than from personal observation. He evidently supposes that the newcomers into western Canada were a sort of a primitive people who, while prosperous, were also given to squeezing the dollar until the eagle screamed. He says:

"They are thoroughly practical Christians; they hold that their duties to themselves and their neighbors consist in dressing plainly, being diligent in business, and rendering to every one his dues and no more. They are ready to help those who help themselves; but they will not lend a hand to keep the idle by nature in a state of blissful indolence. The men are farmers by choice. No drones are suffered to remain in the community. Every one in sound health is obliged to labor with his hands or pay the penalty of starving. A clergyman toils in the fields during the week and administers to the spiritual wants of his flock on Sunday. Nor is the schoolmaster exempt from manual labor during seed time and harvest; the rest of the year he is permitted to teach the children. The women have to labor as hard and as unremittingly as the men. No distinction is made when a field is to be weeded, a house plastered, seeds sown, or cattle tended. All who can use their hands are obliged to do so when the occasion arises."

"The Mennonites will not fight on any provocation. They will not take an oath whatever the consequences. They will not go to law if they can possibly help it, and they carry their independence to such an extent that each one acts as his own physician without thinking that he is chargeable with folly. They can the more easily dispense with drugs and doctors because they enjoy exceptionally good health. The country and climate suit them. I was told by those questioned on the subject that in Manitoba they had far less sickness, especially among children, than in South Russia. They are temperate; but they are not for water on principle. They relish a glass of whisky and still more a glass of brandy if they can enjoy it without payment. Their chief objection to strong liquors consists in having to pay for it. They also delight in a pipe if tobacco be supplied to them gratis — — — — Whereas, in Russia they looked down with contempt upon their ignorant neighbors, in Manitoba they recognize that their neighbors are better educated and far more advanced in the ways of the world than themselves. The agricultural implements which they saw in Canada were as much superior to those which they had used in Russia as a railroad train is to a stage coach.

They felt that the people who made and employed such improved ploughs, threshing machines, and harvesters must be infinitely their superiors. They showed their tact and good sense, not only in recognizing this, but also in buying the novel implements of agriculture wherewith to cultivate the soil. — — — They are morbidly suspicious of persons who do not belong to their body, and, when dealing with strangers, they drive bargains. — — — They deem it to be no reproach to be indifferent to literature other than school books, hymn books, and the Bible, and never look at a newspaper. They are utterly heedless of the affairs of the world, so long as they can reap their crops and make a profit by selling their produce. If they learn what is the market price of what they have to sell, they have learned all the current information which they care to possess."

"Even the charity of the Mennonites has its dark side. The poorer brethren are assisted by the richer, but the richer take care lest the poorer should be so well paid as to grow independent and make their own terms. Rich Mennonites are thoroughly convinced of the advantage of employing cheap labor."

A correspondent of the New York Sun, September 21, 1880, Frank Wilkenson, in a lengthy article could have had no appreciation of the wealth Mennonites brought to Kansas when they introduced the wheat that brought millions into the state and so made it a great and wealthy Commonwealth. He certainly was not in sympathy with the peace principles that have characterized Mennonites all during their history. The article gives evidence of being propaganda in opposition to the part railroads were having in the development of that state. His concluding paragraphs give us an idea of the tenor of the article:

"From what I saw and was told by these people, I judge the success of the Mennonites in Kansas to have been greatly overrated. The facts are, if a German Mennonite brought sufficient money with him to pay for his land and start promptly on his farming operations, he has generally held his own, may even have made a little money; very seldom lost any. Without money when he started life in his new home and forced to mortgage, he is growing poorer. The Poles and Bohemians had nothing when they came here. They have it yet.

"As a race the Mennonites are frugal, industrious, and law-abiding. They are not bright, intelligent people. They are not any more successful in their farming operations than their American neighbors. They have no intention of becoming citizens of this Republic.

"The story of the success of these people in Kansas that has been widely published is, in my opinion, a skillfully devised lie, told in the interest of railroad companies. That pleasant little paragraph of the tale which says that Mennonites do not care for grasshoppers (meaning locusts probably), being used to them and that they quickly dispose of them, is a very silly lie, the truth being that since 1855 the Mennonite settlements in Russia have not been troubled with locusts. That year they came from Turkey and destroyed the crops, just as they destroyed the crops in our western states when they migrated from the Rocky Mountains to the Southwest.

"I do not think the Mennonites are desirable immigrants, nor will they be citizens in the full meaning of the word. In a Republic all men should share equally the benefits of the Government and they should equally endure the hardships and, if necessary, meet the dangers encountered on the battlefield in protecting the Government. I have no faith in a privileged class that enjoys the protection of the law of a nation and declines to defend the nation."

—G.

THE FUTURE OF THE MENNONITE CHURCH

H. P. Peters, Newton, Kansas

The future of any small denomination, like our own Mennonite denomination, depends, to its largest extent, on whether it can inspire or interest its young people to move out from the old base into a new place and form a new community or congregation. Members of the larger denominations, whenever they leave their home church, can easily find connection with a congregation of their own faith; but the Mennonites can not. At present the Mennonite church has a fine group of young people, as fine as we can find anywhere. But of what benefit can they be to the church if, after they have taken life's responsibilities into their own hand, they have to scatter all over the United States?

It is the main object of this article to point out the three main difficulties confronting the Mennonite young people in regrouping themselves into new Mennonite communities. First, there is no suitable place; second, financial difficulties; and third, lack of cooperation.

In the first place it would be exceedingly difficult to find a suitable place where a larger group of Mennonite young people would agree upon to farm. It is generally conceded that the United States has no more frontier. In fact many believe that the frontier line has been extended to far into territory which should never have been broken up for farming. Then, such a place should have a chance for a few business men and profesional men. It might be a place where grain and livestock farming has to be abandoned and truck and fruit farming substituted.

Then, second, is the financial difficulty. Those who need most to move out, can the least afford to go to a new place. And we can have no new Mennonite community with only small renters, day laborers, mud mixers, carpenters, truck drivers, and others. Such men are more or less transient and cannot take much interest in community life. No, the majority of the people in a new community must be property owners, who are planning to make the new community their permanent home.

And, last but not least of the difficulties is the lack of cooperation in material things. We Mennonites are a group who have always fostered independent thinking and interpretation. In addition to this, we are living in a country where this independent spirit is very much encouraged. This manysided interdependent European village life has no place in this country. It was tried in some places, but soon proved to be a failure. "Everybody for himself," is the American slogan. Today there is little sympathy and mutual helpfulness with the poor beginner. Those who have a large size farm, plenty help, and well equipped with modern machinery can much easier rent and finally buy an additional piece of land to their large farm than a poor beginner, who is not so well equipped. The result is that the large farms are becoming larger and larger, and the small are finally absorbed by the large farms. Or, some large farms, which parents with the help of their children have acquired, are divided up among their children and have to support the retired parents and their worried children, with little chance of the children ever acquiring an additional piece of land.

You talk about these conditions to some of the young men and they will admit that it is easier to rent a farm outside of Mennonite communities than within. A good brother in western Kansas, who renewed his pledge for Bethel College, but who could never afford to send any of his children to Bethel College, said, "I love my church and my people, but this condition of our big farmers absorbing so much land is crowding out our poor beginners."

The consequence of these conditions is that young Mennonite people are leaving Mennonite communities. Here is a good Mennonite farmer who has seven sons. One married son has a good position with Uncle Sam in Washington, D. C. Another married son lives on his wife's home estate, which some day will be sold and divided up. One son is on his way to try his luck in Alaska. Another son is working out in the State of Washington. Two sons are renting father's farm, with father paying most of the expenses. One son is running a chicken ranch on his father's farm. A brother of this farmer was asked to sign a pledge for Bethel College. He said, "I would like to, but I have to help my own children. One son has been trying to farm all alone near Amarillo, Texas, hundreds of miles away from home. In this time of depression and drought he could not raise any crops, and we have to help him. One daughter, a trained nurse, is working in California; but her employer cannot pay her, and so we have to help her. Another married daughter is more or less dependent on our help." One good farmer has nine sons, but he says he cannot do as much as pay their expenses through high school. "If I help one, I have to help all of them. Except during their last high school year when they need a little extra money, I help them a little on the promise that they'll pay it back to me." Another farmer in western Kansas said, "I have three sons, all of age. One is married and tried to farm for himself, but in these dry years is blown up. They are all dependent on me now as ever before." In another small Mennonite community all torn up by strife and discontent, a brother told the writer that in their congregation there had recently been fifteen marriages outside the church.

Some of our laymen are more alarmed about this present situation than our leaders. Said a brother recently, "What will we do? Our young people will have to stay alone." A little over a year ago a young married man said in a small gathering of friends, "I know at least ten young men who would like to get married if they only knew of a place where to go." In Hutchinson, Kansas, there are about forty young ladies working in private homes for a living. They are mostly from the Mennonite communities of Buhler and Inman. No doubt, in Wichita there are more. These young ladies are not planning to work in private homes all their lives, but will establish their own homes as soon as possible, even if they have to join some other church.

Some of these poor renters, after they have been pushed from farm to farm and finally forced to sell out and move to one of the larger towns with no definite plan, are almost a despair as to church attendance. Rev. John Plenert, who is working with these people in Hutchinson, says, that he has almost to apologize when asking some of these people to attend a Mennonite church. Who can blame them? They intended to be loyal to the Mennonite church in the first place, but after they had to move from place to place and were finally forced to sell out and move to town in order to make a living, who can blame them if they become cold and indifferent to the Mennonite church?

Young men are not confined to neighboring towns in order to find a job. No, after harvest in Kansas they go for harvest in Nebraska, then to South Dakota and North Dakota, and even into Canada. Then late in fall they go to the State of Washington to pick apples. They are not out just for a sight-seeing trip, but ever on the lookout for a permanent job, and wherever they'll find one, some of them will stay, get married, and forget that they have been Mennonites. What business has the church to ask these scattered young people to support Mennonite institutions, when they were almost forced out of Mennonite communities?

What can we do about it? Well, there is no short cut panacea for this problem. In the first place we should do away with this petty little clanishness between the congregations. It keeps the young people from getting the denominational viewpoint. The outstanding need of the Mennonite church is new, prospering, and self-supporting communities. This is a task which should be taken up by at least a whole district conference; but this clanishness of the different nationalities and different social standards keeps the young people from moving out in large numbers. Then there is the clanishness caused by the difference in financial success.

In the second place, there is this general mistrust that new communities cannot be found and hence some parents are trying very desperately and at high cost to acquire a little homestead for their children to save them the trouble to move out and the trouble which they have gone through. To me it seems a great mistake. Boys who are used to farm on a big scale at home are supposed to be content on a small place for themselves as a retired farmer, and with little chance to buy more land. Experience has proved that in many cases they have failed and gone broke. While for the same amount for which they bought a small tract of land in an old community, they could have bought two or three times as much land in a new community. In addition, this method has made land prices unusually high in old communities, thus forcing more and more poor people out of the comumnity.

If we had the denominational viewpoint that we should have, those who are planning to buy real estate just for an investment, would buy a farm in a new prospective, community and rent it to a poor Mennonite family, and in this way save a Mennonite family for the church. The life and growth of a church depends just as much on holding and conserving what it already has, as on acquiring new members.

Maybe the writer has taken the Western District Conference too much as a type. I believe Mennonite congregations in other states are more isolated from each other than in Kansas, and their problem is still more acute. The situation which I have tried to describe is a kind of strained situation in old Mennonite communities. It is not so outspoken, but nevertheless, it is there.

Brother C. E. Krehbiel, who has plenty of experience of working among the Mennonites in der Zerstreuung in Wichita, divides the Mennonites into three groups: First, the group who tries to get away from all church connection; second, the group who prefers to join some other church; and third, the group who would remain Mennonites.

Why should Mennonites, when away from the home base, avoid each other rather than get together and worship together? When we look into the congregations on Sundays, we find them full of young people of the teen-age.

In ten or fifteen years they will have to shoulder life's responsibilities and with no outlet in sight. The consequence will be a general exodus of young Mennonites into an unknown country. The future of the Mennonite church depends to its largest extent upon whether it will turn about face and pay more attention to establish new Mennonite communities.

RETREAT IN CALIFORNIA

A General Conference Young People's Retreat will be held immediately following the General Conference at Upland, California. This Retreat is sponsored by the General Conference Young People's Committee and by the California Sunday School and Christian Endeavor Executive committees. The value of such a Young People's Conference cannot be really expressed, but only those that can attend really derive the blessings that come from such an event.

I feel that the Young People's Conference is a wonderful opportunity for the youth of the Mennonites. It gives them a chance to get away from the turmoil of life and meditate upon the things that make life nobler and more valuable; in fact, upon those things that have not only passing or temporal value, but eternal value. We live in an age where speed counts. Our automobiles travel a hundred miles an hour in extreme cases. Yes, we live in a world which lures the youth to follow its pace. So many travel sixty, seventy, or perhaps more miles an hour, and when they get there they have nothing to do. But let us travel nobly. Let us as young people "take time to be holy" and thus try and make it possible to attend the Young People's Retreat of the General Conference. If this should be impossible, why not help to send a representative from our Endeavor Society, from our Sunday School, or perhaps from our church, who could receive the benefit and blessings, and who could bring back the inspiration received. Such an influence would be indeed wholesome to our churches and congregations. I believe that such endeavors like a "Retreat" are needed to interest our youth in things that are above the commonplace things of everyday life. Contact with good leaders and with associate members from the different communities and states broadens their outlook of life. Let us do our part in making the Young People's Retreat of the General Conference a blessing to us by attending it or by helping others to attend. Rev. Phil. A. Wedel,

Eden Church, Moundridge, Kans.

LETTER FROM BELGIAN CONGO

Charlesville, Africa,
June 7, 1935.

Dear Brethren and Sisters in our Lord:

Greetings to you in the name of our Lord and Savior Jesus Christ! "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." Psalms 89:15-16.

We wish to express our joy with the Psalmist and say, "Rejoice, for we know the joyful sound of the Lord our God, and we know His glorious righteousness which He spreads throughout the world."

The Lord has been very gracious to us and has blessed us with innumerable blessings. He has kept us in wonderful health and has brought our long looked for co-workers to Charlesville.

On March 19, 1935, we took the A. D. Grabers, our former co-workers of this station, to the river steamer at Port Francqui. They have by this time, we hope and pray, arrived safely in America for their term of furlough.

On Easter Sunday we had a glorious time together with our native Christians when we observed the Lord's Supper. The Thursday evening before that we had a prayer meeting. Then on Friday morning the compound children gave a short play, illustrating what the cross should mean to the Christian. On Easter morning we had a sunrise service at the native church. Then at ten o'clock that morning Russell gave a sermon on the text, "The conferences we have with our Lord," after which we gathered around the Lord's table in remembrance of our Lord and Savior Who had risen that day, many years ago, to give us "Life Eternal."

On April 23, 1935, our new co-workers arrived on the station and we rejoice and thank the Lord with them for being so gracious as to bring them here safely, that we may enjoy laboring together here for Him. The fields are white unto harvest, but the laborers are few,

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so we certainly are thankful for the new workers in our midst once more.

Sunday morning, May 12, was a new dawning for the women of Charlesville (native name Djoko Punda), when we celebrated Mother's Day. Most all of the Christian women had some part in the service. This was something very new, because women here in Africa, sad to say, are not allowed to speak in public at all. They are kept in submission very much by their husbands. The women enjoyed taking part in the program very much, and they also portrayed much interest in preparing and giving their talks. The entire program, music directing and all, was conducted by the Christian women. In a meeting of the women a short time before that I had explained to them about wearing flowers in remembrance of their mothers, and to my glad surprise that Sunday most all of the women that took part had either a white or a colored flower on them.

May 28, Russell went on his first itinerary trip. He had a hammock chair made for him from what we call coty, which is a strong, vine-like tree and is on the order of wooden rope when it is prepared to make a chair. The natives use this to tie everything that needs tying. Russell was in the path constantly from Tuesday morning until Saturday evening. The grass was very high most everywhere they went, and they had to follow just a native path at that. Many places they went through deep-swampy ground also. During this time they covered over 18 villages, and in their meetings which they held, nine came out one evening, declaring themselves on the Lord's side. Much of the territory they covered is new ground, and many asked them the question, "Who is God"? When a person hears a native ask that question it makes one realize more and more that new workers and more funds are needed so that the people may know our Lord and Savior.

In closing, we plead that you will remember this work here in your prayers, and that some among your group may volunteer to be a witness for their Lord here in this needy land. Hoping to hear from various of you folks from time to time, and remembering you in our prayers, we remain,

Yours in His service,
Russell, Helen, and Carolyn Schnell.

THE OVERCOMING LIFE

Mrs. Wm. B. Weaver, Danvers, Ill.

The Christian has a continual warfare, the flesh lusting against the spirit and the spirit against the flesh, and we either overcome sin through Christ, or when we reject Christ, sin overcomes us. It is impossible to overcome the flesh and the devil in our own strength: everything human fails. As soon as we take our eyes off God we fail. Some strong Bible characters have failed when they tried to stand in their own strength. Jesus was a complete victor, and if we can say like Paul, "Nevertheless I live, yet not I, but Christ liveth in me," then we have Him that said, "All power is given unto me in heaven and in earth" And it is with that power that we meet all our enemies. We have this treasure in earthen vessels that the excellency of the power may be of God and not of us. We are entirely dependent on God. The Lord shall deliver us from every evil work, and will preserve me unto His heavenly kingdom.

Then said Jesus unto those Jews which believed on Him, if ye continue in my word then are ye My disciples indeed: and ye shall know the truth, and the truth shall make you free. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me you can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified them he also glorified."

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ, our Lord. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"Watch ye, stand fast in the faith, quit you like men, be strong."

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they be in wait to deceive: Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. Thou therefore, my son, be strong in the grace that is in Christ Jesus. Endure hardness, as a good soldier of Jesus Christ. If we suffer, we shall also reign with him; if we deny him, he also will deny us."

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life. He that overcometh shall not be hurt of the second death. To him that overcometh will I give to eat of the hidden manna, he that overcometh, and keepeth my words to the end, to him will I give power over the nations. He that overcometh, the same shall be clothed in white raiment: Him that overcometh will I make a pillar in the temple of my God. To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my father in his throne. He that overcometh shall inherit all things: and I shall be his God, and he shall be my son."

CORRESPONDENCE

Pratum, Oregon. Dear Readers of the Mennonite:— The balmy summer days are here once more, and with them always comes the busy season. The summer so far has been cool, with some rather warm days, but rather dry for Oregon, where it is supposed to rain thirteen months out of the year. This remark has often been repeated, and especially from the Eastern people that come out west on a visit. Well, that is not the case this year.

So far we had many visitors in our group, and we are looking forward for many more, as the conference is out this way.

On March 31, Rev. J. C. Peters from Walnut Grove, Minn., was our visiting servant and we did enjoy to listen to the message which he gave us. Also Rev. A. A. Classen was with us several times. On June 9, he gave us his farewell message, as he is leaving for Freeman, South Dakota.

On April 28, the W. U. Men's Glee Club of Salem gave us a concert in songs, which was much enjoyed. This glee club has toured throughout the State of Washington.

On Easter Sunday five new members were received into the church, four by letter and one by baptism.

Some Sundays our church is full to overflowing. On Mother's Day we had 272 for Sunday School, and several families came only for the service.

Our church choir went to Dallas to present the Easter cantata. A large group of people was there to listen to the beautiful Easter cantata.

The Oregon Sunday School convention was held this year on July 7, at the Grace Mennonite church at Albany. Rev. P. A. Kliewer of

Bluffton, Ohio, was the main speaker at this convention.

The young ladies of our church have again returned to us from their distant school. They have attended the Bible Institute of Los Angeles. They surely love their school work there and are planning to return this fall. Some more are also going to join this happy group of girls. What a wonderful opportunity for them to be in the Lord's work and to learn how to be busy servants in His vineyard!

Rufus M. Franz, oldest son of our pastor, is attending the George B. Peabody College for Teachers in Nashville, Tenn. He received a free scholarship from that college. He will return again this fall to take up his school at Dallas.

There is very little sickness in this community, for which we are truly thankful. God has wonderfully blessed us so far this year. He has promised never to leave nor forsake us, no matter how trying times are.

Mrs. Adam Hofstetter, Corr.

Perkasie, Pa. "I will cause the shower to come down in his season; there shall be showers of blessing." Ez. 34:26.

"Is it a season of drought? Then that is the season for showers. Is it a season of great heaviness and black clouds? Then that is the season for showers." "As thy day so shall thy strength be."

"All kinds of blessings God will send. All God's blessings go together like links in a golden chain. Look up today, O parched plant, and open thy leaves and flowers for a heavenly watering."—Spurgeon.

It is more than a year since any correspondence has appeared from the Perkasie congregation. I find the news articles from the various congregations of much interest and many may be beneficial in a constructive way.

June is the season for strawberries and roses here, and we have had both in great abundance. We have had some real summer temperature, and plenty of refreshing showers. At this writing cool weather again prevails. It is hard to describe the economic situation. There is work and good pay for some, while others, the quite young and the older folks, and those who lack in aptitude and ability, find it a difficult task to earn enough to be self-supporting. N. R. A. never was obeyed to the letter; it helped many and harmed others.

Our small congregation of approximately twenty-five members worships together in a quiet, but regular way. We continually find cause to regret that the Mennonite families who move to this town from other congregations, do not work nor worship with us, but stand aloof or attend churches of other denominations here. It appears that young people especially go where there is a crowd. " Man looketh on the outward appearance, but the Lord looketh on the heart."

We were as a congregation called on to mourn the departure of three of our members during the past year. In the fall, Henry F. Myers was called home. He was a charter member of this congregation and remained faithful and willing to do what he could. Later Mr. and Mrs. Jonas Delp passed; both died at the Frederick Home for the Aged.

At the Christmas season our Sunday School presented the usual Christmas service. We were blessed in having the returned missionaries, Rev. and Mrs. P. J. Boehr, with us. Rev. Boehr gave an interesting account of Christmas in China. Rev. and Mrs. Boehr and the two older sons, John and Richard, sang several Christmas hymns in Chinese in four parts.

On February 17, Rev. Boehr was again with us and we were favored with the account of his capture by bandits and being held as a prisoner for ten days, and eventually his safe return. Another treat came when Rev. Boehr sang the 23rd Psalm in Chinese and his son, John, accompanied him on a Chinese flute.

Our spring observance of the holy communion came on Easter day; the attendance of members was not good.

Mother's Day was observed for the first time with a special service in connection with the Sunday School hour. The program was in charge of Mrs. Mildred Myers Swartz, leader of the Junior C. E. The program consisted of readings, recitations, music, and a playlet. At the close the mothers were presented with bouquets of violets.

Another special day was observed when the Sunday School and church joined in observing Children's Day on June 16th. While the Sunday School attendance has been very small this spring, by putting forth extra effort an interesting and instructive program was presented. Singing by the Junior girls deserves mention, as also a temperance playlet, "A Wise Choice," in costumes, which taught a needed truth to young and old. We were favored in having as performers two young radio artists, Richard and Harold Gilbert, who played as banjo duets, "The Old Rugged Cross," and other numbers.

So the workers toil in this vineyard, but more workers are needed and we crave a part in your thoughts and prayers, and hope that visiting brethren might not consider this field too small for a visit, as these helpful visits are perhaps more needed and more appreciated in small churches than in the large churches.

Fannie S. Landis, Corr.

Butterfield, Minnesota, June 30, 1935. To the Editor and the Readers of the Mennonite and Christian Evangel: During the last three months we have had quite a number of visitors in church, which we always appreciate.

April 7, our brother, Jacob Rupp, from Pillager, Minn., was with us and after Sunday School he gave us a short encouraging talk. Rev. D. J. Dick then had charge of the morning services.

April 16, our annual auction sale took place in the church basement. The articles of the Ladies' Sewing Society were sold, which brought close to one hundred dollars. The same evening a supper was given. The proceeds went toward the payment of the new English church books, which were purchased recently.

April 28, we enjoyed listening to Rev. J. F. Janzen from Waterloo, Ontario, who delivered a sermon in the evening.

April 30, Mrs. Michael Ewy was laid to rest. She had passed away a few days previous. Her death was caused by cancer. She suffered much, yet she stood it bravely and was ready to go. Rev. P. J. Friesen spoke in German and Rev. L. H. Linscheid in English. A mixed quartet sang two songs which were selected by the deceased.

On May 5, the Freeman, S. D., male quartet together with Mr. Walter Goering, was in charge of the morning services, which was very much appreciated.

On May 8, William E. Hopkins, a retired missionary from India, gave an interesting talk about the heathen, and on June 9th he was here again in the evening; sixteen of the church members dressed in the Indian costumes, and he gave us a whole evening of service.

May 19, Rev. D. J. Dick served us with a sermon in the evening.

On June 2, Rev. and Mrs. L. H. Linscheid and family, accompanied by Mrs. Theodore Linscheid, left for Freeman, S. D., where Mrs. Linscheid and children stayed. The rest went on to attend the Henderson, Nebraska, conference.

On June 9, Rev. Henry Rhan gave the sermon in the morning, as Rev. L. H. Linscheid was not able to do so.

June 27, at eight o'clock in the evening, occurred the wedding of Selma Linscheid to Harvey Nelson. It was a church wedding. They were married by the bride's brother, Rev. L. H. Linscheid, after which a supper was given to all in the church basement. The bride has been an active nurse in the Mountain Lake Bethel Hospital for many years. May the Lord bless their married life!

At the present time we are again having, as usual, Summer Bible School, with three teachers, namely Clifford Miller, Delbert Kuehl, and Mary Eliz. Sundt.

On June 30, in the afternoon the church was filled with people to surprise Mr. and Mrs. Rudolf Linscheid on their fortieth wedding anniversary. A program had been arranged for the purpose. Rev. P. J. Friesen spoke in German, and Rev. L. H. Linscheid in English, after which all partook of a lunch in the basement. In the evening Rev. P. P. Wedel from Moundridge, Kansas, delivered a sermon.

We are indeed thankful to our Lord this year for the wonderful weather He gives us, always enough rain, and everything is so nice and green. We expect a good crop if the Lord will protect it.

Mrs. Gust. Miller, Corr.

First Mennonite Congregation of Newton, Kansas. Dear Readers of the Mennonite and the Christian Evangel: May the peace of God through Christ Jesus dwell in your hearts!

On April 7th, Prof. Voth of Bethel College preached in the forenoon, and in the evening Rev. J. M. Suderman of Buhler. On April 19, Good Friday, Bro. C. van der Smissen preached in both languages. On April 28, Rev. P. R. Lange, from the M. B. Ebenezer congregation, Buhler, Kansas, preached. On May 5th, in the evening, Missionary Voth from India, now Newton, preached. May 12, Rev. A. J. Dick from Elbing preached a Mother's Day sermon in English, and a Hospital Day sermon in German. In the afternoon and evening the combined choirs of the First Christian Church and of our church gave the oratorio "The Last Judgment," by Spohr. It was very good.

May 14, was the thirty-third anniversary of the Deaconess and Hospital Society. Missionary Voth preached in the forenoon on love, and Dr. E. Kaufman preached in the afternoon. Both sermons were very suitable. In the afternoon the Ladies' Auxiliary of the Deaconess Hospital and Home for Aged celebrated its twenty-fifth anniversary. The reports of the hospital, the home, and the auxiliary were very interesting. The auxiliary served dinner and supper in the basement of the church. The Sisters sang a beautiful hymn. The meetings were very well attended.

On Ascension Day, Rev. H. T. Unruh from Halstead preached in both languages. Sunday June 2, after a short sermon our pastor read the confession of faith, the nine catechumens sitting in front. They confessed their faith and expressed the desire to be baptized.

On June 3, an electric pipeless pipe organ was shown in our church, and it made wonderful music, being by far cheaper and better than a pipe organ if it holds out, as they claim it does. The price is only $1250. It is fully strong enough for our church.

On Pentecost nine young people, five gentlemen and four ladies, were baptized and received into the congregation after a very appropriate heart to heart sermon from our pastor, Bro. J. E. Entz. The vested choir led the catechumens, singing, into the church. They sang a beautiful cantata before the sermon and a hymn before the baptism. All was so solemn and appropriate.

On Thursday evening, June 13, Rev. A. H. Unruh from Canada held the prayer meeting and the teachers' meeting in a very interesting, efficient and blessed way. If it had been known that he would lead, many more would have come, but his coming was quite unexpected and was only known a few hours before the meeting.

On Sunday, June 16, Rev. P. H. Unruh from Alexanderwohl held two very suitable and efficient preparatory sermons for the Lord's supper in German and in English. On June 23 we celebrated the Lord's supper, our pastor preaching.

On Thursday evening was the last prayer meeting, finishing the epistle to the Philippians, The first week in September we hope to begin considering the epistle to the Colossians.

Saturday evening, June 29, the Wheaton College Crusaders gave a program in our church.

Anchor Mennonite Church, Gibson City, Ill. Members of our Sunday School enjoyed a picnic at the home of Mr. and Mrs. John Birkey, July 4th. Everyone reported having had a very nice time.

Mr. and Mrs. Ezra Unzicker and children Lyle and Farice, spent Sunday, July 7, at the home of Mrs. Unzicker's parents, Mr. and Mrs. Jake Baughman, Caznovia, Illinois.

Mr. and Mrs. George Schertz and son, Jesse, and Ida Troyer worshiped with us and visited at the home of Lizzie Slan and Earl Schertz, June 23.

Rev. E. Augspurger and wife visited at the home of his brother, Rev. and Mrs. Aaron Augspurger, June 23.

Mr. and Mrs. Chester Roth from Bloomington and Mr. and Mrs. Ralph Roth from Chamagin worshiped with us June 23, and visited at the home of Mr. and Mrs. P. A. Schertz and sons, Wilbur and Dale.

Mr. and Mrs. L. W. Hoffman and little daughter Joybelle and baby son, John Paul, of Carlock worshiped with us and visited at the home of Mr. and Mrs. Charles Shippert.

Mrs. P. A. Schertz and son, Dale, visited at the home of Mr. and Mrs. Ralph Roth, June 30, at Champagin, Illinois.

Our Sunday School reorganized June 30. A. E. Schertz was elected superintendent, Carl Young, chorister, and Mrs. Carl Young, pianist. Yvonne Unzicker was elected as secretary. It certainly behooves us all to try to live closer to God so we will glorify Him more this year in our Sunday School than we have in the past. Rev. Roy Unzicker also was voted back by the church to give us the message again this year. We pray for the Holy Spirit to guide him in all his ways.

Mr. and Mrs. Carl Young and children, Mildred, Harold, Richard, and Dorothy, spent Sunday, July 7, visiting at the home of Mr. and Mrs. John Goodrich at Hoopston, Illinois.

Rev. and Mrs. Roy Unzicker and daughter Yvonne and Velda spent Thursday, July 11, at the Flanagan Park, where the ministers held their picnic.

CENTRAL CONFERENCE OF MENNONITES

held at Normal Community High School, Normal, Illinois

FRIDAY, AUGUST 23

Morning Session

9:30 Devotional Service......Rev. Roy Unzicker
Conference Sermon: Eph. 4:11,12
Rev. Allen Yoder
Progress of the Work of the Conference during the Year as reported by the Conference Secretary, Treasurer, and Field Secretary.
Address: "The Old Testament and the Kingdom"....................Rev. W. B. Weaver

Afternoon Session

1:30 Devotional Service............Rev. Lee Lantz
Annual Reports of Mission Board Officers and Home Mission Superintendents.
Address: "Prayer and Missions"
Rev. G. I. Gundy
Service of Prayer for Missions

Evening Session

7:00 Ladies' Aid Program (Mrs. S. E. Maurer, presiding)
Praise and Devotional Service
Mrs. E. Troyer
Secretary's Annual Report
Music.................................Mrs. Arthur Baum
Address: "The Christian Woman and Her Stewardship in the Kingdom"
Mrs. Mary Burkhard
Ladies' Aid Chorus..................................
Prayer....................................... Mrs. Maurer
Address: "Jesus and the Kingdom"
Rev. Ben Esch

SATURDAY, AUGUST 24

Morning Session

9:30 Devotional Service..........(To be arranged)
Report of Work Done During the Year by Conference Institutions and Boards (Publication Board, Old People's Home, Hospital, Seminary)
Special Music ....
Address: "Paul and the Kingdom"
Rev. Earl Salzman

Afternoon Session

(Sunday School Association Session)

1:30 Praise and Devotional Service
C. L. Kaufmar
Annual Report of the S. S. Association Secretary ....
Theme: "The Work and Responsibility of the Sunday School in Advancing and Building the Kingdom of God"—
1. "Development of Christ-like Character" ....Mrs. Rufus Rich
Special Music..............North Danvers S. S.
2. "Temperance Instruction through the S. S."....................................Arthur Slagle
Special Music............................Petoria S. S.
3. "The All-Sufficient Power to Overcome"...............................Rev. S. S. Yoder
Announcements and Dismissal...................

Evening Session

(Christian Endeavor Session)

7:00 Praise and Devotional Service
Miss Fern Ummel
Theme: "Christian Endeavor and the Promotion of—"
1. "Stewardship"..................Rev. Roy Scott
2. "Missions"...................Miss Erma Birky
3. "Peace"..............................Mr. Peter Voss
Address: "Youth and the Kingdom"
Rev. Harry Yoder

SUNDAY, AUGUST 25

Morning Session

9:30 Praise and Devotional Service arranged by Bluffton College Alumni Committee
Special Musical Program by Bluffton College Alumni Chorus ....
Address: "The Place of the College in the Work of the Church"....Rev. A. S. Rosenberger, President of Bluffton College
Special Music ....
Address: "Education and the Kingdom"
Rev. I. R. Detweiler

Afternoon Session

1:30 Devotional Service....Rev. Emanuel Ulrich
Address: "Jesus and Missions"
Rev. E. A. Sommer
Special Music ....
Addresses by Missionaries on Furlough:
"Oppositions and Testings"
Rev. Alvin Becker
"The Program of Evangelism in the Congo Inland Mission"
Rev. A. D. Garber

Evening Session

7:00 Devotional Service........(To be arranged)
Short Talks, Resolutions, Miscellaneous
Special Music ....
Address: "Thy Kingdom Come"
Dr. J. E. Hartzler

MONDAY, AUGUST 26

Morning Session

9:00 Devotional Service ....
Conference Delegate Business Session......

Afternoon Session

1:00 Devotional Service ....
Delegate Business Session Concluded........

NOTE: The program for this year is again designed to present the work, problems, and achievements of the various conference institutions and organizations. Since reports will be heard and acted upon in the regular sessions, delegates should be present at all sessions for such discussion and action.

Prof. Russell A. Lantz, director of music in Bluffton College, will serve as song leader for the conference. He will be assisted by an all-conference choir.

CHILDREN'S SERVICES

Friday Afternoon

Mrs. E. A. Sommer, presiding
Praise Service and Devotions
Mrs. Homer McCowan
Story..............................Mrs. Herbert Sloneker
Special Number........Normal Elementary Dept.
Talk..Miss Ethel Streid

Friday Evening

Mrs. E. A. Sommer, presiding
Praise aind Devotions........Miss Helen Springer
Illustrated Chalk Talk........Mrs. J. H. Stutzman
Special Number........Danvers Elementary Dept.
Talk and Music........................Mrs. A. D. Graber

Saturday Afternoon

Mrs. E. A. Sommer, presiding
(Home Missions Session)
Praise and Devotions................Miss Ruth Mohr
Story..(To be supplied)
Special Number..........................Sommer Brothers
Talk..Rev. A. M. Eash
Special Number...........................Ummer Sisters

Saturday Evening

Mrs. E. A. Sommer, presiding
(Foreign Mission Session)
Praise and Devotions............Mrs. Ralph Vercler
Missionary Messages......Rev. and Mrs. Becker
Rev. Graber
Special Number........Calvary Elementary Dept.

Sunday Morning

Mrs. Guy Myers, presiding
Sunday School Session
Praise and Devotions......Mrs. J. H. Stutzman
Cradle Roll ....Miss Alma Graber
Beginners...................................(To be supplied)
Primaries...................................(To be supplied)
Juniors..Rev. Roy Scott
Junior Church Hour
Praise and Devotions......Mrs. J. H. Stutzman
Prelude Variation.....................Cleda Belle Zoll
Special Number...................Clare Marie Myers
Children's Sermon..................Rev. G. I. Gundy
Closing Hymn and Prayer......................................

Sunday Afternoon

(Junior C. E. Session)
Praise and Devotion....Mrs. Charles Andersohn
Participation by Junior Societies.........................
Alcohol Demonstration........Mrs. Jacob Sommer
Special Number............................Miss Brenneman
Talk ....Miss Erma Birky

Sunday Evening

Piano Prelude ....
Praise and Devotional Service
Mrs. Charles Andersohn
Talk ....(To be supplied)
Special Music...J. D. Schertz
Closing Sermon................................Rev. Roy Scott

A workman that needeth not be ashamed is one who is not afraid to have the Master come and inspect his work. In hearty devotion to it, in thoroughness and skill, he presents himself approved to him who employs him. God's workers are to give diligence to present themselves approved to Him; to have their work worthy of Him unto all well pleasing. They are to be as workmen that need not to be ashamed. A workman is one who knows his work, who gives himself wholly to it, who is known as a working man, who takes delight in doing his work well. Such every minister, every Christian worker, is to be—a workman that makes a study of it to invite and expect the Master's approval.—Murray.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters therof roar and be troubled, though the mountains shake with the swelling thereof . . . . Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

—Psalm 46.

EASTERN DISTRICT RETREAT

Saturday Evening at Retreat

A large group of young people are gathered on the bank of the little stream which represents the Sea of Galilee. Rev. A. S. Rosenberger is standing on the raft which represents Simon's boat and delivers a fine message on the parables of Jesus. I believe that each Retreater was really carried back to the shores of Galilee when Christ taught the multitudes from Simon's boat.

Following this delightful sunset service, the group scrambled to the Recreation Hall because of a storm which was quickly approaching the camp. Here we enjoyed a fine drama, "The Pentecost of Youth," presented by the young people of the Swamp charges. The challenge which this drama presented to the Retreaters was a beautiful setting for the impressive communion service.

The communion service was in charge of Rev. A. M. Fretz. The Retreaters formed four semi-circles around the altar and four ministers assisted Rev. Fretz. The Retreaters took communion in unison.

Following this beautiful service, the groups went to their respective cabins and closed the day with a short devotional service.

And Saturday at Retreat was over.

Viola Moyer, Allentown, Pa.

Missions

Mrs. Pannebecker led the mission class through an interesting and educational study of China, one of the largest and oldest nations of the world, and yet so little influenced by the others. As she told us today through our contact with each other the world does not seem so large as we once thought, for after all nations are like a big family learning from each other by fighting, mingling, and helping one onother which all tends to bring about a closer feeling and a more vital relationship.

Through her training and experiences in the Chinese field she brought before us a vivid picture of the history, geography, religions, customs, and traditions of China carried down through the ages by this great mass of people who worship their idols and spirits through fear instead of a religion of love as the Christian missionaries are trying to bring to them by a threefold program of evangelistic, educational, and medical training.

We who have always lived in America can hardly realize the hardships, sorrows, and the many perplexing problems that face these people when we are confronted with the real facts as presented by Mrs. Pannebecker. Teaching Christianity and helping the Chinese face their many problems is by no means a small task for our missionaries who are so few in number and with so large a field that we wonder how they have been able to accomplish the wonderful work they have.

I am sure the time spent in that class was certainly worth while and we left with a deeper feeling of responsibility and respect for our missionaries and the Chinese people and with a prayer in our hearts that this great work may be carried on so that all may learn to know our God of love.

Edrie Grace, Roaring Spring, Pa.

CHRISTIAN ENDEAVOR

August 18, 1935

Ancient Wisdom For Present-day Problems

Proverbs 16:8, 32; 6:16-19

Some people are so worldly wise and so modern that they feel quite positive that the past can teach them nothing. How badly fooled they are, to close their eyes to the vast wealth of wisdom the past has in store for them. There are some things which never change, such as God, man with his sinful tendencies, the grace and mercy of God, the Bible as the Book of the ages, and the eternal principles of God.

There is no more rewarding study than to read througth the entire Book of Proverbs, and note the various truths which are just as true for us today as they were in the day when the author wrote them. The program committee, or the leader if he arranges the program, might find it helpful and interesting to ask five or six people to seek out five proverbs which they like best and speak briefly upon them.

The author of Proverbs had a warm faith in God. He found that "the fear of the Lord is the beginning of knowledge." Only fools despise wisdom and instruction. He exhorts every man to "trust in the Lord" with all his strength. The "path of the just is as the shining light that shineth more and more unto the perfect day." The heart is considered the center of all of life, thus all motives should be pure, for as a man thinketh so is he.

Practically all the evils that man is and has always been heir to when he lives a life of the flesh, receive consideration: the allurements of sin in general, the wicked, adulterous woman, pride, false balance, trusting in riches and others. In a number of instances one can see a foregleam of the principles enunciated by Jesus, as is evidenced in such Proverbs as 10:12; 11:24; and 11:2.8

Some proverbs which may be used as the basis of talks are: 1:7; 2:2-6; 3:5; 3:11; 4:18; 4:23; 6:16; 11:1; 11:2; 11:14; 14:34; 15:1; 15:16; 16:32; and others. This may be one of your most helpful services, plan to make it such. The Book of the Ages has riches untold that fade not away.

August 25, 1935

Finish What You Start

Luke 9:62; James 1:5-8

Christian Endeavor discussions should be of interest not only to the Endeavorers, but the editor of this department believes it helpful for older people to attend their services and participate occasionally when asked to do so. But let older people remember that this is a service belonging primarily to the young people. It is not to be a service where older people preach at the younger people. This topic here under discussion is of true worth to both young and old.

Questions

1. What is involved in Jesus' parable concerning the builder who did not first count the cost?
2. Why is it so very important that a right beginning be made?
3. Why do some people never get started?
4. What is the harm in not finishing what has been begun?
5. How may we acquire the habit of always finishing what we have begun?
6. How may we know whether we have finished the task assigned to us? Did Jesus finish His task here on earth?
7. How much is expected of us?
8. How may we find strength to carry to completion a task which seems humanly impossible?

An old saying is "Well begun, half done," but remember, to merely begin things and not finishing them, spells failure and shallowness, if not laziness. There are too many shiftless people who get tired when the "going" is hard. Jesus taught the parable of the seed sown in shallow soil as well as the story of the builder who did not count the cost· If we think our tasks are difficult and are just about ready to give up in despair, let us think upon Jesus' tasks when the multitudes followed Him no longer, when His enemies trailed Him, seeking an excuse to kill Him, and when even His most intimate friends denied Him, betrayed Him, and followed from afar when He went to Calvary. How hopeless His task must have seemed. And yet He must have had faith in His task and in His methods, believing that time would bring its rewards. No human being can carry through to completion a truly great task without the aid of a power greater than his own. We cannot live the Sermon on the Mount nor win the crown without bearing the cross daily.

There are vast multitudes who because of social and economic conditions do not have the courage to start any task. They have been idle so long that they will not care to ever work again. They are indeed a pitiable group. There is another group, and the world has always had them who are strong for starting things, but who soon grow tired and quit. While the crowd is watching them they seem to have much enthusiasm, but when they come to the dead pull then they become discouraged and are ready to quit. It soon becomes a habit to them and they will find it hard to ever complete a single task. It is a habit and can be overcome by ever permitting yourself to fail, and if fail you must, be assured that you have given every ounce of energy within your power and leave the rest to God. Even in small, seemingly insignificant things make it a rule to do well what you have begun to do. The Master will then give His "Well Done." "Give of your best to the Master and the best will come back to you."

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

August 18, 1935

What Makes Up A Good Time?

Amos 6:1-6; Luke 24:32

It does not pay to "have a good time" at the expense of an uneasy conscience the next morning.

Pre-Prayer

That we may ever use our time, our talent, and our life in a way that will count for the most in helping to further Christ's cause here on earth.

Questions

1. What do I think of when I hear the words "good time"?
2. Are there different meanings for these words?
3. To the saved and consecrated Christian, what makes up a good time?
4. To the unsaved, what makes up a good time?
5. Is time spent in service for others well spent?
6. Is time spent in service for God well spent?

Study

Amos 6:1-6. There are many people today whose idea of a good time is revelry and personal indulgence. Some folks seem not to be happy unless they are eating. Others cannot conceive of sociability without drinking or gambling. Among young people there is a tendency to imitate their elders in such pursuits. Some young people put things which are open to question into the heart of their social programs.

Luke 24:32. The other type of good time is described in this passage. This was the sharing of a great personality and power, producing far more of a thrill than an hour or two of revelry. 1 Cor. 15 and 16; Prov. 19:15; 23:29-32; 20:1; 23:5; Luke 7:36-50; Eph. 6:7; Luke 10:25-37.

The Lord Jesus in Matt. 16:24, 25 points the way to real happiness and noble achievement. How complete was Jesus' dedication of Himself to self-denying service for others! He went about doing good. His every thought was for the well being of others. And finally, after a flawless life of helpfulness for others, He died an atoning death for you and for me,—for the sins of the world. Nothing could swerve Him from His course, nor deter Him in doing the will of His Father.

Would you make your time count for most? Would you deepen your Christian character and have constant, ever increasing joy? Then, die daily, to help; think less of self and more of others! Then, "Let this mind be in you, which was also in Christ Jesus: who * * took upon him the form of a servant" (Phil 2:5-7).

The need for clean, consecrated, Spirit filled and surrendered Christians in the service of God was never greater. Read John 4:35. Let us be swift to obey His command (Matt. 9:38). There is no service in all the world to be compared with the service of God. Livingstone, the missionary in Africa, said: "If God called you to be a missionary, don't shrivel up into being a king"! If we give ourselves to sinful pleasure, then we are sure to experience bitter disappointment, sooner or later, for

"Sinful pleasures are like poppies spread,
You seize the flower, the bloom is shed;
Or like the snow falls into the river:
A moment white, then gone forever."

Our good times—for and by Christian young people—(1) should produce recreation and enjoyment; (2) should produce delight from sharing the personalities and friendships of other persons; (3) should be free from any practices harmful to the physical or spiritual well-being of the participants; and (4) should be of such a nature that all the young people present can have the same enjoyment.

One person's answer to, "What makes up a good time"? is, "Sincere, earnest, self-sacrificing service for God and man." What is your answer?

Can Sinful Pleasure Satisfy?

Consider Nero, who had so far exhausted all the arts of pleasure that he offered prizes to any one who would devise new methods of enjoyment. See him as he sits on his splendid throne, the emperor of Rome. The ceilings of his banquet hall are arranged to shower fragrant perfumes upon the revelers. His crown is worth half a million dollars. He never wears the same garment twice — resplendent and costly though it may be. Pleasures to glut are his. But he is peevish, gloomy, at heart miserably unhappy. He is unsatisfied, because he is unsaved. He dies a suicide.

Now consider Paul, who lies in one of Nero's lonely dungeons, "the prisoner of the Lord." A chain binds him to a Roman soldier. The scars on his back still speak of "five times * * forty stripes, save one." The lines on his face tell of peril unparalleled. The executioner's ax is in preparation for its deadly work, and the end is in view. But is he sad and disconsolate? A thousand times, no! He writes under the shadow of the executioner's ax, "Rejoice * * and again I say, rejoice"! He is happy, he is satisfied, because he is saved.

August 25, 1935

How People Make Their Living

II Thess. 3:6-13

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29.

Pre-Prayer

That we may prepare our lives so that we may make a living and in an honest and Christ-like way.

Our subject is one that is most timely. One of the most serious problems of our day is the enforced idleness of millions of people who want to work, people who are willing to work, people who must earn, somehow, a living for themselves and their families. With this problem, the brains of the nation and of the world are struggling in an effort to find some way out.

Apart from that unfortunate, idle element in every community, who would gladly work if work was to be had, there is another group of idle people, who eke out an existence, a sponge like existence, upon others, who would not work even if they had an opportunity to do so. In a beehive they would be called the drones. Whatever they have, they acquire it dishonestly: in gambling and in playing other games of chance, and in preying upon the public—robbing, cheating, and swindling. This class exerts a hurtful influence upon others. Dishonesty is condemned in the Bible: Prov. 11:1; Prov. 21:6.

In every community there is that honest, upright, God-fearing and man-serving group of men and women who earn their living in keeping with the Bible formula, Gen. 3:19. With their hands and intellects they give themselves to honest, helpful labor. May their tribe increase!

One of the greatest blessings which life affords is the blessing of work. Jesus said, "My Father worketh hitherto, and I work." He Himself was a tireless toiler and followed in the steps of the first Adam, and earned His living in the sweat of His face. Whatever our hands find to do, let us do it with all our might, as servants of God, and in whatever sphere He may have placed us, or may yet choose to place us, let us be faithful.

Questions

1. What makes an occupation worthy?
2. What makes an occupation unworthy?
3. Do all people make a living?
4. Is it possible for a person to make a living and in the sight of God be wrong?
5. Is it better to make a bare living honestly or to have plenty and make it any way you can?
6. What should a person do when he is hired by a man who asks him to cheat and lie so as to make more profits?

Think on These

1. A living which comes from the sail and the application of Nature's laws of growth is legitimate.
2. Any occupation which supplies needs for mankind, food, shelter, warmth, transportation, etc., is legitimate.
3. Any cultured occupation increasing man's education, taste, or moral advantage is legitimate.
4 Any occupation having to do with the arts, thereby making life more highly enjoyable, is legitimate.
5. Any pursuit of spiritual values bringing satisfaction and peace to one's fellows, is legitimate.
6. Any occupation exploiting human weaknesses, such as passion, greed, envy, appetite or war is unworthy.
7. Any occupation which brings individual or group success at the expense of others, individuals or groups is unworthy.
8. Any occupation which works against the morals or religious development of other persons is unworthy.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

We wish to call your attention to the fact that the paper on "Music in the Society" in the issue of July 2, was written by Mrs. Joash Stutzman of Carlock, Ill. We regret that through an oversight her name was omitted.

August 18, 1935

Topic.—Hymn Study: "Tell Me the Stories of Jesus," by W. H. Parker

(Words and music found in "Junior Carols.")

Luke 18:15-17; Matt. 21:8-17

Matthew, Mark, Luke, and John are filled with stories of Jesus, stories that tell of His wonderful life and work. We think first of the story that we know so well, the one of His birth. No other baby ever came as He did. Prophets had long told that He would come and both Matthew and Luke tell of His birth in Bethlehem. Angels sang of it and wise men came from far away to see.

John tells of the calling of the first disciples. Jesus had been baptized, then later came back to where John the Baptist was preaching and baptizing. When John saw Him, he called out, "Behold the Lamb of God!" Two disciples who heard him followed Jesus. They asked Jesus where He lived, and He invited them to come and see. They went and stayed with Him that day. We do not know what any of them said while there, but we do know that afterward Andrew, one of the two, hurried to tell his brother that they had found Christ.

We are glad that Jesus invites us, too, to come and get acquainted with Him. He has not changed, but says to us, "Him that cometh unto me I will in no wise cast out." When we come to Him we learn, as Andrew did, that He is indeed God's own Son, Christ the Savior.

Going with Jesus through His life, we find Him doing many wonderful things. We like to think of Him going about doing good. He has been called "the Great Physician" because He cured so many people that doctors could not help. No sickness was too bad for Him to cure. Then you will remember that He even made some people alive after they had died. That reminds us that He has promised to do the same for all of us who love Him. He does not cause people to live again and come back to their families as He did then, but they live in heaven with Him.

We think of the time He quieted the storm and of the times when He fed many who were hungry. As we think of His life, all of these works come to our minds quickly, but notice what He said in Luke 4:43. He was glad to help others, but He had a greater work than healing. He must preach because He came to save rather than heal. In Luke 19:10 we read, "The Son of man is come to seek and to save that which was lost."

Finally we come to the story that tells the real reason for His coming—that of His death. We must never forget that He died not because His enemies were stronger than He, but because He loved us and there was no other way to save us from sin. We can not understand it all, but the Bible tells us and we know it is true.

We dare not stop there, but always want to go to the story of His resurrection, His going back to heaven, and His promise to come again.

Plans for the Meeting

Have the Juniors tell as many stories of Jesus as time will permit. It will be best to assign stories in advance. Otherwise some may be keenly disappointed if they find that many have chosen the same story. Have someone sing the song assigned for study. You may also use "Tell Me the Story of Jesus," by Fanny Crosby.

Questions

1. Why do we love the stories of Jesus?
2. Why should we study these stories?
3. How is Jesus' love shown in the lesson today?
4. Mention some stories showing His power.

August 25, 1935

Topic.—Why Do We Go To Church?

Isa. 2:3; Luke 4:16

What would be your answer if you were asked why you go to church? Many of you go every Sunday because mother and father have taken you there ever since you were small. It has become a habit and the day would not seem like Sunday if you didn't go. We know this is a habit that pleases God, for the Bible says of Jesus that He went to God's house, "as his custom was." The apostles too formed a habit of going to God's house on His day. Some boys and girls do not really care to go to church, but go because their parents say they shall. This was true of a boy named Ralph. He had always been expected to go to church and Sunday school regularly and thought he would have quite a vacation when his mother told him that because of his father's work they must move to a town that had no church. It did not take long to see the difference. People in the new town were rough and all said and did things that he knew were not right. He just could not feel at home with any of them and was as happy as could be when his father decided to try to get a missionary to come to start a church and Sunday school.

Some people go to church to meet friends. While that is not the best reason, it is good, for there, while meeting worth while people, we hear of Christ, the very best friend.

Many of us can say that we go to church because we enjoy it. We can truly say that we "serve the Lord with gladness; come before his presence with singing." We enjoy going especially because there we meet and worship God.

As we meet with God, we learn of Christ and His word. A minister once visited an infidel who did not want to be spoken to about God. The minister asked if he might ask just one question. Then he said that he must preach that evening and asked, "What shall I preach about"? The unbeliever thought a long time, then, as tears rolled down his cheeks, he said, "Preach the Christ of the Bible! Nothing else will help"! Then he, too, was willing to listen as the minister told him of Christ. It is good to obey our parents and form a habit of going to church; it is good to meet friends there; it is good to enjoy the service, but none of these are worth while unless we meet God and study His word there.

Another very good reason for going to church is that we may help others. The great work of the church is to get people to know and to love the Lord Jesus Christ. As we go, we may be able to get another to go to hear or we may find someone there that we can help.

Last of all, we need to remember that God wants us to go. It is so easy on these fine summer days to get into the car and go off for a picnic, but hear what the Word has to say in Heb. 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is." You may do one of three things. You may listen to Satan as he tempts you to make Sunday a holiday instead of a Lord's Day, you may go to church just because you must, or you may be eager to go to worship God, to study His Word and to help others. Which shall it be?

Plans for the Meeting

Draw a picture of a church on the blackboard. Make a number of paths leading to the church and on each path write a reason for attending services.

Questions

1. Why is church going a good habit?
2. Why is the Christian glad to go to church?
3. What do you think the best reason for going to church?
4. How may we help others by our church attendance?
5. What kind of town would yours become if there were no churches?

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

August 11, 1935

Representative Men and Women of the Bible

Daniel

(Temperance and Health)

Lesson Text—Daniel 1:8-20

Golden Text.—Know ye not that your body is the temple of the Holy Ghost which is in you which ye have of God. 1 Cor. 6:19.

The character which we are to study for this Sunday lived at the time of the captivity of the Hebrews in Babylonia. The first breakdown of the southern kingdom came in 597 when the Babylonians carried off to their homeland several thousand of the very best young men of Judah. Among these was Daniel. The first part of the book of Daniel is a discussion of his faithfulness in the midst of heathen surroundings. The book of Daniel is not a book of prophecy as is sometimes supposed, but it is an apocalyptic book, written during the time of the severe persecution of the Hebrew people by Antiochus of Syria in 168 B. C. The author of Daniel is attempting to bring courage and hope to the Hebrews who are going through a great scourging. An interpreter of the book of Daniel should first study carefully the reign of Antiochus and his persecution of the Jews. The book of Daniel is the noblest product of this bitter experience and can only be understood as it is read in the light of this tragedy. The author uses Daniel as an illustration of a man that was true and faithful although he went through the bitterest persecution. The significance of the whole book of Daniel lies in the thought that throughout all history, even its darkest hours, runs a divine purpose and that faith in God will bring the dawn.

Although Daniel is to be studied in our lesson as an illustration of a young man that is temperate, yet his temperance was a product of his religious experience. He purposed in his heart that he would not defile himself with the king's meat nor the wine, because Daniel kept clear his vision of God and he was motivated by a dominating purpose. He kept clearly in mind the goal of life. There are often many devices and remedies offered to get people to be temperate and to abstain from tobacco and intoxicating liquors. There is only one permanent solution for these evils. The individual needs to live in the fellowship of God and as Isaiah of old, God will cleanse his lips and his life. An individual that has a consuming purpose and loses his life in a great cause or for the welfare of others has not much bother with temptations of tobacco or strong drink. It is such individuals who will have the courage of their convictions and although they must stand alone they will stand for the right. As we read the rest of the life of Daniel we discover that Daniel was not only blessed as a young man for his stand, but it prepared him to face the tasks and responsibilities of later life. Perhaps one of the most difficult things for young people as well as older ones is to go against the common practices and prevailing social customs. Many young people engage in smoking and drinking because they feel it becomes necessary in order to be congenial in society.

Who was Daniel?

What is the purpose of the book of Daniel?

What was the secret of success in the life of Daniel?

Is Jesus practical when He says, "He that loseth his life shall save it"?

August 18, 1935

Representative Men and Women of the Bible

Martha

Lesson Text.—Luke 10:38-42; John 11:17-28

Golden Text.—Now Jesus loved Martha, and her sister, and Lazarus.

In this lesson we leave the Old Testament and study a character of the New Testament. It is quite as interesting to study Jesus' attitude towards Martha as it is to study Martha herself. Jesus is known by many names which are to portray different phases of His character. We find Jesus as a man of authority, a ruler, a master, a shepherd. He scathingly denounces the Scribes and Pharisees. He drives the money changers in the temple. He stills the storm on the Sea of Galilee. He drives devils out of people's lives. But on the other hand this same Jesus of might and power and authority is also presented as a friend. We find Him today in the seclusion of a private home. It was where He loved to be and go. He is in the home of Mary and Martha and Lazarus. The account in Luke tells us that Martha received Jesus into her home. There were two attitudes they could take towards their guest. One was to entertain Him, to try in every possible way to supply His bodily desires and the other was to listen to Him and be a receiver of blessings which came from Him. Martha seemed to be interested primarily in the first. Mary in the second. This represents two types of people. The one, Martha, cumbered with many cares, and the other, Mary, sitting at the feet of Jesus. A person in visiting is sometimes disappointed in the great amount of time which is consumed by the host and hostess in attempting to satisfy the physical desires of their guests. Some women can not stay for church service and enjoy a spiritual meal because they are so deeply concerned and anxious about providing the material meal for the guests. Jesus' criticism of Martha was not that she was getting the meal or that she was concerned about feeding, but rather that she became over anxious and made it primary in her life. It does become necessary to provide for the bodily needs of our guests, but after all the primary thing is the visit, the friendship and the fellowship. The truth of this lesson is first things first. A home often becomes simply a dwelling place for human beings because of the absorption of the members in the home in material things. We are so busy these days and over anxious about our material interests that we lose the great permanent values of true friendship and love.

What was Jesus' interest in people in the day in which He lived?

What is the difference between Mary and Martha?

How may good things crowd out the best?

What kind of a home attracts Jesus?

What was Jesus' interest in home life?

A kind word spoken for Christ may create a wider vibration in eternity than the grandest sermon by the greatest preacher.—C. Gowand.

CENTRAL CONFERENCE LADIES' AID REPORT

APRIL: Comins—Cash to 26th St., $1.00; Anchor—Cash to Peoria, $2.00.

MAY: Topeka—Cash to O. P. Home, $5.00; Comins—Cash to Peoria, $1.00; Danvers—Food to Hospital, $4.15; Hopedale—Cash to 26th St., $3.00; Sewing to Hospital, $——; Silver St.—For African Sewing, $1.53; Normal—Sewing for Hospital, $3.41; Middlebury—Cash to 62nd St., $3.00; Anchor—Sewing for Hospital, $1.64.

JUNE: Danvers—Cash to O. P. Home, $3.00; Normal—Cash to 62nd St., $3.00; Anchor—Cash to 26th St., $2.00; Carlock—Food to Peoria, $7.00; Topeka—Cash to Hospital, $5.00; Hopedale—Cash to 62nd St., $3.00.

JULY: Hopedale—Sewing to Hospital, $3.00; Topeka—Cash to 62nd St., $5.00; Danvers—Cash to 26th St., $3.00; Comins—Cash to 26th St., $1.00; Pekin—Sewing to Hospital, $2.70; Danvers—Used Clothing to Peoria, $8.25; Carlock—Food to 62nd St., $4.95.

Mrs. R. L. Hartzler, Secretary-Treasurer.

MY PURPOSE

To be a little kindlier with the passing of each day;
To leave but happy memories as I go along my way;
To use possessions that are mine in service full and free,
To sacrifice the trivial things for larger good to be;
To give of love in lavish way that friendships true may live;
To be less quick to criticize, more ready to forgive;
To use such talents as I have that happiness may grow,
To take the bitter with the sweet, assured 'tis better so;
To be quite free from self-intent, whate'er the task I do,
To help the world's faith stronger grow, to all that's good and true;
To keep my faith in God and right, no matter how things run,
God grant to me the strength of heart, of motive and of will,
To do my part, and falter not, this purpose to fulfill.

—H. H.

JOTTINGS

Prof. Unruh of Freeman College, Freeman, S. D., has secured a leave of absence from the college in order to continue his studies. He will attend the University of Texas. His address will be 202 E. 32nd St., Austin, Texas.

The unprecedented spectacle of a dramatic demonstration against war by the Northfield Missionary Conference, East Northfield, Mass., was hailed as an omen of profound significance in the religious crusade for a warless world in the form of a parade consisting of twenty units, including missionaries, students, Salvation Army, and others. Two thousand people made the following pledge: "Because I cannot reconcile the Way of Christ with the practice of war, I pledge myself before God to work for the abolition of war as a method for settling international disputes and to insist upon the use of all governments of the machinery of peace to maintain international justice and good will."

A movement to secure national observance of Memorial Day, May 30, as an occasion for homage to the "heroes of peace" as well as of war, has been started by a group of distinguished clergymen and laymen, members of the Memorial Day Extension Commission. An appeal has been sent the governors and mayors suggesting that the issue of special Memorial Day proclamations in which citizens would be summoned to pay homage to the heroes of peace—scientists, educators, writers, philannthropists, statesmen, industrial pioneers, etc., as well as the heroes of war.

I. C. P. I. S.

During the absence of the pastor of the First Church, Philadelphia, Rev. Carl Landes, who will attend the General Conference, Dr. Irwin Bauman, head of the Sociology Department of Bluffton College, will preach.

The beginning of the second week of Daily Bible School, the Immanuel Mennonite Church of Los Angeles, Calif., had 211 registered pupils. The term is for four weeks. There are sevcn teachers. While the public schools were in session the church held weekly Bible class for boys and girls. Here the average attendance was sixty from January to June.

The Seventh Annual Junior Christian Endeavor Convention of the Eastern District Conference was held May 30, at the West Swamp, Pa., Mennonite church. The session opened with a bugle call to worship by one of the juniors and consisted of various kinds of music, the dramatization of "The Call of Samuel," and a Bible drill. Souderton was awarded the banner for having 100 percent present. The society having the largest number present was the West Swamp society, the host to the convention. The speaker was Mrs. Boehr, one of our China missionaries. Her address specially interested the juniors. The convention had the largest attendance in the history of these meetings, 175 juniors being present.

The pastor and secretary of the First Mennonite Church of Aberdeen, Idaho, Rev. J. E. Kaufman and Alfred Wedel, join in an invitation to visitors to General Conference to pay a visit to the congregation on their way home. The congregation is distantly located from other Mennonite settlements, and feels the need of fellowship with others of the faith. Guests coming through Colorado and Wyoming follow Route 3 on to American Falls, Idaho, then cross the bridge of the American Falls Dam. Turn north 14 miles to Aberdeen on Roosevelt Highway. Guests touring via Yellowstone National Park follow Route 91 to Blackfoot, Idaho, then turn west on Roosevelt Highway to Aberdeen. It is a short day's trip from the Park.

Rev. J. E. Entz, of Newton, Kans., entertained more than 200 members and regular attendants of the church at Newton on his farm one evening some weeks ago. Seating had been arranged on the spacious lawn and a program of singing and addresses added to the interest of the evening.

Rev. N. B. Grubb, pastor emeritus of the First Church, Philadelphia, celebrated his 85th birthday, July 6. Numerous greetings sent from former associates, friends and relatives were received. During the pastor's absence to attend the General Conference, he will preach in the Second Church one Sunday morning, August 4.

Bethel College A Capella Choir gave a sacred concert in the Freeman, S. D., College Auditorium on July 10. The summer program for this organization includes concerts scheduled for Denver, Colo., Salt Lake City, Utah, Grand Canyon, Los Angeles, Calif., Salem, Oregon, Spokane, Wash., Glacier National Park, Mont., Regina, Canada, Winnipeg, Can., Mountain Lake, Minn., Freeman, S. D., Beatrice, Neb. The choir is under the direction of Prof. Hohman.

A Mennonite Rally was held in connection with the International Christian Endeavor Convention, held in the First Church, Philadelphia. Carl Landes, the local pastor, presided. Addresses were made by Rev. H. T. Unruh, of Halstead, Kans., who is a trustee of the International Society; Rev. N. B. Grubb, who for 25 years served as trustee of the same organization, and others. Representatives were present from Kansas, Illinois, and Pennsylvania. Rev. Unruh who came to Philadelphia by bus with the Kansas delegation, served as "Bus Pastor" for his party while on the way. He had charge of one of the conferences at the convention and preached in the First Church on Sunday morning.

The Young People's Choir of Grace church, Pandora, Ohio, is a lively organization. It is composed of young people of high school and college age, forty in number under the direction of Miss Hilda Amstutz. On June 30, the choir rendered the "Holy City" by Gaul.

Rev. Albert Classen of Milwaukee, Oregon, has accepted a call to become pastor of the Salem-Zion congregation near Freeman, S. D. After July 1 his address has been Freeman, S. D.

Floods in eastern Pennsylvania have been the worst for 68 years and resulted in great loss of lives and property. In Schwenksville, where Eden church is located (Rev. Freeman Swartz, pastor), there was three feet of water on the main street. Summer colonies along the Perkiomen, comprising several hundred cottages, were wiped out.

Bluffton College alumni and former students of the Columbus, O., area had a meeting at Riverside Park. Addresses were made by President Rosenberger, Field Secretary Ramseyer, and Dr. Epp and Dr. Good, former members of Bluffton faculty.

The Rev. S. F. Pannebecker family, home for some time on furlough, are preparing to return to their field in China. They expect to spend some time with relatives before sailing. Rev. Pannebecker has just completed a year's extra study in the Yale Divinity School.

The South Church, Freeman, S. D., has requested that Rev. W. S. Gottshall and Rev. D. J. Unruh, both of Pennsylvania, visit it on their return from the General Conference. Rev. Gottshall is a former Freeman pastor and Rev. Unruh hails from this section.

The Foreign Mission Board of the General Conference reports through its treasurer, J. E. Regier, the following for June: General contributions, $3641.58; Balance on hand, June 1, $2398.95. Gift for Orphans, $280.00; Gifts for Sundries, $2.56. Total $6040.33. Paid out $5797.96. Balance on hand, July 1, $242.96.

The Report of the Executive Committee of Mission Societies of General Conference is as follows: Foreign Missions, General Treasury, $415.32; Jubilee Fund, Home Missions, General Treasury, $659.03; Jubilee Fund, Publication Work, $380.16; Expenses of Executive Committee, $131.45. For India; $536.75; for China, $230.65; Foreign Missions, General Treasury, $95.23; Miscellaneous, $148.17. Grand Total, $2596.76. Mrs. Frieda Regier Entz, Treasurer.

Magpie Woman, one of the faithful Christians of the Clinton, Okla., mission, who recently recovered her sight through a cataract operation, invited 100 guests to praise with her the name of Jehovah for answered prayer. The gathering took place under the large trees near the Clinton mission church.

DEATHS

Philip W. Amstutz, son of Daniel and Mary (Geiger) Amstutz, was born April 2, 1881. He departed from this life May 16, 1935, reaching the age of fifty-four years, one month, fourteen days. Upon his confession of faith, he was baptized and received as a member into the St. John Mennonite church, of which he remained a member till the time of his death. On August 4, 1900, he was united in marriage with Kathryn Luginbihl. In October 1910, this union was severed when Mrs. Amstutz was called to her eternal reward. On August 6, 1911, Mr. Amstutz was remarried, united with Ellen Hilty in the holy state of matrimony. Those who mourn the departure of a loving husband, father and brother, are his deeply bereaved wife, six children, six grandchildren, one brother, three sisters.

Isaac Ensz, son of Isaac and Anna Ensz, was born in Halbstadt, Schönsee, South Russia, January 17, 1872. At the age of five years he came to America with his parents, settling near Marion, South Dakota. On June 24, 1888, he was baptized upon his confesion of faith by the Elder Benjamin Schmitt and received as a member into the church. On the third day of January, 1892, he was married to Eva Voth. To this union were born five children, two preceding the father in death. He leaves to mourn his passing, his widow, Mrs. Eva Ensz, two sons, one daughter, one adopted daughter, three grandchildren, two brothers, two sisters. Though they mourn, they all look forward to meet him again with Christ at the heavenly throne. Funeral services were conducted from the Menno Mennonite Church, Sunday afternoon, June 30, and burial was made in the cemetery of the church nearby. Rev. P. R. Aeschliman and M. J. Galle spoke words of comfort. His age was 63 years, 5 months, and 9 days.

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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, AUGUST 20, 1935 No. 16

EDITORIAL

Railroad literature is designed to serve practical purposes and, its object being gained, it generally becomes so much waste paper. However, a personal interest may be attached to some of it if one associates it with particular events. From a pile of old papers we rescued a circular printed on red paper, announcing the laying of the cornerstone of Bethel College and offering special rates from the East. That there were visitors to that event from the East we know, but we have been unable to find out how many there were. This scrap of paper has to us an important historical bearing since the beginning of Bethel College marked a great advance for Mennonites, particularly General Conference Mennonites.

We were going west by the Santa Fe. A railroad guide interested us, and all the more so because among the items concerning places on the route was one describing Newton, Kansas, and giving an account of the Mennonites in Kansas. It may be that thousands would read such a notice with but slight interest, but to us and those who were with us it had considerable significance since we were Mennonites.

There lies before us a special folder gotten out by the Santa Fe Railroad for the benefit of those who were interested in attending the General Conference held in Reedley, California, during the summer of 1917. The pamphlet is richly illustrated with scenes along the road and in and about Reedley. No doubt, among the treasured mementos of that Conference which was wrought with so much anxiety, some of the visitors are preserving, will be this interesting piece of railroad literature. Let us hope that memories of the 1935 Conference in California will be more than those we discover in local prints in the years to come.

G.

Recently there were brought to the notice of the writer several pictures lately taken of an interesting little German Mennonite church in Gog, Germany. The exterior is small but substantial, and the interior portrays a personality such as only age, neatness, and good taste can show. Services are still being conducted in this building, but only two families, of what once was a considerable number, remain and they are in danger of extinction. Krefelt, the nearby town, has a large Mennonite congregation, and Pastor Kremer of this church occasionally serves the little group in Gog.

It is interesting to note that from this church the ancestor of the writer, Jacob Gottschalk, came to America, leaving some of his descendants in Germany. This was about the year 1797. Today there are thousands of his descendants in this country, while in Germany there remain but two. Until some years ago the Gottschalks were active in the Mennonite church in Germany, but the likelihood is that the name will disappear with the passing of these two descendants. G.

It sometimes happens that articles intended for The Mennonite and Christian Evangel are mailed directly to the printer, or to the Mennonite Book Concern, instead of being sent directly to the editors. No doubt the writers have the impression that by doing so their communications will get into print earlier. For the information of those who have this impression we would remark that nothing is printed except the editors of the departments in which it is to appear authorize the publication. We appreciate the sense of importance attached to material that should have immediate attention, but it should be appreciated that an editor is responsible for whatever is printed in his paper and that he must see and approve of everything for which he is answerable both to the readers and to the Board under which he works. G.

Older people sometimes make the remark that Sunday night services that were once marked by large attendances are things gone by, perhaps never to return. They see in the various interests that attract people away from the house of God a sign of the carelessness of the age. Today where they have not abandoned the night services, they can only depend on a corporal's guard to support them. We wish we were in a position to deny the truth of their observations, but every Sunday night we have the thing demonstrated before our eyes — that is if we happen to be attending the night service. Thousands of pastors all over the country feel that they must go through the motions of services when their only audiences are few people and many empty pews. There are many things to be considered in the light of this situation. The Sabbath has been robbed of its sanctity by the movies and the sports. The appeal of such things to the non-church member is strong while in times past the church was a social center, where church member and non-church member came together. That gave the minister an opportunity to appeal to the unconverted from the pulpit. The unconverted must be reached otherwise now, if they are to be reached at all. The pulpit message of today must, to a large extent, be confined to the edification of the saints. And the "saints" do need edification. If sinners are to be won it must be by consecrated lives and personal work in daily life. Early Christianity largely showed its growth in that way. Why not try more of that kind of primitive Christianity? It may be that the churches did not sufficiently realize, and still do not realize, that the word of God and the message of salvation must not wait for sinners to come and seek it, but must be brought to them wherever they are and, if they are not to be found in the churches, they will be found all around where churches and Christians happen to be. G.

A CONTEST

(By J. H. Janzen, Waterloo)

It was at a little place in the wide open prairies of the Canadian Northwest where we gathered around the Word of God in a barn. The barn was decorated with green branches and prairie flowers, and we sat on the rough benches, made of unplaned boards, in reverent silence, awaiting the opening of the service. Down in the stable underneath the barn the hens made a desperate ado about the eggs they had laid, and above, under the roof, the sparrows were engaged in an endless quarrel about their housing problems. These birds are very much like human beings: Food, housing, and multiplying means everything to them, and they are willing to spend the whole day noisily chirping and cackling about it.

Before the song leader could announce the opening hymn, a hen entered the barn, strode forward, and began an indignant cackling about her newly laid egg and about the nonsense of what we were about to commence here. Just imagine, to hold a religious meeting in a barn, enlarging on abstract themes in this room designated to practical work and achievement. She stood there before me as if scoring me earnestly for what I was about to do.

"What means all your philosophy and even theology? What are you wasting all that eulogy for? Do you really mean to hide away by that the fact that you are unable to lay an egg? And who cares for the things which you have to say? I say, non!"

But at this point some rude fellow caught the hen roughly by her neck, almost choking her, and threw her out of the barn, after which she started an indignant lamenting in the courtyard, and she had to be driven away before we could start our service in due reverence.

The cackling in the stable and the chirping under the roof continued, but I pulled all my strength together and overcried the noisy company. I had to speak to a rather big crowd of prairie farmers of whom every one had his own problems, and expected from me the solution of them, and I spoke of Him, who is the sole but all-sufficient solution and answer to all our questions.

Circumstances under which I had to conduct the service were poor, and I did not feel so very keen about the results of my work, but I trusted that God would bless my humble efforts and that thereby the word sown into the hearts of the people would bear fruit,—even if I had been unable to lay an egg.

The next day I departed, moving on on my journey. At the railroad station I met one of my listeners of yesterday, who was here to see his little daughter off who was returning to the city where she was employed by some wealthy people, doing housework. The faces of the father and the little girl were radiant in spite of the parting that took place at the moment.

When the train was moving, I started a conversation with the little girl, and this is what I learned: She was fourteen years old, and earned $5.00 monthly, of which she had to pay 50c railroad fare for a monthly trip home to see her folks and to have her clothes mended and put in order. The remaining $4.50 she gave to her parents. Her father was out of work. Mother had her hands full, taking care of the household, of two smaller children, a girl and a boy, and a sick daughter, who was under treatment in some distant sanatorium. So the little Agatha really was the sole wage earner of the family, and what she earned amounted to $4.50 a month. Somebody ought to be ashamed of this, but I do not know who.

I asked how the older sister had contracted the disease for which she had been confined to the sanatorium.

"Oh," Agatha told me, "she always was of poor health, but when the house of the people for whom she worked, burned to the ground she tried to save whatever she could, thereby she became ill and had to quit work, was confined to the bed, and finally to the sanatorium."

Little Agatha did not look so very strong herself, but her little pale face was bright and smiling.

"How can you be so calm and even smile"? I asked her.

"Did you not say yesterday that our good Lord Jesus Christ is everywhere and knows everything? That He understands everything and has an answer to all our questions and a comfort for all our sorrows? That same Lord is going with me right now, and my heart is filled with joy, and I fear not."

I felt a little humiliated. Had not this child understood more of what I had said than I myself? But I was also encouraged. Had not the Word of God already done more good than I had believed it would?

Yes, I will keep on preaching the Word in season and out of season, and leave the egg-laying and the housing and multiplying problems to the hens and the sparrows, and also the chirping and cackling about it.

REVIVAL MEETINGS

(By H. J. Brown)

In our China mission field both missionaries and Chinese Christians feel that it is for the good of the Christian work to have outside evangelists come and conduct meetings in our churches; but to get a proper man for this work is no easy task. The list of evangelists at large in China is very short. Most of them have a long waiting list, and prefer to go to large places. Wang Ming Tao has our invitation for three or four years already, but even after waiting that long, our prospects of getting him are slim. Chia Yü Ming visited us once, and his meetings brought great blessings. Rev. Wang of Tsao Chowfu held a series of meetings in Tung Ming last summer which were very helpful to the church there. This year he was invited to hold an eight-day series of meetings in the city church of Kai Chow. He is an earnest man and in expounding the scriptures he gives many present day experiences and illustrations. His applications were practical and we appreciated his talks very much.

A week later Rev. Wang of Kaifeng visited our field and held meetings in four churches. The Kai Chow Eastsubunbs church was the last one to be visited. He belongs to the China Inland Mission and his work is entirely independent. He is a gifted man, and he was a great blessing to every church where he went. He is not noisy, but calm and speaks very distinctly. There is power behind the man.

In Tamingfu the Nazarene Mission had invited Rev. Sung (Dr.) for eight days meetings. He is a well known man. He graduated from Columbia University and then studied theology, but in all those so-called Christian schools he found it very hard to have his spiritual needs met under Christless teachers. He finally fought the battle to a finish on his knees behind locked doors. Then he left these spiritually dead institutions and went back to China to preach the Gospel to his own people. On his way back all his diplomas went over board the steamer. He wanted nothing but Christ. He is very lively in his meetings. He acts more than two Billy Sundays taken together. But since his dialect differs quite a little from that of ours here in the north, the dramatic presentations help the people to understand him.

The League of Christian Churches met in Kaifeng, Honan, from May 9-15, besides the regular league meetings. There were revival meetings in four places. Speakers known through the whole land were present. Leland Wang from the South, who is known even in America, and is connected with foreign missions in Borneo and other islands of the sea; Wang Ming Tao, whose home is in Peiping, but who has a large evangelistic field in all North China and Manchuria; Chia Yü Ming, the chairman of the League of Christian Churches, who has a Girls' Bible School in Nanking, but uses much time for the spreading of the Gospel, very gentle but forceful in his presentation; Galle Grahm, a missionary born and raised on the field, who has the language well and is an ardent worker; C. W. Traxel, who began his missionary career here in our field before our mission was organized, also beloved as an evangelist. Wang Ming Tao was not quite so much appreciated, because he used rather rough language, but who knows but that his meetings brought equally as good results. Praise God for all of them!

THE SECOND COMING OF CHRIST

In speaking of the second coming of Christ it is essential to base our statements on Scripture and let Scripture speak for itself. "For all Scripture is given of God and is profitable for doctrine, for proof, for correction, for instruction in righteousness."

The Bible speaks not only of the birth of Christ, His suffering and death, His resurrection and ascension, but also of His literal return for the church and final judgment before the White Throne. We have a real gospel of salvation, likewise of His return.

Three great comings are foretold in the Word of God, that Christ should come has been fulfilled at His birth, that the Holy Spirit should come was fulfilled at Pentecost, and that He is to return or to come again for which we are to watch and wait "till He comes."

The return of the Lord to this earth is taught by the New Testament as clearly as any other doctrine in it, "I say unto you, hereafter shall ye see the son of man sitting on the right hand of power and coming in the clouds of heaven."

The Bible mentions and refers to Christ's coming more than three hundred times. The men divinely inspired who wrote these prophecies are the very men who tell us of the return of the Lord.

Daniel tells the meaning of the stone, which the king saw in his dream was cut out of the mountains, without hands, and broke to pieces, the iron, the brass, the silver, the clay, gold, etc. "The dream is certain and the interpretation thereof is sure," says Daniel. All but the closing part of that prophecy is fulfilled. Now only remains for this stone to smite the image and break it to pieces till it becomes like the dust of the summer threshing-floor and become a great mountain and fill the whole earth.

The Bible also speaks of how and when the Lord will return. "At an hour ye think not." "The falling away" must first come and that man of sin be revealed, the son of perdition, who opposed and exalteth himself above all that is God. "Then shall the wicked (Antichrist) be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." "The Son of man cometh at an hour when ye think not." "It is not for you to know the time or the season, which the Father hath put in his own power." "I will come again and receive you unto myself."

We are also told how He comes. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." He will come personally. "Look at me, handle me; for a

Spirit has not flesh and bones as ye see me have." "Now I am risen from the dead and am going up to heaven." "He is gone," say the angels, "but he will come again, just as he went."

An angel announced His birth to the virgin. Angels sang His advent. An angel told the women of His resurrection. Two angels told the disciples of His coming again. The same testimony in all these cases.

He will come again, but we do not just know when. "But of that day and hour knoweth no man, no not the angel of heaven, but my Father only." "The Son of man cometh at an hour when ye think not." It is not for you to know the time or season which the Father hath put in His own power. Christ said, "I will come again and receive you unto myself."

He indicates no time, but He says "watch." Simeon and Hannah waited and watched for His first coming, and were not disappointed. Likewise should the church of today "watch" and "wait" for His second coming. Will she be deceived?

The first thing He is to do when He comes is to take the church, His body, His bride, out of the world. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first." "Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord." What a comfort for the church!

He will come Himself to take His church home. The coming of the Lord to take the church into the air is not the coming for the final judgment before the White Throne. The deliverance of the church is one thing, judgment another. Christ will save His church by taking it out of the world. "Are not ye in the presence of our Lord Jesus Christ at his coming"? "Your whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ." "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come."

The world is to grow worse and worse and at length there will be a separation. "Two women grinding at a mill; one taken, the other left."

The church is to be transplanted out of the world. The Bible gives us two examples what is to be done with all His true believers. Enoch is the representative of the first dispensation, Elijah of the second, and Christ, the Savior Himself, of the third dispensation, who entered heaven before death and became the first fruits of them that slept.

It is not first the waiting of judgment before the White Throne, but first comes the translation of the transfigured church and then possibly the millennium, when Christ Himself will reign a thousand years.

The world is constantly nearing its entire ruin, but God's mercy is no failure. Mankind is a failure as long as it remains on its own way, but the Son of God has come from heaven to save humanity from sin through His death. We can only be saved if we accept His plan of salvation.

The Bible does not say that the whole world will be brought to the feet of Jesus Christ in this dispensation.

"Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for His name." He is waiting until His Gentile bride is completed. Until the elect are all gathered out." "The Lord of that servant shall come in a day when he looketh not for him, and in the hour that he is not aware of."

When Christ will return He will find room in Bethlehem and will be welcomed in Jerusalem. He will reveal Himself as Joseph revealed himself to his brethren. He will say to the Jews, "I am Jesus," and they will reply, "Blessed is he that cometh in the name of the Lord." And the Jews will be that nation that shall be born in one day. "They shall see him whom they have pierced."

"There shall come in the last days scoffers, saying, where is the promise of his coming"? "For since the fathers fell asleep, all things continue as they were from the beginning of creation."

The Lord's day will come as a thief in the night. All who have died in the Lord are to be with Him when He descends from His Father's throne into the air. There will be an interval of time between the meeting His saints in the air and His coming to execute judgment upon the ungodly, to chain Satan in the bottomless pit for a thousand years and to establish the millennial reign in great power and glory. "Blessed and holy is he that hath part in the first resurrection, on such the second death has no power and shall reign with him a thousand years. But the rest of the dead live not again until the thousand years were passed; this is the first resurrection."

Christ is to reign a thousand years before the final judgment before the Great White Throne, when Satan shall be cast into the lake of fire, and thus shall be a new heaven and a new earth.

The Lord was here and He went away, but He promised He will come again. They did not watch and wait in vain for His first coming. Will it be in vain to wait for His second coming?

The final judgment before the "White Throne." "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there found no place for them." "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." "And whosoever was not found written in the book of life was cast into the lake of fire." And the judgment for Satan will? "And the devil that deceiveth them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night forever and ever." No second chance.

And there will be a new heaven and earth. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sin."

"Nevertheless we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness."

"I say unto you, watch." "Behold, I come as a thief." "Blessed is he that watcheth and keepeth his garment lest he walk naked and they see his shame." J. J. Friesen.

REV. DAVID GOERZ

By One Who Knew Him Well

Biographies of men who have contributed something worth while to the world; who have left it better when they closed their eyes in death, than it was when they entered it, are not written primarily for information, but rather for the purpose of encouraging others in their endeavor to serve. They are written, also, to perpetuate the memories of such who in the face of adversities and harsh criticisms did not swerve from their God-appointed paths. Keeping these objectives in mind, the following brief biography is written of one of the many outstanding men of our conference—Rev. David Goerz. May these lines encourage such who are busy in the work of the Master.

His Early Life

David Goerz was born on the second day of June, 1849, in Neu-Bereslav, near the Sea of Azov, South Russia. He was the eighth of twelve children, only three of which reached maturity. His parents were Heinrich and Agnes Goerz. David must have manifested certain qualities in his childhood which prompted his mother to express the wish that her son might become either a teacher or a preacher. Her fond wish was more than granted. He was not only a successful pedagogue and a forceful preacher, but also an organizer coupled with keen business ability. He was a born leader. He had the rare gift of clarifying befogged problems. Those who have had the privilege to sit with him in committee meetings, or have heard him in District and General Conferences, can testify to his ability to bring light into obscure problems. In debate he was a formidable opponent.

His education began in "Die Gemeindeschule." in Neu-Bereslav, and later on he continued his studies in Gnadenfeld and Orloff on the Molotschna. In the latter village, where his brother Abraham lived, and whom he had the joy to visit for the last time on his return trip from India, David Goerz developed a useful and far reaching ministry. David's parents were not rich and hence he had to earn part of his school expenses. That he was an outstanding student is evident from the fact that at the age of sixteen he was called to the secretaryship in the office of Mr. Cornies, who was the owner of a large estate. Enough is known of Mr. Cornies his punctuality and exactness, that no man of ordinary caliber could have held this position for any length of time. David did. So well did he manage the office with its multitudinous duties that he was given additional work as a tutor. How he managed to discharge all these duties to the satisfaction of such a man as Mr. Cornies only those can understand who, in later years, saw Mr. Goerz at work. It is quite probable, however, that Mr. Goerz soon realized that the office was not altogether his life work, and

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that he gradually entered the teaching profession. He taught in Berdjansk and also tutored the children of Mr. Peter Janzen, Consul at Berdjansk.

At the age of eighteen, he went through that wonderful experience, to which he frequently referred from the pulpit—a genuine conversion. No one who had access to the "Inner Circle," as the writer had, could doubt the reality of this experience. Whether he found much spiritual food in the church of which he was a member, is not definitely known.

His Home Life

On June 29, 1870, Mr. Goerz married Miss Helen van Riesen of Gnadenfeld, and three years later the young couple emigrated to America, landing in New York on November 4. A few days later they arrived in Summerfield, Illinois. Here he again followed his profession as teacher in a German parochial school. They remained in Summerfield two years and then, like others, believing that the West offered opportunities for active men and women, they moved to Halstead, Kansas, arriving there on November 1, 1875. This was their home until they made Newton their permanent home. Nine children were born to Mr. and Mrs. Goerz: John H., Katie, Rudolph, Helen, Robert, Emma, Orlando, Arthur, and Willard. All but Arthur, who died in 1893, and John, who died in Philadelphia on May 8, 1930, are still living.

As a pedagogue, he loved and understood youth and entered into their sports as well as into their problems and difficulties. Those who sought his advice went away feeling that in him they had an understanding friend. His home was, therefore, the rendezvous of many aspiring young people. That he had a keen sense of humor need hardly be added, but he was not known to "swap stories" to any extent.

The Goerz family was musical. Mr. Goerz had a rich tenor voice which his sons, John and Orlando, inherited. John frequently sang in Glee Clubs in some of our larger cities. Mr. Goerz was particularly fond of chorals found in the Gesangbuch mit Noten, and to hear him read one of them made one feel that he entered into the mood of the composer. He loved his home, but because of his active life and varied interests, he traveled extensively and was necessarily often absent from it.

David Goerz As A Student

David Goerz was a student during his entire life. With him a diploma did not mean the end of education. He read extensively, and, being blessed with a retentive memory, he was able to make use of much of what he read. His sermons frequently contained quotations from some book which he had made his own. Naturally, he confined his reading mainly to German literature, but, although he never attended a school in America, he nevertheless had a good command of the English language. He was fond of poetry and history. The writer has been in his home when he would read aloud to young people from some interesting book, and he COULD read. His note book was always at hand into which he would jot down important passages which he feared he might possibly forget. No wonder he could hold the attention of his audience when in the pulpit. As a student he did not confine his reading to biography, history, theology, etc., but he busied himself with sciences as well. At the age of 18, he studied surveying which in later years proved to be an economical advantage for Bethel College. Some of the present buildings on the campus in Newton have been located by him. His motto was: "What is worth doing at all is worth doing well."

David Goerz As A Business Man And An Organizer

It seems almost inconsistent to speak of a preacher and teacher as also being a business man. Of course, a capable preacher is supposed to be an organizer also, but a business man? That does not seem quite appropriate. But David Goerz was a business man of no mean ability. One of his biographers calls him, "An astute business manager and farsighted financier." This is pre-eminently true of him. We need only refer briefly to some of his business activities.

In Halstead he opened his first book store and was its manager. He called into being "Zur Heimat" and was its editor until 1881, when this paper was taken over by the General Conference and the name changed to Bundes-Bote. During this period he became agent for a number of steamship lines. He was sent to New York as secretary for the Board of Guardians to welcome and assist Mennonite immigrants from Russia. His work was to help them through the customs, exchange their money, procure railroad transportation, and in fact see to the safe conveyance of the immigrants to their new western homes. He served this Board for 16 years, which in itself is a recommendation of his business ability. In 1900 he was sent to India as representative of the Emergency Relief Committee, entrusting huge quantities of grain and much money into his hands for the famine sufferers of India. Some of this grain and cash was distributed in the district where our Conference is now working. To show his farsightedness and executive ability, much could be said, but space forbids. He called into existence the Mennonite Mutual Fire Insurance Company, one of the strongest, if not the strongest, insurance company in the State of Kansas.

As an organizer, he had few equals. Bethel College stands as a monument to his untiring energy and love for His God, his denomination, and its youth. This institution did not come into being as many like institutions have. No individual gave a mentionable sum of money for the proposed college building. Practically all needed funds had to be collected from friends of higher education, all of whom were people of moderate means. This involved much, very much traveling, continued solicitation, much worry and loss of sleep. Besides this he had to meet and answer his opponents of whom there were not a few. Even during the construction of the first building, funds were occasionally so low that building operations had to be temporarily suspended. In fact, they were so low, mistrust and perhaps envy so fierce and persistent that a fiasco seemed inevitable. Fortunately, aside from a strong faith in God, in his denomination, and in the ultimate victory of his mission, he had many staunch friends. On one occasion, so the story goes, when it seemed that progress with the building of Bethel College was no longer possible, and the promoters were about ready to acknowledge defeat, Mr. Goerz received new strength and courage when Preacher Heinrich Richert rose to his feet and said, "Brethren, if we leave this building (Bethel College) uncompleted, then we are erecting for our posterity a monument of genuine Mennonite folly (Dummheit)." Bethel College was completed and dedicated to the service of mankind. He loved it with his whole being. Bethel was often on his lips and in his prayers. For many years he was the business manager of the school and one of its directors until his death.

The first Mennonite Teachers' Conference was organized by him in 1877, and here was passed the resolution to call into being the Western District Conference. He also helped to prepare the German Hymn Book now used in the German speaking churches. Then came another great faith venture. As early as 1890, David Goerz read a paper before the General Conference in which he warmly advocated deaconess work as a branch of Home Missions. At the next conference further steps in that direction were taken. The General Conference gave instructions to the Board of Home Missions to further the cause, especially since several candidates seemed ready to enter this work. But the Bethel Hospital and Deaconess Home came into actual existence some years later. Mr. Goerz promised the Lord, that if He would prosper his journey to India and bring him safely back to his loved ones, he would dedicate his life to the erection of an institution for the sick. God took him at his word, and he returned from India via Russia and immediately his prolific brain got busy. As a result of much prayer, untiring energy and farsighted planning there stands in Newton a Hospital and a Deaconess Home that rank well with any denominational hospital in the State of Kansas. In the year 1903, the Bethel Deaconess Home and Hospital Society was organized and on June 11, 1908, amid general rejoicing and thanksgiving, the hospital was dedicated to the Lord to be used for His service. Sister Frieda Kaufman, Sister Catherine Voth, and

Sister Ida Epp were ordained and installed into full service. Perhaps among the warmest friends that Mr. Goerz had, who were at the same time loyal supporters of the college and the hospital, were Mr. and Mrs. Warkentin. Mr. Warkentin was, when on his Palestinian tour, accidentally shot and killed by a Persian Prince. Mr. Goerz, the warm friend of the family, brought the body of his friend home, which is now resting in the mausoleum in the Newton cemetery.

(Concluded in next issue.)

ALL MENNONITE YOUNG PEOPLE'S RETREAT

Shipshewana Lake, Shipshewana, Indiana

The Mennonite Young People's Retreat, held annually at Shipshewana Lake, opened this year August 5, with a registration of seventy-seven full time registrations, others coming in later, making the total registration eighty-one.

The Monday evening social was conducted very ably by Miss Elva Schrock, with the assistance of the Nappanee group. This social created an atmosphere of friendship and good will and also a serious minded attitude which was maintained throughout the Retreat.

Each morning the rising bell rang at six and the breakfast bell at seven. At eight o'clock the group gathered each morning in the tabernacle for a thirty-minute morning watch, conducted by one of the Retreat leaders. 8:30 to 9:15 o'clock was the first class period with the fololwing courses and leaders: Rev. I. R. Detweiler: "Message of Jesus for Days Ahead," Rev. W. B. Weaver, "Parables of Jesus," Prof. Wilbur Miller, "Studies in School Justice."

9:20-9:50 was the daily chapel, conducted by the Retreaters. 9:50-10:30 was the musical hour, in charge of Mr. Harold Reusser, a course in the Psalms taught by Rev. Smucker for those who did not take the music course. 10:40-11:25 was the second class period in which the classes of the first period were repeated. Lunch was served at 12 o'clock.

From 1 to 2 o'clock was quiet hour each day, observed by the Retreaters in their respective cottages. 2 to 5 was recreation period in charge of Mr. Wilbur Miller. It was decided by the group to spend the first part of this period in chorus singing, then a short time in the learning of new games, and the balance of the recreational period in playing familiar games and swimming and boating.

Dinner was served at 5:45, and it may be said that all meals were served by the retreaters in their respective cottages with the exception of several, who took their meals in the hotel.

The sunset service at 6:30 each evening was conducted at the shore of the lake by Rev. Smucker. Again this year, as in other years, the sunset service was one of the most impressive services of the Retreat.

The program following the Sunset service, held in the tabernacle, consisted of lectures given by retreat leaders, one retreater, and a musical program directed by Mr. Reusser.

On Wednesday and Thursday evening from 8:30 to 10:00, a social tournament, arranged by Mr. Miller, was greatly enjoyed by the retreaters and proved to be a real help for retreaters to get acquainted. Most of the retreaters learned at least fifty names. Miss Mary Smucker received a prize at the Saturday night wiener roast for having learned seventy-five names out of a total registration of eighty-one.

With a very impressive worship service on Sunday morning the Retreat closed. The Retreaters, faculty members, and friends joined hands and sang, "Blest be the tie that binds," leaving an impression that will ever be held dear in our memories.

The following is a financial statement submitted by the Retreat Committee:

Receipts

Balance from 1934 Retreat	$ 25.00
Tuition from Retreaters	183.05
One Song Book	.25
Cottage Adjustment	.50
Wiener Roast	14.85
Total Receipts	$223.65

Disbursements

Pencils	$ .20
Base Balls	2.00
Horse Shoe Stakes	.30
First Aid	.30
Social (Monday Night)	1.07
Telephone Calls	.50
Gr. Fees, Paid to Wirick	38.50
Faculty	100.00
Printing and Postage	10.00
Administration	40.00

Wiener Roast	17.79
Cottage Adjustment	3.00
Total Disbursements	$213.66
Total Receipts	$223.65
Total Disbursements	213.66
Balance	$9.99

Respectfully submitted,
Earl Salzman, Chairman.

THE CH'ANG YUAN MISSION

As most of you already know, our work in Ch'ang Yuan has been much hindered because of the flood conditions. Consequently, most of the work was carried on inside the city. Because of the many refugees eating in the soup kitchen, we never lacked an audience at the services and if anything special was on, for instance a wedding, tickets had to be given out to prevent the hall from being overcrowded. We long felt the need of doing work in the country, but we questioned the wisdom of starting more work since we were afraid the unhealthy condition of the city would require us to move if the flood continued. The low places in the city were all filled with water which has seepd through the city wall and the first warm winds of spring brought the smell of stagnant water into our yards. In the temple soup kitchen many had died and were not properly buried in back of the temple, increasing the danger of living there.

We finally wrote to two workers to come and help us begin work in a large market place just outside of the flooded area. Only one of them came, and he soon began preaching in this place. There were so many who came to listen that the evangelist had to preach from morning until night, which was rather hard on his throat, and a few weeks later he had quite a serious infection or abscess on one side of his neck which required an operation. After two months this evangelist has still not been able to return to his work.

During the spring we prayed that the Lord would have mercy on our field, and to send help so that the Yellow River Dyke could be closed, although, humanly speaking, it looked almost impossible. When we left Ch'ang Yuan in the last part of March, even the magistrate feared that the dyke could not be repaired, but within the next month the break was closed up and later traffic could go through the south and east gates on dry ground.

Now that we can go ahead with the work we are confronted with another difficulty, that is getting workers. We are at the southern end of the field with not much local help and to get workers from the northern end is quite difficult. The expense of moving is more than most workers can bear personally. We hope and pray that the Lord will give us only those who have a real desire to preach the Gospel and bring glory to His name. Sincerely,

Martha Ewert.

Ch'ang Yuan, Hopei, China.

RELIEF NOTES

(Conducted by O. O. Miller and A. Warkentin)

The passing of Bro. Levi Mumaw, Secretary-Treasurer of the Mennonite Central Committee since July 28, 1920 (on which date the committee was organized), brings the first break in the personnel of its executive committee. The June 22, 1935, executive session held in Philadelphia, seems to have been the first one held at which Bro. Mumaw was not present. The major portion of responsibility and work connected with the home end of these cooperative Russian Mennonite Relief activities have been carried by him. The multitudes around the world who have in one way or another been reached by the M. C. C.'s arm of help and cheer will grieve at his passing. The committee will certainly miss his sane, steady, counsel. We thank God for the service and life He enabled him to give and rejoice that we can remember our brother's life as having been dedicated to His praise and service.

* * *

1935 reports from the Paraguay Colony indicate crop yields much below 1934. A cotton acreage double that of the previous year failed to bring a total harvest as big. Since this year's crop had not yet been marketed, the net cash income to the colony is not yet known. The oil producing crops have also been very short, as well as feed for pigs—the combination causing a real shortage in fats. General colony health conditions, however, continue good. Among the present more urgent colony problems are those of a depreciated currency and consequent unfavorable exchange, brought about by the disastrous Chaco war, final settlement of price and terms of the land on which the colony has settled, and the need for better housing and equipment for schools and industry, and a resident physician and surgeon. The M. C. C. tries to maintain close touch with these problems and to assist in their more satisfactory solution.

* * *

The most pressing present need confronting our U. S. cooperating groups, however, has to do with the small group of Russian brethren still detained in Germany, and cared for there through Bro. B. H. Unruh in a Mennonite Home. Groups in Canada, Holland, and Prussia as well as South Germany are also helping in this need. A small debt totaling about $3000.00 has accumulated in connection with operating the Home. Home expenses of about $175.00 continue until the institution can be closed, plans for which are under way. The M. C. C. has presented this need to the various cooperating committees and has assured Bro. Unruh of its active interest until the need is met. Contributions should be sent to the regular Relief Treasurers.

* * *

The reports from Russia contradict each other. In some parts of the country famine still prevails, in others the conditions have changed to the better. Some had to pay back the money which had been sent to them from foreign countries, others were allowed to keep it and express their great appreciation for the help. The little groups of refugees in China live in deplorable conditions. The M. C. C. is trying to get into direct contact with them in order to assist them in their need and effort to be united with their brethren in other countries.

* * *

O. O. Miller, Akron, Pa., who has assisted Bro. Mumaw for some years in the secretary's office, has been chosen to succeed him as secretary-treasurer.

CORRESPONDENCE

Ebenezer Mennonite Church, Bluffton, Ohio, July 22, 1935. Greetings to all the Readers of the Mennonite and Christian Evangel!

I have read of the many activities of the various Mennonite churches. Our church, too, has many activities.

We have services every Sunday morning and every other Sunday evening, C. E. every Sunday, choir practice under the leadership of Miss Mabel Amstutz on Monday, and Teachers' Meeting on Thursday nights.

During the absence of our pastor, Rev. P. A. Kliewer, who with his family is on a three months' vacation and who will also attend the General Conference at California, we have had different ministers in charge of our services. Each one has been giving us an inspiring message.

A three weeks' D. V. B. S. was held in our church in June. There were nine teachers, Misses Sevila Bixel, Esther Amstutz, Vera Amstutz, Ruth Moser, Charlotte Basinger, Magdalene Neuenschwander, Lenola Nusbaum, Mrs. Harold Burkholder, and Rev. Steiner, pastor of the Defenseless Mennonite church. The work was supervised by Misses Wilma Burkholder and Sevila Bixel. The enrollment was 167. The average attendance was very good. A wonderful spirit of cooperation was shown between the parents, the pupils, the teachers as well as those in charge during the entire three weeks. At the close of the school a program was given by the children.

Some time ago the Intermediate C. E. from Berne gave a program at our church. Our Intermediate C. E. gave a return program some time later. Our Intermediate C. E. also gave a program at Beaver Dam, O., on July 7, and on July 14th the young people from the First Mennonite church of Bluffton furnished the program at our church.

On June 30, the community male chorus of about thirty-five voices rendered a program at Salem church, Dalton, Ohio, in the afternoon, and at Oak Grove church at Smithville in the evening.

Our Gospel Team meets once a month for their time of study and Christian fellowship. The entire evening is spent in singing, prayer service, testimony, study, and special music. Our president for this year is Miss Minerva Hilty. The Gospel Team groups help in giving programs in the Lima Rescue Mission and also in the Lima Mennonite Mission.

Four of our young people are planning to enter the Moody Bible Institute this fall, besides the one who is already a student there. We who have received many great blessings and helps and have learned to know God in a wonderful way, while at M. B. I., know what is awaiting those who have yielded to God's calling. I am sure that they will never be sorry for the step that they are taking. May the Lord's richest blessing be showered upon them as well as all others who are taking such step. Corr.

Normal Church Notes, Normal, Illinois. The evening of July 30, twelve members of the Young Ladies' S. S. Class visited one of their members who was recently married, Mrs. F. C. Pease, formerly Miss Edith Litwiller, at Latham, Ill. They remembered her with a gift.

July 26, the Young Married People's S. S. class, taught by Mr. N. O. Hoover, held its regular monthly meeting with a treasure hunt at the home of Miss Iva Schwartz; assistant hostess, Mrs. Eldon Rupp.

Mr. and Mrs. Peter Augspurger, Mrs. Henry Deuler, and granddaughter, Kathryn Lehe, attended the funeral of their brother, Rev. David Augspurger, at Goodland, Ind.

Anchor Mennonite Church, Gibson City, Ill. Mr. and Mrs. George Schertz and family and Mr. and Mrs. Loyal Augspurger and three children visited at the homes of Rev. and Mrs. Aaron Augspurger and Mr. and Mrs. Carl Young and family, July 21.

Our Sunday School opened Missionary Day and Cradle Roll Day combined with a program July 21. We feel sure that those who took part received a rich blessing and that our Lord was glorified.

Mr. Julius Unzicker of Foosland received word of his sister, Mrs. Amelia Sommers, passing from her earthly home into her heavenly home, July 22. Those from near Fisher who attended the funeral were: Mr. Julius Unzicker and son Arthur, Mr. and Mrs. Otto Unzicker and sons, Mr. and Mrs. Walter Unzicker and family, Mr. and Mrs. Ezra Unzicker, and Rev. and Mrs. Roy Unzicker and son Glen, and Mrs. John Garber of Gibson City.

Mr. and Mrs. Chester Roth of Bloomington and Mr. and Mrs. Ralph Roth of Champagin visited at the home of their parents, Mr. and Mrs. P. A. Schertz, August 4.

Mr. and Mrs. P. A. Schertz and sons, Wilbur and Dale, and Mr. and Mrs. Ralph Roth visited at the home of Mr. and Mrs. Claris Roth of Gridley, Sunday, July 28.

Miss Frieda Garber who has been attending summer school at Normal for the past eight weeks, returned home Friday, August 9.

Mr. Val. Birky from Hudson and daughter, Miss Erma Birky, who returned home from Africa a few months ago, and Mr. Birky's sister, Miss Katie Birky from California, visited at the home of their cousins, Mr. and Mrs. John Naffsiger, of Foosland over the week-end of July 28-30.

Miss Erma Birky told some of her experiences in Africa at the East Bend Amish church both Sunday morning and evening. On Monday they visited at the home of Mr. and Mrs. John Garber of Gibson City.

Recent Happenings at the First Mennonite Church of Philadelphia. It was a pleasure to see Christian Endeavorers from out of town and some from the Middlewest worship with us Sunday morning of the Christian Endeavor Convention week. It was also an inspiration to have Rev. Unruh, a trustee of the United Christian Endeavor Society and pastor of the Halstead, Kansas, Mennonite church, preach for us on Convention Sunday.

Another inspiring meeting in connection with the Christian Endeavor Convention was the Mennonite Rally held Wednesday afternoon at our church, at which a goodly number of delegates to the convention and local people participated.

Our Sunday School and Christian Endeavor participated in the parade on Saturday afternoon, which was enjoyed by those participating and the whole parade was impressive in a large way.

The church is represented at the General Conference, which will assemble August 2, by Rev. and Mrs. Landis and Joseph B. Bechtel and Mrs. Bechtel.

In June, Rev. C. J. Landis reminded the congregation that his resignation, offered January 1935, but extended at the request of the congregation for one year, would become effective at the end of 1935.

We have a committee at work, planning to celebrate the seventieth anniversary of our church, will take place the week, including Sundays, of October 6-13.

A successful daily vacation Bible school closed July 19, with a total enrollment of fifty-nine, and an average attendance of forty-three. It was conducted under the supervison of Rev. Landis.

During the absence of Rev. Landis at the conference, the pulpit in our church is supplied by Dr. Irwin W. Bauman of Bluffton College.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

JUBILATION

"Bless the Lord, O my soul: And all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities, who healeth all thy diseases;

Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's."

—Psalm 103:1-5.

THANKSGIVING

A Jubilee Conference should be primarily a continuous session of thanksgiving. As this copy is sent to the printer, the General Conference of Menonites of North America is in session at Upland, California. It is proving itself to be a real Jubilee Conference. For a conference to live seventy-five years and to be able to report a steady, continual growth through three quarters of a century, surely must mean that God is using and blessing that organization.

Seventy-five years ago there were some men like John Oberholtzer and Christian Showalter, who saw visions and dreamed dreams. Being practically ousted from their mother conference, like good Mennonites they sought how they might do far their Lord and Master what they believed Divine Revelation bade them do and at the same time win to their program those who had driven them out.

In the year 1860 there were three geographical centers of interest, namely Milford Square, Pennsylvania, West Point, Iowa, and Wadsworth, Ohio. The editor of this Young People's Department had the honor of growing to manhood in the first named place. If I may be permitted to speak personally, I deem it a real honor that I was privileged to be a member of the Rev. A. B. Shelly's last catechetical class. Father Shelly has often been called the Father of Missions because he had such an active interest in that work. My mother well remembers the Rev. John Oberholtzer and some of his work.

These pioneers have builded well. We have come to our Diamond Jubilee. Praise the Lord, we are taking new hope—our Boards are all "out of the red,"—let us take new courage and go ahead. Surely we Mennonites have a real mission in the world or God would not have preserved us these more than four centuries. We have a great spiritual heritage. I am proud of the fact that I am a Mennonite. Our task is to discern that which is truly Mennonite and be courageous enough to cast aside that which is mere chaff, a mere excresence, the result of ignorance and fear of persecution. Let us take courage, for we must do things "in such a day as this."

EASTERN DISTRICT RETREAT

Bible Study Course

Taught by Rev. Howard Nyce

The subject of the course was "The Spirit-filled Life." This study was very truly inspirational. Many precious and valuable truths of God's Word were revealed to us. Those who had the opportunity of taking this course, I know have been helped in the development of their spiritual life.

The course was divided into five class periods. Every class was opened with prayer by one of the students. In our first class we took up the subject, "The Spirit-filled Life, How Obtained"? For this discussion we used John 3, and were also taken to a number of other Scripture passages, showing the necessity of the new birth to obtain the spiritual life.

The second class period we studied "Christian Life in the Home," using Luke 10:38-42 as our main Scripture basis. In this study it was pointed out to us that the Christian life should first be manifested in the home, that we should put God first in the family life and in everything.

Meditation and prayer which are the greatest helps to our Christian life, were taken up in our third period. The Scripture passages were Matt. 6:5-8 and 2 Tim. 3:16, 17. The importance of our devotional life was stressed. It was stated that a life devoted to Christ is the secret of a true devotional life. To learn to pray is to learn to live. To love Him is to live His Word.

The fourth period we studied Law Observance. This was based on Rom. 13:1-7. The discussion centered around the Christian's attitude toward law observance.

The last period was given over to the study of Christian World Peace, the greatest question in the world today. According to our study of certain Scripture passages a Christian should be much concerned about world peace. First there must be peace between God and man himself, through Jesus the Savior and Prince of Peace. Prophecy and future developments were discussed. Peacemakers are soulwinners.

The different portions of Scripture that were taken up in the course were very clearly explained and discussed. I feel confident that all of those who listened under this instructor have received just as great a blessing from it as I have. Verda Unruh, Bowmansville.

The Music Course

What a wonderful time each Retreater had who attended the music course conducted by Prof. Russell Lantz of Bluffton College. The music course was one of the high lights of this year's Retreat and was attended by many of the Retreaters. Prof. Lantz greatly stressed the fact that each individual should strive to make the world a more beautiful place in which to live, and one way to accomplish this is through music; the study, the appreciation, and the use of good music. Much of our time was devoted to the discussion of hymns; under what conditions most hymns were written, what comprises a good hymn, and the types of hymns to be used in our worship service. The good old-fashioned hymns will ever live, says Prof. Lantz, because of their continued use and helpfulnes. Hymns for the worship service should be picked with just as much care and thought as any other thing in the service, because for most of us that is the only contribution to the service and it is our only means of expressing our praise and worship to God in the service. The hymns should be just as beautiful, just as fine, and just as uplifting as any sermon. Mae Markley, Zieglerville, Pa.

CHRISTIAN ENDEAVOR

September 1, 1935

The Courage of Jesus

Matthew 23:16-24; 26:36-39

This is another good topic, let us drink deeply of it and let us think subjectively and make practical applications: Jesus surely was courageous. It does not require brute force and the toting of a gun to be courageous. Jesus communed much with His heavenly Father and then with a clear insight of the principles envolved. He courageously forged ahead, irrespective of what men would do to Him. He had faith in His gospel, in the gospel He was, and He knew what His Father would eventually make those same principles to bear much fruit.

To no group did Jesus ever speak more scathingly than to the Scribes and Pharisees. He called them "blind guides, which strain at a gnat and swallow a camel." How often we Mennonites have done that very thing! We have mistaken as Mennonitism the matter of clothing and have left the Sermon on the Mount go by the way. We have stressed some of our pet doctrines as though they were the full gospel and we did not practice charity. We judged others and became hateful toward those who differed from us. Jesus believed that the right would eventually triumph and to this end He was willing to labor and die.

Our Mennonite faith and doctrine is an attempt to live a simple life of faith according to the teachings in the Gospels. We believe that to be a member of the Christian church we must be an experiential individual believer. We believe "yes" means "yes," and "no" means "no." No emphasis is necessary to truth. Love for our fellowmen is more successful in winning an enemy than hate and brute force. Christians should be different from those whose whole motive in life is worldly—truly we will be in the world, but we should not be too much of it. Neither dare we be too exclusive or we cannot be salt or light.

Do we have the courage to do all these things no matter what the cost may be? We should—Jesus did. Is the Gospel of the New Testament to us an individual experience? Is our speech untainted by unnecessary emphasis and is our word thoroughly trustworthy? Do we believe that to love a fellowman is more Christian and more patriotic than to kill him, and are we willing to withstand public sentiment and go even to Leavenworth, if need be, rather than to take up arms to kill? It is not enough to be passive, we must be actively passive, we must go the way of the cross and love men and nations into the Kingdom, and make it easier for them to be Christian. Jesus did that—Zacchaeus just had to change.

Questions

1. What is courage?
2. Are courage and valor synonymous?
3. In what did Jesus' courage consist?
4. In your mind, what are some of Jesus' most courageous stands?
5. What is the need for courage today?
6. Why should we think through our answer to war in times of peace?
7. In what ways do you think Jesus bids us be courageous today?
8. How can we become more courageous?

"Fear never won a battle."

September 8, 1935

Defeating Discouragement

Psalm 42:1-11

Who has never experienced discouragement? Have you ever felt that life hardly seemed worth while, that nobody cared for you? Have you sometimes felt that others had better chances in life than you, so that you pitied yourself? That is a bad sickness. A diagnosis and the cure need to be found before the disease is of long standing.

The Psalmist knew what it means to be cast down—he, too, at times had lost all hope and wondered whether there was a God and whether He cared. But when he came to his best self he saw God as an unfailing rock.

It is so easy to feel one's self abused or inferior, but God has given to each man a task with some talents. Most of us are two talent people, or perchance only one, but our Master expects us to use that which has been given us. Let us ever remember, God expects of you your best, not somebody else's best. Chances are they in turn may covet some gift or talent you possess.

The secret to this fuller life is to be found in a sweet fellowship with the Christ and a life of service toward our fellowmen. We will then forget to pity self. The true Christian philosophy of life bids us to have faith in God, faith in our fellowmen, and faith in ourselves.

Question

1. What are some causes of discouragement?
2. What will discouragement do to us?
3. What is the danger of pitying one's self?
4. What is the difference between being dissatisfied with one's achievements and being utterly discouraged?
5. Can you find any periods in Jesus' life when He was discouraged?
6. What is the cure for a bad case of discouragement?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

September 1, 1935

What Is The Purpose Of Work?

Rom. 12:7; 13:8

Consecration Meeting

"Whatever thy hand findeth to do, do it with thy might."

Pre-Prayer

That we may find our work in the world and do it in a way that is pleasing unto God.

Common sense, the Bible, the whole line of human experience, and the physical demands of one's body support the theory that every person should perform work.

1. One person's labor will produce the necessities and comforts of life for others, particularly for those who are dependent upon him. The father gladly toils for his children, the husband for his wife.

2. Labor produces commodities which advance

the welfare of the race. The best inventions and the manufature of practical devices have come because many persons worked.

3. The goal of the Christian religion is to establish a perfect kingdom, where all will dwell together in happiness and comfort, where sin will no longer ravage humanity, and where Christ will reign.

4. Man is at his best when his mind and hand are developing. Labor increases man's skill and he becomes expert in things which had been foreign to him.

The Bible teaches that, "By grace are you saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Hence, it is very clear that we are not saved by works, or anything we do, but rather by what Christ has already done for us when He died for our sins on the cross. After we are saved, however, everything we do because the love of Christ constrains us, will, one day, receive His, "Well done, good and faithful service."

It is of highest importance, therefore, that we shall learn all we can about the motive back of our service. The motive underlying our service determines whether our service will, at the end of life's journey, receive Christ's approving smile, or whether it will belong to the kind of service which the Bible speaks of as "wood, hay, stubble" (I Cor. 3:12), and will be burned up.

Every song that floats from your lips in the spirit of love; every word of comfort to the sorrowing; every loving warning and admonition to the wayward; every prayer that goes up out of the love of your heart for a friend in need; every word of cheer and solace to the despondent one; every bit of suffering from criticism and misrepresentation borne in the spirit of love; every mite of silver and gold given for the love of the Master and His suffering ones; —every such deed of love, however insignificant it may seem to you, will meet you at the throne of reward and go with you in your shining train of influence and love all through the countless millenniums of eternity. And does there come a time when your voice of love is silent, your hand of love motionless, your human heart of love no longer throbs, and men say, "He is dead"? Then shall come a voice from heaven, saying, "Blessed are the dead which die in the Lord * * * and their works do follow them." Would you build not for time, but for a deathless eternity? Then build in love, upon the foundation of Christ Jesus.

Questions

1. What is wrong kind of service?
2. How can we test whether our service is of the wrong kind?
3. At what age should youth begin in doing service?
4. Can responsibilities be inflicted upon youth too young?
5. What is the right kind of work?
6. Should our work be always that which will receive honor of men?

September 8, 1935

Great Modern Christians: Sam Higginbottom

Gen. 41:46-57

"I can do all things through Christ which strengthened me."

No better example of the new character of Christian missions is found than that which relates to agriculture and the development of sources of food in many countries where that has always been a problem. The pioneer agricultural missionary in India is Sam Higginbottom.

After finishing his college work at Wooster, Ohio, he entered a medical college, and on graduating, he applied for work to the Presbyterian Board of Foreign Missions. He was accepted, and sent to India. After learning the language, he was put in charge of a refuge for lepers. These unfortunate ones appealed greatly to his big heart, and with the compassion of Jesus, who commanded His disciples to "heal the sick" and to "cleanse the lepers," he administered to their comfort, and through his healing ministry their pain was alleviated and some cures effected.

A large part of the population of India are pathetically ignorant, and their civilization is very backward. Mr. Higginbottom gave himself without reserve to learning the true condition of the people of India. Observing that a large part of the natives are always hungry, he believed that a more abundant crop yield would follow in the wake of the introduction of modern farming methods. The natives in plowing, barely scratched the surface of the soil. Their plows, by the way, could be called plows only by the wildest stretch of imagination. One of his services for India was the introduction of modern farming implements. Believing that God uses to best advantage prepared men, Dr. Higginbottom asked the mission board for a leave of absence from his duties in India, in order to attend the University of Michigan where he planned to take a full course in agriculture. This was done, and on returning to India, he established an agricultural college and began work. First he trained the natives in the matter of preparing the soil. and then he imparted information in the matter of planting the crops and growing and harvesting them. Then he began to teach the use of modern farm machinery: the tractor, plows, harrows, threshing machines, etc.

Nor did Dr. Higginbottom's practical service for India end with the introduction of modern farm methods. Looking in the direction of improving the native stock of poultry and livestock and cattle, he imported the best breeds from America. At first the natives would not have the new way of farming and other apparent interferences with their customs, and primitive ways of doing things, but when they began to see the increase in crop yield through the employment of the new methods of farming, they readily followed the wise leadership of Dr. Higginbottom, and now he is acclaimed as India's benefactor. Some one asked him if it was safe to work among the lepers. "Yes," he replied, "it is safer to work among the lepers if it is my job, than to work anywhere else." Dr. Higginbottom will not expose himself to the perils of dodging the dangers that God has called him into. The heroism of his undertakings for the people of India is a matter of challenge to all who have the welfare of mankind at hand, and who yearn to see the people of India and other lands brought to a saving knowledge of the Lord Jesus Christ. At the throne of reward, as Christ's faithful ones will stand in His presence, surely Dr. Sam Higginbottom will hear the Master's "well done" for his faithful and Christly service for God's children of India.

Dr. Higginbottom's native home is Cleveland, Ohio, where a sister resided. He is a fine platform speaker, and his addresses are inspirational and creative of missionary zeal.

God calls men when they are busy; Satan when they are idle.—Sel.

Don't expect to teach the Word of God without being much in communion with the Author.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

September 1, 1935

Topic.—Keeping God's Name Sacred

Exod. 20:7; Jas. 5:12

(Consecration Meeting)

When Moses was leading the children of Israel from Egypt to Canaan, God called him into a mountain to give him some instructions for the people. Among other things, God gave ten rules for living which we call the Ten Commandments. One of these rules is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." When God says that one will not be held guiltless, He means that one must surely be punished. When Jesus preached the Sermon on the Mount He said, "Swear not at all."

God's name should always be spoken reverently, never spoken lightly as in swearing. Then we know that it is an awful sin in God's sight or He would not speak of it as He does.

The fact that He asks us to keep His name holy should be all the reason we need. Further than that we should keep it holy, or sacred, because He is holy (Rev. 15:4), He is love (1 Jno. 4:8), He is almighty and knows all things (Job 36:5), He is everywhere (Psa. 139:7-12). What a wonderful God He is! As we think how He is grieved when His name is used wrongly, surely we shall determine to always keep it sacred and to help others to do so. Many people who use God's name in vain have formed the habit so that they often speak it without knowing what they have said. A reminder may cause them to see how greatly they are displeasing God.

Plans for the Meeting

Spend much of the time today exalting God the Father in song and spoken word in order to help the Juniors to give Him the reverence due His name. A right acquaintance and relationship with God leave no room for the wrong use of His name.

Questions

1. Why should God's name be kept sacred?
2. What does God say of one who takes His name in vain?
3. Why is swearing such an awful sin?
4. Why will a Christian not swear?

5. How can we help others to use God's name rightly?

September 8, 1935

Topic.—Sharing With Others

Acts 20:35; Gal. 6:10

As you read the topic today, some of you are thinking, "What have I to share? I am not rich." Do you have two good hands and two feet? Do you know how to smile? If so, can't you see that you do have something to share? Of course, we should share our money with those in need, but we need not stop there. Hands and feet can be used to help others. A smile often helps someone to forget trouble or to stop being cross.

Kind words and sympathy help just as much and often mean more than money. I shall never forget a little boy who was always ready to sympathize. When any one in the home was sick or sad, he was quick to see it and to think of some way to help. Sometimes it was with a kind word, again it would be a little hand laid on an aching head, or perhaps he would help with some work without being told.

I read of one girl who shared her birthday. Her little friend was born on February 29, so only had a birthday every four years. Little Rita felt sorry for her, so when her birthday came she shared her party and gifts with Helen. Rita told her mother afterward that this was the best birthday she ever had. Somehow things do seem better when shared.

You can share your friends. Sometimes one sees boys or girls, especially girls, who want their friends all to themselves. Try sharing them and see how much happier you will be.

Perhaps you can share your home by inviting someone who does not have a happy one to visit you. Then think of how you can share your time. Instead of using it just to please yourself, find someone who would be glad to have you spend time with them, helping or cheering them. You may not need to look farther than your own home.

By all means, do not fail to share God's Word with those around you. Tell them about it and invite them to go with you to Sunday School, Junior C. E., or church service.

In Acts 20:35 we are told to share with those in need, and Gal. 6:10 reminds us that we should especially help other Christians.

A poem called "Others" speaks of praying and working for others and ends with this verse:

"Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee."

Won't you take this for your motto?

Plans for the Meeting

Have prepared a box with an opening through which slip of paper can be passed. Have the Juniors bring on these pieces of paper names of things they can share. These should be placed in the box before the meeting. After the box is opened, have the Juniors read and comment on the suggestions found in it.

Questions

1. What rule for sharing is found in 1 Cor. 16:2?
2. How does sharing become a blessing to the one who shares?
3. Explain "It is more blessed to give than to receive."
4. What kind of person is he who never shares good things?
5. How can you share Christ with others?

Work for Juniors

Do we love our gentle Savior?
We must labor while 'tis day,
Work for Jesus, work for Jesus,
Till the sunlight fade away,
Bird and bee and sparkling fountain
Each their cheerful work pursue,
Oh, how pleasant to remember
There is something we can do!

We can drop a word of kindness,
And perhaps that word may be
Like an acorn by the wayside,
Growing up a stately tree;
Wretched homes of want and sorrow
When our tearful eyes behold,
We can bring the helpless children
To our Savior's precious fold.

While we sing to those around us
Of our glorious home above,
We may lead a careless wanderer
To a Savior's pardoning love.
We can help to send the Gospel
O'er the ocean far away;
If we love our gentle Savior,
We must labor while 'tis day.

—Fanny Crosby.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

August 25, 1935

Representative Men and Women of the Bible

Barnabas

(A consecrated Man of Means)

Lesson Text.—Acts 4:36, 37; 11:19-30

Golden Text.—For he was a good man and full of the Holy Ghost and of faith. Acts 11:24.

One of the interesting phases of early church history is the rapid expansion of the church from a small group of Jewish Christians at Jerusalem to a large gentile church spread over the extant of the Roman empire. In this expansion certain men stand out as leaders of the expansion. One of these was Barnabas. Barnabas was a native of the island of Cyprus. He came to Jerusalem soon after the Pentecostal experience and brought the money he received from the selling of his land. It came as a result of the spirit of fellowship and sharing which was manifested in the early church.

The first important expansion of the church came when the church appointed seven helpers to care for the material needs of the church. Two of these, who also became evangelists, were Stephen and Philip. These men represented the Grecian Jews. Stephen spent much of his time in discussions in the synagogues with Dispersion Jews concerning Christ. His preaching and discussions aroused so much opposition that finally he was stoned to death.

This persecution and death of Stephen caused a dispersion of the early Christians. Some of these which were scattered abroad went to Antioch and a church of Jews and gentiles was started. The Jerusalem church, hearing of this new venture at Antioch, sent Barnabas to take charge of the work. Barnabas was a good man for the place. He was earnest, devout, serious, and energetic. On the other hand, he was well adapted for the place because he had been raised in a similar environment as the Antioch church. He, however, realized that the work was too large for one man, especially a man his age, so he sought for help. He went and got Paul who was at Tarsus. There are several characteristics of Barnabas here that need emphasis. In the first place he knew his abilities and his limitations. He was willing to assume leadership and make large sacrifices for the cause. On the other hand he knew as an older man when to select a younger man to assume the leadership instead of him. One of the tragedies in Christian leadership is that older men insist on exercising leadership and authority when they should retire and, as Barnabas, seek for Paul, a younger man. It takes Christian love and humility for a man to say, "I must decrease and he must increase."

Who was Barnabas?

What does it suggest when he sold his land and gave the money to the church?

Was Barnabas a layman or a preacher?

What contribution can be made by consecrated wealthy laymen today in our church?

What spirit is manifested in Barnabas willingness to get Paul?

September 1, 1935

Representative Men and Women of the Bible

Paul

Lesson Text.—Acts 20:33-35; Phil. 4:4-13

Golden Text.—I have showed you all things, how that so laboring ye ought to support the weak. Acts 20:35.

The lesson material for our discussion of Paul records the incident where on his third missionary journey he came along the coast of Asia Minor to Miletus. While here he called the Ephesian elders together for a farewell service before he leaves for Jerusalem. Paul realized that great opposition awaited him at Jerusalem. Since our lesson is a study of Paul rather than any portion of Scripture it might be well to consider briefly who Paul was and what he had done up to this point. Paul, whose Hebrew name was Saul, was raised in Tarsus of Cecilia. Here he came in contact with three influences that affected his life. First he is a Hebrew. He was raised in a godly Hebrew home. This influence can be felt throughout his life and ministry. In the second place he lived in a Greek city and these influences gave him a language which he could use throughout the whole empire. In the third place he is a free born Roman citizen. This was a great advantage to him in his Christian work and in the severe persecutions carried on against him by his enemies. Saul as a young man went to Jerusalem and received his training at the feet of Gamaliel, a great Hebrew teacher. Saul carried on a vigorous campaign of persecution against the Christians. One day while on his way to Damascus to persecute and kill Christians there, he met the resurrected Christ and Saul, the Hebrew, became Paul, the Christian. The transition was so sudden that it took Paul fourteen years to adjust himself to the new experience.

It was at the end of these fourteen years that Barnabas came to Tarsus and brought Paul to Antioch. After a few years here, Paul conducted three missionary campaigns throughout Asia Minor and eastern Europe. Paul at last was taken a prisoner to Rome, where he was finally beheaded.

Paul was a great missionary, an indefatigable worker, a writer, and teacher. He consecrated every ability and power he had to Christ. Throughout his life and ministry he was not disobedient to the heavenly vision. Paul is largely responsible for breaking the Jewish limitations which gave Christianity its freedom to develop from a Jewish Christian church to a gentile Christianity.

How did Paul's training equip him for a Christian missionary?

What contribution did Paul make to the development of Christianity?

How do you account for the success of Paul as a missionary?

EASTERN DISTRICT RETREAT

The Life of Menno Simon

Taught by Dr. C. Henry Smith

In the opening period Dr. Smith spoke of the traditional background and sacraments observed in the Catholic churches and how their people took these seriously as though magic were connected with them. Also, the commercialization of places connected with the Catholic and Christian churches. Catholics are the most conservative sect, Lutherans next, followed by Reformeds and Anabaptists or Mennonites.

The Anabaptist movement started at Zuerich with Zwingli and the first question was infant baptism. Zwingli debated this and looked for mention of it in the New Testament, but could not find it, finally rejected same and started adult baptism.

Menno Simon was born in 1496 in a Dutch village named Witmarsum. He lived the life of an ordinary priest. He was different from the average priest, for he had an open mind and a tender conscience. He was gradually converted from the Catholic faith. He left the Catholic faith in 1536. Menno Simon accepted the principles of the Anabaptists with the broadening of same. He was the most luminous writer of the Anabaptists. His principles were: Adult Baptism, Opposition to Capital Punishment, Denial of the Oath, Opposed to War, Separation of State and Church, Opposed to Holding Public Office. Love was the outstanding factor and he took the Sermon on the Mount as the basis of his faith.

Mennonites are very thrifty, successful in business, head of large concerns, frugal, live a simple life, but are not so successful in the field of arts, poetry, and music. There are 25 divisions in the Mennonite church and we are often called queer, due probably to some of the principles for which we stand and our industriousness.

In the past our young people have been persecuted for refusing to take arms or complete non-participation and if, in the future, we are called to stand firm on our principles, we will again be persecuted, probably more severely than heretofore; and the chances for migration to other countries are very small, due to the democracy of most nations.

At our closing period on Sunday afternoon, Prof. Russel A. Lantz told us some of his experiences in the World War, as a Conscientious Objector, and his imprisonment at Fort Leavenworth, Kans. This was a challenge to stand firm on our convictions and the price we will undoubtedly pay.

Dr. Smith has visited the places of the beginnings of our faith and church. This helped to make it real to us, for his interesting fashion of description could not help but thrill us. After these lectures you could not help but think of the rich traditional background of our church and what we owe our God and fellowmen through the sacrifices of our forefathers.

—Mae Latshaw.

JOTTINGS

An example of loyalty to institutions established by the Mennonite church is set by the First Church of Philadelphia. From the time of the Wadsworth School, the first institution of higher learning founded by the Mennonites of America, this congregation has always called to its ministry men who received their training in Mennonite schools.

It is interesting to note that descendants of some of the early Mennonite families have become famous in public life.

The present mistress of the White House, Mrs. F. D. Roosevelt, and her distinguished relative, the late President Theodore Roosevelt, include in their ancestry the name of Jan Lukens, one of the pioneer settlers of Germantown.

Samuel W. Pennypacker, famous as a lawyer, judge, historian, and governor of Pennsylvania, was a descendant of Matthias Pennypacker, one of the early Germantown ministers, of whom it is recorded that he had the longest will and the biggest funeral in Colonial Pennsylvania.

Dr. Martin G. Brumbaugh, educator, writer, governor of Pennsylvania, and the biographer of Christoper Dock, traced his ancestry on his mother's side through a Mennonite family line.

David Rittenhouse, grandson of William Rittenhouse, the first Mennonite minister in America and also America's first paper maker, was famous as a scientist, a member of the Committee of Safety during he period of the Revolutionary War, founder, with his riend Benjamin Franklin, of the American Philosophical Society, the world's most famous organization of he kind, surveyor, mathematician, and first Mint Master under the United States. As an astronomer he was famous for his observation of the transit of Venus from the platform from which the Declaration f Independence was afterward read to a public assembly.

Dr. J. E. Hartzler, former president of Witmarsum eminary, after having served a year as professor of heology and philosophy in the American University t Beirut, Syria, has returned to his home in Bluffton, Ohio. Mrs. Hartzler spent the year with her husand in Syria. Dr. Hartzler has not yet announced lans for the future.

Dr. J. E. Langenwalter of Wichita, Kansas, was a ecent visitor to Bluffton, Ohio, which was his home uring his service on the faculty of Bluffton College. e preached in the Bluffton Mennonite church.

Dr. Ernest Franz of Berne, Ind., while vacationing California, in cooperation with Dr. H. J. Krehbiel of eedley, Calif., spent the time in building a replica of he first Mennonite church erected at Germantown in 708. On the site of the original building the stone meeting house erected to succeed continues to be used as a house of worship. It was erected in 1770 and around it was fought the Battle of Germantown during the American Revolution. On the spot General Agnew, one of the British officers, was shot from his horse by a sniper immediately after the battle. The Germantown Historical Society has erected a marker on the church yard wall, marking the spot where the General fell. In the church yard there is also a marker erected in honor of William Rittenhouse, the first Mennonite minister contributed by the State of Pennsylvania.

Former students and instructors in Witmarsum Seminary, Bluffton, Ohio, held a gathering at the home of Rev. Paul E. Whitmer of Pandora, Ohio, in honor of Rev. and Mrs. A. E. Kreider, who will leave Bluffton to enter the faculty of Bethel College, Newton, Kansas, this fall.

While Rev. Carl Landes, of the First Church, Philadelphia, is on an extended vacation, including attendance at the General Conference, Dr. Irvin Bauman of the Bluffton College faculty, will preach in his place.

Rev. and Mrs. Albert Claassen, of Milwaukee, Oregon, wish their friends to note that after the meeting of General Conference their address will be Freeman, South Dakota, Rev. Claassen having accepted a call to the pastorate in that place.

Among the visitors to the great C. E. Convention in Philadelphia from the Saucon, Pa., church were: Rev. E. S. Shelly, Laura Nolf, Sara Kait, Kathryn Hohe, Mrs. E. S. Shelly, and Andrew R. Shelly. A special Echo Meeting was held in the Saucon church. A special feature of the meeting was the re-enactment of the colorful exercise presented by approximately 600 juniors in the Convention Hall.

The Mennonite church of Berne, Indiana, expects to celebrate the one hundredth anniversary of the founding of the first Mennonite church in Adams County, in 1938. As this will be the year in which the next General Conference is to be held, the Berne church has extended an invitation to the Conference to hold the 1938 session in the Berne church.

Speakers participating in the Mennonite Young People's Retreat held at Shipshewana Lake, August 5-11, were booked as follows: Rev. I. R. Detweiler, Bluffton College; Rev. W. B. Weaver, Danvers, Ill.; Prof. W. Miller, Columbus, O.; Rev. J. N. Smucker, Smithville, O., chairman of the Retreat; Earl Salzman, Topeka, Ill.

The time will come when all luxury and pomp and show will come to an end, and only the real elements of character will abide.

DEATHS

Elias Gratz, son of Christian and Catherine (Steiner) Gratz, was born in Allen County, Ohio, March 3, 1861. He departed from this life June 28, 1935, reaching the age of 74 years, 3 months, and 25 days. On April 15, 1881, upon his confession of faith, he was baptized and received as a member of the St. John Mennonite church, of which he remained a faithful member until the time of his death. In 1889 he was united in marriage with Catherine Scheaublin. This happy union was blessed with ten children, three having preceded their parents in death. On January 13, 1931, Mrs. Gratz preceded her husband in death.

Funeral services which were held in the St. John church on Sunday afternoon, were in charge of Rev. Toevs, Mr. Gratz's pastor. The funeral was largely attended. Interment took place at the St. John cemetery, Pandora, Ohio.

REPORT OF THE DIAMOND JUBILEE FUND OF THE GENERAL CONFERENCE TREASURY

From June 20, 1935, to July 16, 1935

Halstead Mennonite Church, Halstead, Kans.	$ 35.75
C. C. Neuenschwander, Indiana	5.00
Eden Sunday School, Inola, Okla.	10.00
Mrs. Eliz. Schmidt, Arizona	5.00
Sister Hillegonda van der Smissen, Kansas	5.00
Second Mennonite Church, Beatrice, Nebr.	42.30
Aletta and Mattie Krehbiel, New York	40.00
Alberta Community Church, Oregon	4.85
First Mennonite Church, Paso Robles, Cal.	18.00
P. J. and Lena Walters, Kansas	5.00
Herald Church, Clinton, Okla.	10.24
Mrs. Frieda Regier Entz, Treasurer Executive Committee, Mission Societies	438.01
H. H. Adrian, California	25.00
Rex. Alb. G. Schmidt, California	1.00
Rev. W. F. Unruh, Janjgir, C. P. India	5.50
First Menn. Church S. S., Nappanee, Indiana	10.00
Gotthold Mueller, South Dakota	5.00
Mrs. Helena Warkentin, Kansas	.50
R. R. Krause, Kansas	1.50
John Jantzen, Nebraska	1.50
United Essex Menn. Church, Kingsville, Ont.	40.00
A Friend, Newton, Kansas	1.00
Christian Church, Moundridge, Kansas	420.00
St. John Mennonite Church, Pandora, Ohio	27.32
Sister A. Gertrude Penner, Arizona	2.50
Burrton Church, Burrton, Kansas	10.00
Mrs. Frieda Regier Entz, Treas. Ex. Comm., Miss. Societies	1454.51
A Friend, Henderson, Nebraska	75.00
Children's Day Program, Bethesda S. S., Henderson, Nebraska	60.08
Friedensfeld Church, Turpin, Okla.	10.00
Hoffnungsau Sunday School, Inman, Kans.	28.36
Johannesthal Church, Hillsboro, Kans.	43.50
Sister Frieda Kaufman, Kansas	5.00
H. P. Krehbiel, Kansas	25.00
Herald Publishing Co., Newton, Kans.	25.00
Peter Schmidt, Kansas	10.00
Immanuel Mennonite Church, L. A., Calif.	22.50
Emanuel Mennonite Church, Pratum, Oregon	70.00
Open-Door S. S. and C. E. Convention, Monroe, Washington	13.14
Burrton Church, Burrton, Kansas	3.00
Bruderthal S. S., Hillsboro, Kans.	51.54
David J. Auernheimer, Kansas	5.00
Summerfield Mennonite Church	10.50
Mrs. Frieda Regier Entz, Treas. Ex. Com., Miss. Societies	20.0
Springfield Menn. Church, Springfield, Pa.	5.0
Hugo O. Bartel, Drake, Sask., Canada	15.0
Gleaners S. S. Class, Bergtal Church, Pawnee Rock, Kansas	9.0
Bergtal Church, Pawnee Rock, Kansas	78.7
Allen M. and Amanda Fretz, Pennsylvania	50.0
Springfield Menn. Church, Coppersburg, Pa.	10.0
Ransom Mennonite Church	20.0
C. E. Society, Eigenheim Menn. Church, Rosthern, Sask., Canada	5.2
First Mennonite Church, Newton, Kansas	98.2
Henry N. Harder, Kansas	1.0
D. E. Buller, Waka, Texas	3.5
First Mennonite Church, Berne, Indiana	137.6
Bergfelder Church, Mt. Lake, Minn.	24.0
Bergtal Church, Pawnee Rock, Kansas	2.0
H. D. Voth, California	10.
From a Member of the Hoffnungsau Church, Inman, Kansas	100.
Inmates of Bethesda Leper Home, India	30.
	$3,702.

Total Receipts for the Diamond Jubilee Fund, July 16, 1935, $9,261.84.

From July 16, 1935, to July 26, 1935

Calvary Menn. Church, Mechanics Grove, Pa.	$ 18.
Kidron Mennonite Church, Taloga, Okla.	4.
J. H. Krehbiel, Kansas	375.
West Zion Menn. Church, Moundridge, Kans.	258.
First Mennonite Church, Bluffton, Ohio	160.
Bethesda Church, Marion, South Dakota	55.
Sichar Church, Cordell, Oklahoma	8.
Tabor Church, Goessel, Kans.	144.
Hutchinson Menn. Church, Hutchinson, Kans.	14.
Waterloo Kitchener Menn. Church, Vineland, Ontario, Canada	87.
Hoffnungsau Mennonite Church, Inman, Kans.	81.
Ladies Aid of Hanston, Menn. Church, Hanston, Kansas	10.
Hanston Menn., Church, Hanston, Kans.	9.
First Mennonite Church, Wadsworth, Ohio	33.
San Marcos Menn. Church, Paso Robles, Cal.	30.
Bergthal Church, Corn, Oklahoma	19.
From a Friend, Hillsboro, Kansas	10.
D. P. Richert, Helena, Oklahoma	10.
Adolf Schmidt, Oklahoma	5.
Laura E. Haury, Kansas	10.
Bertha Haury, Kansas	5.
Mennonite Church, Beatrice, Nebraska	433.
Countess Mennonite Church, Rosemary, Alberta	10.
Ebenezer Church, Mountain View, Oklahoma	2
Bethany Menn. Church, Freeman, So. Dak.	50
Justina Reimer, Oklahoma	5
Emergency Relief Board	1
Mrs. J. J. Loewen, Winkler, Man., Canada	1
Mrs. Maria Friesen, Wymark, Sask., Can.	1
Rev. C. J. Voran, Kansas	5
First Mennonite Church, Philadelphia, Pa.	10
First Church, Geary, Okla.	100
Witmarsum Men's Bible Class, First Menn. Church, Nappanee, Ind.	5
C. A. Reimer, Kansas	5
Loyal Crusaders S. S. Class, First Mennonite Church, Nappanee, Ind.	5
Zion Mennonite Church, Donnelson, Iowa	123
P. L. Heidebrecht, Oklahoma	1
Ebenezer Church, Mountain View, Oklahoma	12
Lorraine Ave. Menn. Church, Wichita, Kans.	9
Bethel College Menn. Church, Newton, Kans.	60
	$2,192

Total Receipts for the Diamond Jubilee Fund July 26, 1935, $11,454.00.

Gratefully acknowledged,

K. A. Richert, Treasure

RESOLUTIONS OF GENERAL CONFERENCE

(Preliminary Report; Official Minutes to appear in pamphlet later.—Secretary.)

1. Daily Meetings: 8-8:30 Prayer; 9-11:30; 2-4:30, and evening 7:30-9:00.

2. Since the minutes of the last session are in print and available to all delegates present, who are not familiar with them, Resolved to dispense with the further reading of them, and that they be adopted in their entirety as printed.

3. Report of Executive Committee accepted for discussion.

4. Resolved: That the Conference by rising show its appreciation of the long and efficient service rendered by Bro. J. W. Kliewer as member of the Board of Foreign Missions.

5. Resolved: That the Plan for Systematic Giving be received for discussion and, if found acceptable, that it be submitted to the churches for a referendum vote before final adoption.

6. Resolved: That the Minutes and Reports of this session be printed and distributed free (two for each vote), and that the churches be requested to send in to the Conference Treasurer a free-will offering to cover expenses.

7. The Women's Mission Societies of the Conference are a very active and greatly appreciated force in carrying on the conference work. They have been holding their business meeting on an afternoon while the Conference was in regular session, but find this unsatisfactory as they must thus miss part of the session. Resolved: That at the next session of Conference, if suitable arrangement can be made, the Business Committee provide a place for the Women's Mission Society business meeting on the regular conference program, allowing about 2½ hours for same.

8. Action on Rec. 5 was postponed by resolution till the Trustees and Sanatorium Committee would report. (See Res. 77.)

9. Resolved: That the report of the Executive Committee be adopted.

10. Resolved: That our ministers, editors, and teachers give themselves diligently to the question of our over-division and attempt to see the problem through the eyes of our common Lord and Master and build up in the minds of our people the right attitude towards the members of other branches of the denomination.

11. Resolved: That we put ourselves on record as favoring organic union with the Central Conference of Mennonites.

12. Resolved: That the Comity Committee be discontinued and that a new committee of five be elected whose name shall be the Church Unity Committee.

13. Resolved: That this Conference make provision whereby a Conference of churches may be received into our fellowship, rather than limiting it to individual churches.

14. Resolved: To adopt the report of the Comity Committee.

15. Time extended fifteen minutes.

16. Resolved: To adopt the report of and recommendation of the Placement Committee.

17. Resolved: To adopt the report and recommendation of the Committee on Revision of the Ministers' Manual and to refer the same to the Board of Publication. Before this was adopted, an amendment as follows carried: Resolved, to add at the close of No. 4 (probably should be No. 3?—Sec'y) page two, the words "according to the Scriptures."

18. Resolved: That the Conference send a word of sympathy to Rev. A. J. Dyck of Inman, Kans., who is now in the hospital.

19. Resolved: That we adopt the report of the Committee on Privileges, and that privileges be granted in accordance with the Constitution.

20. Books recommended by the Board of Foreign Missions: 1. The Preacher and His Missionary Message; 2. Christ and Human Suffering; 3. Uncle John Vassar; 4. Samuel Hebich of India; 5. Marie Christopher's Sieg, translated; 6. The New Christian; 7. Heroes of the Cross; 8. Forty Mission Stories.

21. Resolved: That the native churches on our mission fields be accepted as members of the General Conference in accord with the Constitution. (Recommendation "B" had been acted on, so was passed now.)

22. Resolved: That the special collections for a second bungalow at Basna, India, be continued, but that we do not build before the money is practically in sight.

23. Resolved: That the former resolution, that once a year in every church a special collection be held for our Pension Fund over and above the regular mission collections, be not forgotten.

24. Resolved: That Rec. "F" (concerning a full time secretary) be referred back to the Board of Foreign Missions with the request that they in conjunction with other Boards of the General Conference work out a plan to employ a secretary on full time representing the different boards, and to report to this session not later than Wednesday . (See Res. 47.)

25. Resolved: To adopt the Revised Rules and Regulations attached to the report of the Board of Foreign Missions.

(To be continued)

RECEIVED FOR PACIFIC DISCTRICT CONFERENCE

First Mennonite Church, Upland, Calif.	$66.35
First Mennonite Church, Menno, Wash.	43.77
First Mennonite Church, Newport, Wash.	9.00
Calif. C. E. and S. S. Convention, Paso Robles, California	14.95
San Marcos Menn. Church, Paso Robles, Cal.	31.84
First Mennonite Church, Aberdeen, Idaho	42.17
Emanuel Mennonite Church, Pratum, Oregon	69.81
Salem Church, Ruff, Wash.	.88
First Mennonite Church, Reedley, Calif.	5.00
Wm. Dirks, Neppel, Wash.	.40
First Mennonite Church, Monroe, Wash.	10.00
Adult Bible Class, Reedley, Calif.	4.95
First Menn. Group, Elk and Deer Park, Wash.	5.00
Received for Portland, Oregon, Mission	
Mennonite Church, Newport, Wash.	$29.95
Adult C. E. of the I. M. Ch., Los Angeles, Cal.	9.89
Emanuel Mennonite Church, Pratum, Oregon	26.74
First Mennonite Church, Reedley, Calif.	35.56
Escondido Mennonite Church, Escondido, Cal.	5.95

Gratefully acknowledged,

Pacific District Conference.

Jno. C. Jantz, Treasurer

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Rev Emanuel Troyer M

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, SEPTEMBER 3, 1935 No. 17

THE MENNONITE POSITION ON NON-RESISTANCE

(By Rev. Jacob B. Wiens, Waterloo)

Translated from the German by
J. H. Janzen, Waterloo

In these times many things are being uprooted; we stand at the threshold of a new era. Powers have been unchained and at work since 1914, which were unknown until then. They shake the cosmic system, human hearts are filled with fear, and we look into the future with anxiety. At present, when the change of attitude toward old-established conceptions is in full sway, even approved things dwindle to nothing in the existing melting pot and new moulds arise, giving to the world and to humanity a new character. Even gold has lost its importance as a standard of values.

This change of attitude is not confined to political and economical matters only; it affects even our spiritual and religious life. We notice a changed attitude in belief and philosophy of life, which is of far reaching significance. At present the Word of God is attacked by furious criticism. This is natural because it intends not a change of systems, but a change of mind. That criticism is inclined to shake the very foundations of our faith. World history and the history of mankind teaches us that people sink and finally drown if they forsake the eternal foundation of God's Word. We therefore join all the more with determination in the words of the poet:

If Thy Word should be discarded,
Then our faith would also fail.
Riches can be disregarded,
May, O God, Thy Word prevail.

Christ foresaw much greater revolutions and catastrophies than those of our age. He said, that heaven and earth shall pass away, and the apostle Peter says that they will pass away with a great noise, and the elements shall be dissolved by intense heat, and the earth and the works that are therein shall be burned up. But one thing shall never pass away, and that is the Word of God.

As our faith, likewise the Mennonite principle of non-resistance is founded on the Word of God. In this soil our confession is rooted and gives us strength to live and to die. From this soil our confession has brought forth fruit which should not be underestimated. We can say this with a clear conscience, without boasting unduly, because we regard this not as our own merit, but as the Grace of God.

At present our people stand again in the midst of the raging sea of nations, and timid souls already see our little boat rocking and in danger of being drowned, especially since some of our own brethren are engaged in drilling holes in the bottom of the frail vessel. Let us, therefore, seriously examine our position and answer the questions: Does our dogma of non-resistance still fit into the present day picture of the world? Have we still spiritual life and therefore a right to exist? Has our principle of non-resistance still that embryo of life from which it can develop and grow into perfection?

The world looks upon us and sifts us. And we have to be ready always to give an answer to every man that asks us a reason concerning the hope that is in us (1 Peter 3:15).

Our principle of faith is based on a threefold foundation:

1) The Word of God; 2) History; 3) Our own experience.

I.

We take the commandment of God, "Thou shalt not kill," literally, without any turning and twisting, without oppressing our conscience. We see by the Scriptures that Christ took the stand of non-resistance in life and conduct, in suffering and death. The whole Scripture breathes the Spirit of Love, as this is expressed in a lofty, artistic form in 1 Corinthians, chapter 13. The apostles themselves, who first would call fire from heaven upon their adversaries, and who carried their sword very loosely in their scabbards, were changed by the Spirit of God and would rather suffer than inflict sufferings upon others. To us it is unthinkable that a son of peace would be able not only to inflict wounds without hesitation, but even to kill his fellow men. Becoming resistant, a disciple of Jesus necessarily must come into very serious conflicts with his conscience.

II.

Church History teaches us that the church did leave its first love, and that consequently the revelations of God diminished, the eyes of the Christians were dulled, and thereby their conceptions confused and their deeds uncertain. Crafty explanations were employed to fill the gap, and thereby faith lost its purity. Colored faith replaced sincerity. But at all times the Word of God aroused the conscience of men and women and led them from darkness to and women and led them from darkness to light.

One of the mightiest spiritual movements, a real awakening from night to bright daylight occurred in the Middle Ages when Luther freed the Word of God from bondage. At the same time the principles that lived formerly in the Waldensians, and which we would be inclined to call "Mennonite," were awakened anew. With the activities of Menno came the time in which our Confession of Faith began to show its influence in World History, and to preach peace by word and conduct. Bloody persecutions followed, but they only ordained and sanctified our forefathers for their mission. God acknowledged their testimony and gave them, in spite of misery and death, progress and prosperity. Today Mennonites are found in every land on earth. This is of important significance.

III.

One can become a Christian only by having a personal experience of God. Likewise one can only by personal experience become a conscious member of the Mennonite church. To be filled with the love of Christ is a personal experience.

We refuse to bear arms because we are deeply convinced of the fact that revenge, hatred, enmity and war are contradictory to the will of God. War is sin. And we do not want to participate in other people's sins.

The experience which our people obtained during the World War has made them the more certain and steadfast. But the principle of non-resistance becomes valid only after it has been tested. In that respect, perhaps the so-called Russian Mennonites have an advantage over others, as they have been through the horrors of war, not only the World War that was fought over general issues, but also the Civil War in which the most intimate personal interests were attacked. At that time everything was tested by fire.

We might as well anticipate that all privileges will fall down with the outburst of the next war. Then everybody will have to be faithful to his own convictions, and to take the consequences. Therefore it is most important that our young people should be enlightened and brought up in a way that they should be open to the experience of peace, and solid at the hour of great decisions.

Taking in consideration the seriousness of the situation, our conference should immediately go to work, present the seriousness to the churches, and find means and ways to strengthen the faithfulness of all of us to the principle of non-resistance, thereby averting the great sorrow of apostasy from our churches and our people.

These are only a few thoughts of all that may be said about our position on non-resistance. I have compiled and recorded these thoughts merely to stimulate the further thinking and acting on the matter.

"And let the favour of the Lord, our God, be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

RADIO MESSAGE

Given by D. D. Eitzen, August 11, 1935, in connection with the Silver Anniversary of the Immanuel Mennonite Church, 656 E. 79th St., Los Angeles, Calif.

(Published by request)

Mark 1:1 reads, "The beginning of the gospel of Jesus Christ, the Son of God." The beginning of the GOSPEL—what an announcement to the world of the first century — and what an announcement to the world today!

This gospel of Jesus Christ—which is not good advice, but good news—this good news of salvation to all men—has a three-fold emphasis: The past aspect of the gospel as described in "God so loved." The present tense of the gospel as contained in 1 John 3:2, "Now are we the sons of God," and the future tense as suggested in the completion of that statement, "and it doth not yet appear what we shall be." How symmetrical and complete is this gospel of Jesus Christ!

Unfortunately we often present it as unsymmetrical and lopsided by overemphasizing one aspect at the expense of the other. It is so easy to sin by an underemphasis of the present tense of the Gospel. John says, "Beloved, now are we the sons of God." NOW—we are SONS—Sons of God." Is it possible that the future aspect of that verse—namely, "it doth not yet appear what we shall be"—that "lively hope"—is dependent upon our living as sons of God now?

Paul in his letter to the Romans (8:17) suggests this more strongly, "IF children, THEN heirs." This heirship then depends upon our being children—consciously so. The prodigal son was a son even while herding swine, but he continued on his downward path of sin until he "came to"—came to himself in a new realization that he was a "son," but lived the life of a tramp. How nearly does that perhaps describe my life and your life? Are we consciously walking about as sons of God throughout the entire day—at the breakfast table with the family, in our dealings in business, in our conversation with our personally intimate friends, at the annual church meetings, etc.? I am pleading for the personally victorious life—the life that lives above "evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness," (Mark. 7:21-22)—the life that faces sin as the eagle faces a thunderstorm. He does not fly from it, nor stubbornly fight it, nor resign to it, but confidently faces it and adjusts his wings so that the very fury of the storm raises him above it—ABOVE IT. What would happen if all professed Christians lived such an "above life"—such a victorious life for one month? It is hard to estimate that, but during that month Christians would really be the salt of the earth, for salt makes thirsty, and such victorious living would make the sinner thirsty for the water of life which only Jesus can give. Neighbors would say about us, "That person has something I don't have. I want it." Yes, we want it, but how is this "living-above life" attained? In answering we raise the question, is it attained, or is it obtained? The answer was revealed to Zecharia (4:6) thus, "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." Isaiah substantiates this with the statement, "In quietness and confidence shall be your strength," or "They that wait upon the Lord shall renew their strength to mount up with wings as eagles." JESUS invited those who LABOUR for such victory—those "mühselig"—to come unto Him in reckless abandon and He will give them rest.

In Exodus 33 we have this very problem and its solution dramatized. Moses in desperation prays (Ex. 33:13-14), "If I have found grace in thy sight, show me now thy way." How often have we prayed in the Spirit of Moses, "God, you called me to this work. I have responded, I have sacrificed, now show me a quick solution for this problem." But to us comes the answer of God as it did to Moses, "My PRESENCE shall go with thee, and I will give thee rest." Is there any equivalent for such an assurance? Truly, that is "the peace of God that passeth understanding." It is then that we can sing, "The valley holds no dread for you, when you know Jesus, too."

REV. DAVID GOERTZ

By One Who Knew Him Well

(Conclusion)

On December 26, 1910, Mrs. Warkentin presented the Deaconess Home to the Society in memory of her husband, and in 1916 she and her children added another wing to this home. Recently the home of the late Mrs. Warkentin, with many of the expensive pictures and furnishings, became the property of the Deaconess Home and Hospital Society—a gift of her children for the use of the deaconesses. All of these enterprises are a memorial to Mr. Goerz's zeal, faith, and love—a zeal so untiring that he knew no rest; faith in a God whose promises are sure, and an ardent love for his denomination.

Mr. Goerz As A Man And As A Preacher

All of Mr. Goerz' sermons, which were primarily expository, were the product of deep, prayerful thinking. He had the gift of bringing various shades of meaning out of his texts, and when he concluded his address, attentive listeners had replenished their store of biblical knowledge. He was seldom known to use humor in the pulpit—on the contrary, he was deeply emotional. Of the revivalist methods he had nothing. Indeed, some think that he was not deeply impressed with the common run of revivalists' methods. He strongly believed in laying a good foundation in the hearts and lives of young converts and this accounts for the emphasis he laid upon the catechism still used in many of our western churches. Opinions differ as to his abilities as a pastor. It is just possible that this was not his strong point, and yet he has brought into many a home new hope to such who were in deep sorrow. Leaving the bedside of Grandmother Lehman, who was ill and suffering intense pain, he went home and wrote that wonderful hymn in the Gesangbuch mit Noten: "Wenn in des Lebens dunklen Stunden die bange Seele zagen will," etc.

Mr. Goerz was slow in making friends. He knew nothing of the prevalent "slap 'em on the back" method. His face seemed to be austere and hence some people were somewhat reticent to approach him. He bemoaned the fact that he was not as magnetic as some others are, and that it was difficult for him to enter into a conversation with strangers. But those who knew him best can testify to the fact that hidden behind that austere face was a man with a heart as soft as that of a woman. People frequently misjudged him and when all manner of accusations were hurled at him, people thought that he snapped his finger at them. This was far from the truth. That Mr. Goertz had a sensitive nature is evident from what he wrote in his article, "To Russia via India," in the Monats-Blaetter: "Verkannt zu werden ist ja das unausbleibliche Los aller, die oeffentliche Dienste zu tun berufen sind, und doch will's einem oft so schwer werden, in seinen lautersten Absichten verkannt zu werden und in seinen aufrichtigsten Bestrebungen miszverstanden zu werden."

Never will I forget the day when he invited me to his home. His family was out. Behind closed doors this great man who had done so much for our denomination, and for the suffering ones, poured out his heart as the tears trickled down his wan face. His voice frequently choked. It seemed that the load of calumny and accusation was greater than he could bear, and he had to open his heart to someone. Why he singled me out I do not know, but I do know that he could have no other who was more willing to share his sufferings. He talked for about two hours with little interruption on my part, except that I here and there assured him that I sympathized with him. That he was comforted by what I said I can only hope. Then came the close of the interview when he committed himself and all that was dear to him to the God who knows and fully understands. Here I learned to know Rev. David Goerz. That he was a humble man can be abundantly proven. At the last General Conference, which he attended, he repeatedly called a brother to order, believing him to speak beside the point. He later saw his mistake and before the whole conference begged the pardon of the brother whom he had falsely accused.

His Last Days

Though Mr. Goerz was blessed with a strong physical body, yet his active life left its mark upon it, and gradually he showed signs of advancing age. In 1910 he and Mrs. Goerz went to Palestine because of ill health, which they hoped he might regain. It was not to be so. Upon their return, acting upon doctor's orders, they went to Colorado Springs. He left his beloved Bethel in July 1910 and hoped to return soon, but God thought otherwise. He never saw Bethel College again. They moved to California in August 1910, where they remained until God called His servant home and to his reward.

On the morning of May 7, 1911, he said to his wife: "I feel that my end is nearing." His daughter Katie (Mrs. B. Krehbiel) and his son Rudolph, who had been called, were at his bedside. During the forenoon of that day, May 7, he requested his loved ones to sing for him Number 571 of Gesangbuch mit Noten, "Fuerst des Lebens, unsre Herzen schlagen liebend nur fuer dich allein," etc. Mr. Goerz joined in with his rich, now almost inaudible tenor until the voices of the children choked and they could sing no longer. After a little while, he asked for a few more songs. He was once more made comfortable in his bed. Suddenly he sat up, called Rudolph to his side, and said: "You will do for our Bethel what you can, won't you"? Upon receiving assurance from Rudolph that he would gladly do what he could, Mr. Goerz smiled, and then quietly, without a struggle, breathed his last. He was at home, this busy man was with his Lord Who, in all probability has other work for him. Present at his deathbed, besides his wife, Rudolph and Katie, were Orlando and Willard. The other children, Robert, Helen, and Emma, were not able to be present.

Rev. David Goerz died at noon, May 7, 1911, aged 64 years, 11 months, and 5 days. He is buried in Hollywood cemetery. The speakers were Rev. M. M. Horsch who had as his text Psalm 4:9 and 31:6, and Rev. J. S. Hirschler, who based his remarks on Rev. 14:13.

Rev. David Goerz, my friend, the friend and benefactor of our Mennonites, is dead—"yet speaketh."

MIDDLE DISTRICT CONFERENCE RETREAT

The Forty-seventh Annual Session of the Middle District Conference was held on Friday afternoon, August 9. It was a brief business session, held at the time of the General Conference in the First Mennonite Church of Upland, California.

The President of the Conference, Rev. A. E. Kreider, opened the session with a brief devotional service. The receiving of delegates' certificates and the reading of minutes was followed by reports from the Educational and Evangelization committees. The Conference requested the Evangelization committee to organize the Lima Gospel Chapel into a church. The report of the Board of Trustees was heard and accepted.

The election of officers resulted as follows: President, A. R. Keiser; vice president, Adolph Friesen; secretary, J. S. Schultz; member of program committee, Wilmer S. Shelly; member of educational committee, Clarence Schneck; member of evangelization committee, D. E. Welty; trustee of Bluffton College, D. J. Basinger, and upon motion of Conference the outgoing member of the Board of Trustees of the Conference was reelected.

The Conference accepted the invitation of the Fortuna Mennonite Church to hold the next session of Conference at that place.

Following some discussion, the Conference decided to have a three day Ministers' Retreat the first week of November in Chicago. A brief prayer service brought the Conference to adjournment.

A. R. Keiser, Acting Secretary.

NAPIER, PA., S. S. CONVENTION

A Sunday School Convention was held June 29, at the Napier Mennonite church, by the four churches of the western part of the state. There were 130 registered; of that number we were pleased to have with us five from the East. A day of fellowship was greatly enjoyed by all those present. The chairman was Rev. Jacob J. Unruh, pastor of the Napier church. The theme of the convention was, "My Duty," which was discussed in the afternoon under three sub-topics. First, "My Duty as a Christian in the Church," which was discussed with us by John Fretz. There were some very good points brought out during the discussion. He asked the definition of a Christian, and these were some of the answers: Those believing in Christ, another professed followers of God. He said that we must know Christ before we can serve Him, and after we know Him, then our duty comes. Our duty not only lies in going to church. Here are some other duties mentioned: Personal presence at every service, true worship, trying to bring others with you to church, taking part every time you are asked to do so. The next topic which was discussed was, "My Duty as a Christian in the Home," which was in charge of Samuel Snyder. The first question he asked was, "Do we act as Christians in the home after we leave the church"? How do we judge a Christian? A Christian should be Christ like, or look at His work. In the home we should show three things: peace, joy, and longsuffering. The most important are: Faith, hope, and love.

The next topic was, "My Duty as a Christian in the Community," which was discussed with us by Grover Dull. There is no limit to the things a Christian can do in his community in which he lives: visit the sick, by this you will comfort them and keep them strong in their faith; go to church; show kindness; live an honest life; and uphold your Christ. This most people do not do. After the discussion we had a business session, which was in charge of Walter Temple.

Next year's meeting will be held in Roaring Spring Mennonite church, and the chairman will be Samuel Snyder.

EXPERIENCES DURING THE HOT SEASON IN INDIA

(By Helen E. Nickel)

Janjgir, C. P., India,
June 29, 1935.

Dear Friends:

This last quarter has seemed fully three months long and so I was even reminded that a report to the Mission Board is due. During this time we think much of the preparations that are in progress for General Conference, and pray that it may be a wonderfully blessed time for all who can attend. The publicity given the Conference through the Mennonite has been inspirational and encouraging because of the emphasis on the missionary task and obligations. Encouraging to us who are on the field because we know first handed how GREAT the task is and how absolutely inefficient we are in carrying it out, except as God gives the zeal and the strength and blesses every effort. So what could help us more than to know that a praying constituency at home is willing to give and help in every way possible!

This hot season it was my privilege (?) to stay on the plains, and if I had forgotten how hot it gets, this year surely renewed the impression well enough to last for some time. School closed on April 20, so after that the Janjgir and Korba orphan girls and I moved to Champa. They to live with the girls there in the Untainted Girls Boarding, and I to enjoy the spacious Penner bungalow during the weeks that they (Dr. P. A. Penners) would spend in Ootacamund. The change helped all of us and the conveniences of a sure and adequate water supply, hospital facilities right at hand in case anyone became ill suddenly, did away with much of the concern which I would have had if I had remained alone at Janjgir station. Then the fellowship with Miss Lehman (till she went on furlough) and the doctor's family helped much to pass the hot season. Even though school work was just aside for eight weeks, yet we had classes daily, sewing on the verandas from 7:30 to 10:00 A. M., until the heat became very trying. This season was also a good opportunity to have special talks with the older girls which we tried to make instructive as well as interesting. With daily devotional periods with the Bible women, S. S. class, and prayer meeting occasionally the "tolerable" part of the days was quite occupied. In the hot season the day starts at 5 A. M. or before and it is impossible to sleep before 9:30 or 10:00 P. M., so we take a larger rest at noon, trying to sleep under the punkah. For three weeks the temperature rose to 115 degrees or above without one exception. After that it became cloudy and even though the temperature dropped somewhat, it was so sultry and oppressive that we longed for relief.

On June 14, we returned to Jangjir and opened school on the 19th. A few more girls than last year are enrolled, and we have five teachers on the staff. Miss Banwar, who served us so well as headmistress before. but did not return last school year, is back now and Miss Nand is leaving to take training on a scholarship which she receives from Government. The school which she will attend, however, is a Methodist mission school of good standing. The girls seem to be happy and are starting the work eagerly. To date we have had only a few heavy showers, very unlike last year when it rained five inches during the hour we had our opening exercises. This year it was still very hot and sultry and we long for more rain. The first few days of school we had cause for grave concern when there was no water in the two compound wells, and the girls (80 in all) were forced to get all their supply from a well quite far distant. This happened partly because just before opening school it was necessary to clean the well and then the rain did not come as soon as we had expected. Since the heavy downpour on Sunday there has been just enough to keep going. The condition was such

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that I would have had to close school and send as many girls as possible back to their homes. We feel the Lord answered our prayers and assured us anew of His interest and ability to meet our needs.

Mr. Unruh has returned from Landour and the Bible School will open next week. Penners are not yet back from Kodaikaval and you have perhaps heard that there is some concern about Brother P. W.'s condition. A carbuncle on his hand has caused considerable trouble and may delay their return somewhat. My health has been good since I recovered from my operation, though at times I feel that I am due for a change and rest, and whenever my furlough comes due I shall welcome the opportunity of going home. Greetings to each member of the Board. 1 Peter 3:8-12.

A co-worker in His service,
Helen E. Nickel.

MY DUTY AS A CHRISTIAN IN MY COMMUNITY

George Dull

My duty as a Christian requires of me that I ask myself whether I am a right kind of a Christian in my community. When I answer this question I find that there is no limit to the duties required of the Christian in any community. Among these duties is visiting the sick. If they are Christians they should be comforted through sickness and in the face of death. If they are unsaved they should be brought to know Jesus Christ as their Savior. It surely is a Christian's duty to attend church regularly and invite others to come along whereever we meet them. In our lives in the community we should be examples of kindness and happiness of the kind that lets the light shine to the glory of God and a witness of the living Christ. It is the duty of a Christian to uphold Christ wherever he goes. Recently I was in a store and heard men talk about Christ. They even said they did not think there could be a heaven or a hell. The Spirit seemed to say to me: "Here is your chance to speak for your Christ," but I stood there silent, afraid of man. Did I do my duty in the community and for my Christ? I failed. I believe God holds us responsible for such failures.

We should lead an honest life in our community. Should a man come to me and hand me a dollar and ask me to buy him some liquor, it would be my duty to tell that I do not use the stuff and would not help other to use it. If I did not tell him then about the Christ Who would have us lead clean lives, I would not be doing my duty to him or the community. When I see a certain Christian in my community and see him all smiles and happy and hear him pray and know that there is a family altar in his home, I find him a worthy example, one whom I should imitate. Knowing such a one gives me more strength to press onward.

Mountain Mission, East Freedom, Pa.

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. Union Sunday evening services are being held in the different churches during July and August.

Mrs. Roy Jones entertained the ladies of the Good Fellowship class Friday evening, July 19.

At two o'clock Sunday afternoon, July 21, in an impressive ceremony in the church, Miss Arlene Miller, daughter of Mr. and Mrs. U. M. Miller, of Elkhart, became the bride of Woodrow Risser, son of Mr. and Mrs. Elmer Risser, of Millersburg. Rev. Earl Salzman performed the single ring ceremony. They were attended by Miss Violet Oesch and Mr. Stanley Kent. Our best wishes go to this young couple.

Mrs. George Hendricks was hostes to the Berean class, Thursday, July 25.

The Crusaders class enjoyed a wiener roast and social at Shipshewana Lake, Friday evening, July 26.

Rev. R. L. Hartzler and children of Carlock, Illinois, have been visiting his parents, Mr. and Mrs. R. L. Hartzler, and other relatives and friends. Rev. Hartzler delivered the morning message, Sunday, July 28.

Mrs. Vern Kauffman, who has been ill for some time, was taken to the Elkhart General Hospital for an operation.

Mrs. Earl Salzman and Mrs. Earl Neufer very cleverly entertained the ladies of the Good Fellowship classes, Wednesday evening, July 31, in the basement of the church. The party was a shower in honor of two recent brides, Mrs. Woodrow Risser and Mrs. Glen Steele. Games were played and pie a la mode and coffee were served. The brides received many lovely and useful gifts for their new homes.

The Ladies Aid met Thursday, August 1, at the church.

Mr. and Mrs. Elva Yoder are the parents of a son, born August 3rd.

Sunday morning, August 11, the primary department conducted the opening exercise for the Sunday School. Rev. Galen Bowman of Middlebury delivered the morning message in the absence of Rev. Salzman, who was chairman of the Young People's Retreat, which was held at Shipshewana Lake, August 5-11.

Salem Mennonite Church, Marion, South Dakota, August 21, 1935. Dear Readers of the Mennonite and Christian Evangel:— A report from our midst is overdue, so I want to attempt to contribute it.

So far the year 1935 has not seen or brought about any radical or extraordinary changes in our church life. We started the year with the usual cold weather, snow and heavy frosts. A time when we are taxed to the limit to find ways and means to keep warm. But during the last sixty days the problem was how to keep cool.

Our meetings are well attended on the average, and particularly so on the part of the younger people. When we hear the complaints of other churches, especially in cities, about the lack of interest on the part of their young people, I feel that we are fortunate in the way ours are taking hold.

Our Freeman Junior College closed its school year with a record attendance. Considering the financial plight our people find themselves involved in as a result of crop failures, this showing is quite remarkable. President John D. Unruh was given a leave of absence from his duties for one year, and a committee, headed by Prof. Benj. P. Waltner, will head the school for the coming year. Mr. Waltner has been with the college for a long period of years and is well fitted to assume this work.

Continuing a custom of several years' standing, our church and the Salem-Zion church held a joint picnic on July 4, at the Rev. J. A. Schrag grove, four miles south of Marion, and invited President Geo. W. Nash, of Yankton College, to deliver the main address. President Nash is well acquainted in our midst and his speech was listened to with great interest. This manner of observing the nation's birthday is most commendable in contrast with the usual so-called celebrations in this day of legalized liquor and modern sports.

Our farmers are just finishing garnering in their first crop since 1932. Our small grain yield was fair to good this season, with quality only fair on the average. The months of May and June blessed us with fine, cool growing weather and sufficient rainfall, so that prospects for a bumper crop were better than in years. But about the first of July showers ceased and the hot sun began to play havoc with vegetation. Corn prospects are poor, but our small grain and hay will enable us to save what livestock we have. So we are better off than a year ago, but with the low prices of small grain are bound to be poor for another year.

For the first time in the history of this community a Retreat was held on the campus of Freeman Junior College, which just closed. At this retreat our former pastor, W. S. Gottschall, and other visitors from the conference took part. It was well attended and aroused much interest.

It was a treat for our church to have Rev. W. S. Gottschall pay us a visit on his way home from the conference.

We were also treated a number of times during the school vacation period this summer by listening to sermons and addresses from our students, Ralph Kauffman and Erland Waltner. Both of these young men are very promising and we appreciate them.

The political world today does not present a very healthy or promising picture. The Italian-Ethiopian situation in Europe indicates war. Our own nation is spending over a billion dollars this fiscal year for war preparations. Our

President has prevented the payment of the soldier bonus on the grounds that we could not afford it. But during the same period of time he has advocated and approved the spending of more than a billion for future wars. We cannot afford to pay for the last war, but we can afford to prepare for more war. What are we to think of that? John J. Gering.

Hillsboro Mennonite Church, Hillsboro, Kans. Dear Readers: Greetings! We have been fortunate in having several different groups of students from Bethel College with us in our C. E. meetings in spring.

They gave different types of programs, but all showed plainly that they were serving Jesus and were happy in the service. May God bless them all!

Rev. Albrecht of the Hillsboro Bible Academy gave a series of talks on "Early Experiences of the Mennonites," at the C. E. programs, which were educational as well as interesting.

During July and August we again have union meetings with several of the neighboring churches. This year arangements have been made at our church. The attendance and interest is very good.

On July 21, Rev. P. H. Unruh delivered the message, and on July 28, Dr. E. G. Kaufman brought us the sermon. Others will be with us in the future. We are glad this arrangement has been made for all to worship together in these open air services. Orchestra music, special music, and a different speaker bring to us the same old story that is always new and good. All help along to make these meetings a success. Not that we do not appreciate the work of our own pastor or musicians, but we live in a time when every one wants a change from the usual routine.

We have also had different visiting ministers with us. In spring on two occasions we had with us Rev. C. Schmidt from Chicago. He loves to work with the young people. We wish again to thank them all for coming and also extend a hearty welcome to come again.

During the school year Rev. J. H. Epp again conducted a large catechism class. In spring a group of this class desired baptism, so on June 9, six girls and five boys were baptized and taken into the church as members. On June 10, communion services were observed.

Our church was also the scene of several beautiful and impressive weddings, held in June. Nature was lovely at that time, with flowers everywhere. On June 9, at 4 P. M., Mr. Jona Frey and Miss Hazel Klassen were united in holy wedlock by Rev. J. H. Epp. A large number of friends and relatives attended. The reception was held in the basement of the church.

On June 10, at 4 P. M., Mr. Peter A. Pankratz and Mrs. Justina Unger were married by Rev. J. H. Epp, with a large attendance of friends and relatives. They also used the spacious basement of the church for the reception. Mr. and Mrs. Pankratz left shortly after the wedding on a tour which took them to Canada and then along the western coast to California, where they plan to attend the General Conference and also visit with Mr. Pankratz' only son and family, whose home is in Los Angeles.

On June 16, at 7 P. M., Miss Edna Schroeder became the bride of Mr. Frank Jantz. After a very impressive service, a group of relatives and friends went to the home of the parents of the bride, where the reception was held on the spacious lawn. At all these weddings the church was most beautifully decorated with flowers and ferns.

On the evening of May 9, the different sewing circles of the church had a mission sale. We prepared wearing apparel and quilts, also different kinds of foods. A light lunch was served for a small fee. Although we did not have a large sale, we were well pleased with the amount of money taken in. May the Lord even now richly bless all the givers in either way. The money was sent to the Jubilee Fund.

The G. F. Friesen family has left us. We were sorry to see them go, but hope that God's blessing is going with them to their new home.

The harvest is over and although some might think they should have received more, I am sure we all have reasons to be thankful for all we received, as it will be enough for food and clothing and more. Oh, that we may be found to be good housekeepers with what the Lord has given us! Mrs. Jno. Bartel.

Mountain Lake, Minnesota, August 5, 1935. Dear Readers of the Mennonite and Christian Evangel: Greetings to you from the Bethel Church of Mountain Lake, Minn.! You have not heard from us for quite a few months, so our church has quite a bit of news for you, especially because this has been an eventful spring and summer for us. We have been privileged in having a number of guest ministers and also musicians with us.

First of all, Rev. J. H. Janzen of Waterloo, Ontario, was in our church at Easter time. He spoke in our church nightly. Easter evening he gave a short message at the community chorus program in the high school auditorium. This was an Easter program, at which a number of choruses and solos from Handel's "Messiah" were sung. Rev. Janzen concluded his sermons here the following Sunday night, when he spoke on "The Price of a Revolution." He showed slides which pictured the terrible results of revolution in Red Russia. Rev. Janzen is a Russian refugee and is therefore well able to speak on this subject.

On Good Friday afternoon a Sunday School Workers' conference, representing the Sunday Schools of this community, was held in our church.

Sunday, May 5, we had the privilege of having Rev. Walter Gering and the Freeman College Gospel Male Quartet with us.

On Mother's Day, May 12, we had the blessing of children for the first time in the history of Bethel church. There were six pairs of parents and seven children who took part in the ceremony. It was performed simply and quickly, but was very solemn and impressive. The parents first each promised to try to train their children and lead them in the Lord's way. Then our pastor blessed the children while laying his hands on each child's head. He then preached the morning sermon.

The Mountain Lake churches were quite well represented at the Northern District Conference at Henderson, Neb., this spring. There were between fifty and sixty people present from Mountain Lake, about eighteen of whom were from Bethel church.

On Ascension Day, May 30, we had morning services at which the candidates for baptism gave their testimonies, telling the church that Jesus had become their Savior. Then, on Pentecost we had baptism. There were six men and four girls baptized. Two Sundays later, on June 23, we held communion for the third time this year. We observed foot washing on the same day.

Rev. H. W. Lohrenz of Bethel and Tabor Colleges was invited by the Sunday Schools of this community to serve us with a series of sermons. He was here from June 17 to 21 and spoke on the life and epistles of Simon Peter. Many received blessing and inspiration from these services.

Rev. W. F. Toews, one of our pioneer ministers, passed away on June 24. He had worked in Canada, North Dakota and in and around Mountain Lake and Butterfield, Minnesota. Just shortly before his death his brother, Jacob F. Toews, was laid to rest. He had been active in this community in Sunday School work and also in connection with the Bible school.

On June 30, the Bethel church observed its annual mission festival and children's day. In the forenoon Rev. John Wiebe of India of the M. B. Church, spoke in English and P. P. Wedel of Moundridge, Kansas, of our Foreign Mission Board, spoke in German. At noon everyone was invited to eat dinner in the church basement. After dinner the children gave their program. Missionary Mrs. G. R. Duerksen of India spoke to the children. After the program all were again invited to eat lunch in the basement, the children being given first place this time.

Five people from the Bethel church are having the privilege of attending the General Conference in California. They are: Rev. J. J. Balzer, Rev. John Bartel, Mr. and Mrs. H. J. Fast, and Missionary Agatha Fast.

We have had several other visitors serving in our church. Rev. Wililam E. Hopkins of the Baptist church of Rochester, Minnesota, gave a missionary program one evening this spring; Rev. H. H. Flaming and Rev. D. F. Dick have each filled the pulpit once; Rev. J. R. Duerksen of India spoke the evening of July 7; Rev. F. H. Schwarz of Schwenksville, Pennsylvania, stopped here enroute to the General Conference and preached Sunday morning, July 21; Rev. John C. Pryor of Gilbertsville, Mass., spoke August 4.

The Bethel College choir stopped in Mountain Lake on July 11. They gave their program in the high school auditorium before a large audience.

The farmers at this writing have about a week of threshing behind them. We had a cool spring here with sufficient moisture. Now, however, we have just had a hot, dry spell. The gardens could well stand rain. However, we are thankful that we have had no dust storms as we had last year. Sincerely,

Ruth Kintzi, Corr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God." —Psalm 84:1-2.

AN OPPORTUNITY FOR SERVICE FOR THE CHILDREN AND YOUNG PEOPLE OF YOUR CHURCH

Many of the children are now attending or have just finished Daily Vacation Bible School and have found it most interesting. The Indian boys and girls of Arizona are always delighted when they also have opportunities of this kind. Last year was the first time Missionary Sudermans of Oraibi had a vacation Bible school. They found it so successful, having carried it out in what they termed a small way, that it is their desire to do more in this line of work this year. Last year's enrollment was 72, with an average attendance of 39 plus, of boys and girls from pre-school age to the eighth grade. To make this year's attempt still more successful, YOUR cooperation is desired. The mission vacation Bible school will be held in the late summer this year, so if you attend to these needs at once they can be used to great advantage.

Some of these projects might be carried out in connection with your own vacation Bible schools, your C. E. or S. S. work, or your missionary societies. Your work will be more interesting when you know someone will benefit by what you have done.

Here are the suggestions: First of all—all written material must be in the ENGLISH language.

1) Writing material, including pencils, tablets, notebooks (may be hand made, about a dozen of uniform size of each size desired).

2) Memory verse material for various classes. For a wide-awake teacher there should be endless possibilities along this line. The memory work used in your own church might be copied for each student and made up in some interesting form, tiny scrap books, etc.

3) Motivation or busy work material. Last year sewing, basketry, bead work and even a little wood work was used. These draw the children to the school, for as you may well realize, a heathen parent will not send his child to a Christian Bible school, but if he sees that he learns some practical work or even brings home a little finished article he will permit his child to go.

a) Little stamped sewing articles with floss. b) Coping saw blades (they have saws). c) Patterns for wood work (simple little objects or toys).

4) Articles to be used as prizes. a) For perfect attendance. b) For good work. Any practical, useful article. Last year aprons and dresses were given to the girls. These prizes are given to insure more perfect attendance the following year.

5) Suggestion: Since no teachers' meetings are held on the mission station where such schools are discussed, any suggestion with materials by any of the teachers and leaders or group of leaders from the different churches will be greatly appreciated for the work.

6) The following suggestion will need thought and prayer by those who might be interested. The mission workers in Arizona are looking forward to having those who attend Conference, stopping in to see their stations as they drive through. Young people, here is your chance to see the mission work rather than "hear" it. First hand information would be most interesting as well as helpful. Of those attending Conference would there not be one or two teachers who would, for the sake of experience, like to stay ten days or two weeks to help in the vacation Bible school work? What

an opportunity for SERVICE this would be! Our Master says, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." Write to: Mrs. John P. Suderman, Oraibi, Arizona, or Mrs. J. Ernest Cline, 425 East 11th St., Upland, Calif.

CHRISTIAN ENDEAVOR

September 15, 1935

Written by Mr. John Fretz

Inter-Racial Animosities Today

Acts 10:28-35

Suggestions: Have various members bring reasons to show causes of inter-racial animosities.

Procure speaker or student of another race to speak. — Use newspaper clippings on this subject. — Read good books available covering this problem. — Read a report on the "Boxer Rebellion."

In considering the subject before us, is it not sadly true that we must first turn to our scripture text (verse 34-35) to learn anew our heavenly Father's attitude and will in this matter?

Surely God is no respecter of persons, regardless of race or nation, but are we? Does it not seem to you that the trouble lies largely with us as CHRISTIANS; first as individuals, and then collectively as Christian nations? Is it not the duty of those who possess the light, and profess to follow Christ, to take the first steps to bring about a better understanding between those of other races and ourselves? Truly it is a fact that effort is being put forth by many today, in this direction. Even our history shows some indications of progress along this line, but in the aggregate it is pitifully small, and shows a lack of wholeheartedness of purpose behind it. Can you recall some of these efforts from your observations or reading?

It is safe to state that the greatest trouble causing existing animosities is simply due to a misunderstanding of our mutual problems, but that is not all; we have left Christ out too often when we came to solve these problems. In this we are guilty simply because we do not do that which we can do so easily, let alone do as much as we can in obeying God's command. Read the lesson portion again, and note how both Peter and Cornelius went about to solve their problem, and what a blessed experience followed. Perhaps it was not a pleasant task for Peter, but that did not matter, it was God's will, and that was enough. What a lesson for us! The writer recently had the privilege of meeting and hearing a high government official from Japan as well as hearing the Chinese Minister to the United States speak to a group of men, and suffice it to say here that it makes a whole lot of difference on a question, when the "other side" is presented. As young people we do well to remember this before we draw our conclusions.

The best and finally the only solution to the inter-racial question is to bring to these peoples the simple Gospel in all of its fullness, in obedience to the divine command. In this we must not expect everyone to accept it, or that it will end all the misunderstandings that exist, but that such a step will be a firm foundation on which to build, and will have far reaching influence in bringing about peaceful, earnest cooperation. We are reminded of the vast amount of good that has come through the influence of even our own Mennonite missionaries, to say nothing about similar efforts elsewhere. Thus we see that the missionary cause is one of the great avenues through which we may go to help solve this problem. It merits the wholehearted support of all of us young people.

September 22, 1935

Written by Rev. Freeman Swartz

What Missionary Work Can Our Society Undertake?

Romans 15:1-7

It perhaps is not good to begin such a study with a word that sounds critical, however, after carefully reading the portion assigned it is difficult to use the passage in its entirety as a basis for the discussion of the topic. This is neither a criticism of the topic nor the passage, but of the relationship into which they are placed.

Verse 6 yields itself more nearly than any of the rest. It embodies the end toward which all missionary activity should lead: "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

This was the desire in the heart of the apostle for the Christians at Rome and it might well be the prayer for all missionary activity, whether at home or on the field. To this end we offer a few suggestions for activities in this particular connection.

Each society in our conference would find it helpful if they organized a Missionary Study class. This would be done by the Missionary committee. The frequency with which such groups would meet is a matter for local conditions to determine, once a week, once a month, or once a quarter.

Such a group should have two objects in mind. First, to gather to increase their knowledge of missionary work. Second, to pray intelligently and intensely for those laboring on fields and for those who have been won by their efforts.

Here are just a few things that might be done:

1. **Make a map of the world**, showing the mission fields in general and our own fields in particular. Thus there will always be constantly before the class an objective relationship of our missionary endeavor to the rest of the Christian effort.

2. **A study of the religions of the world** with a sound conception of Christianity as a comparative critera. The knowledge of the fundamentals of the Christian faith are essentially first.

3. **Pick out a particular missionary or land** and study him and his life's background. His growth and the growth of his work.

4. **Pick out some particular land** and study all of its topographical conditions; its past history; its political problems.

5. **Make a Missionary Scrap Book** into which you will put pictures, clippings, articles, sketches or any data that relates to the mission field that you are studying. There were several fine specimens of this work at the missionary exhibit at Upland. One contained all the programs rendered by the society.

6. **Start a missionary library.** This may be done by each member donating a copy. Or by collectively buying a few very good books. Among these should be our own publications: "Twenty-five Years with God in India"; "Chips of Experience"; "The Development of Missionary and Philanthropic Interest Among Mennonites." A good text book for facts relating to missions as a whole is that by Dr. Robert Hall. (The cost of these will be less than ten dollars.) If the class has not money enough, purchase them in the order named. Two dollars will purchase the first.

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

September 15, 19335

What Can We Get Out Of School?

Phil. 4:8

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Pre-Prayer

"God gives us joy that we may give,
He gives us love that we may share,
Sometimes He gives us loads to lift
That we may learn to bear.
For life is gladder where we give,
And love is sweeter when we share,
And heavy loads rest lightly, too,
When we have learned to bear."

Again we have come to the time of the year known as school days and when most of the young people are already started or just beginning. It behooves each young person to make the most of school day opportunities, and, in the early years to lay a foundation upon which the structure of life can be erected with safety and with permanence.

What is school for if not for the imparting of information? Though the physical and social phases of school life are not to be neglected where they are of the right kind, these, however, should not be permitted to occupy the mind and time to the detriment of mind and heart improvement and development. Solomon gave a bit of sound advice when he said, "Get wisdom, get understanding: forget it not."

As we study the lives of so-called eminent men and women of history, we may profit by their mistakes as well as learn the secret of their eminence. The foundations of life must be laid in the earlier years. Behold! St. Paul tells us of the only foundation for our lives when he said, "For other foundation can no man lay than that is laid, which is Jesus Christ."

We trust that each one of our Intermediates is building on this sure foundation, Christ Jesus. If so, you are building wisely and enduringly, and no storm, howsoever furious, can overturn your frail bark, for the Master of the storm is aboard. His all-powerful words, "Peace, be still"! can allay any tempest, and bring about a calm.

Usually the most worth while things in life are accomplished in the hearts of young people, early in years, in careful devotion to God and obedience to parents. During the young days we first learn the value of pulling together and working harmoniously with others. And what a valuable lesson this is; God has made us mutually dependent one upon the other. The Lord Jesus sent His disciples out two by two. How pleasant it would be in many of our societies and churches if more knew the value of devotion to God and love to their fellow-men.

Briefly there are at least six things which are possible for every school pupil:

1. We can get credit for having done the work with a degree or a graduation certificate.

2. We can get habits of study that will effect all our future years; that is, we can prepare to be students or we can prepare to be dullards all our days.

3. We can get training for our life work.

4. We can get cultural ideals and development which will lead us into an enrichment of our lives.

5. We can learn the necessary lessons of living, working, and playing together.

6. We can move in the circles of the great who have gone before us and have left their stamp upon the race. We can imbibe the radiance of their personalities, the strength of their minds, the fruits of their labor.

Questions

1. What can we get out of school?
2. Of what value is knowledge?
3. What place should knowledge have in our schooling?
4. From where do we form ideals?
5. Of what value is the lesson of team work to our later life?
6. What am I getting out of school, or what am I going to get out of school this year?
7. Am I taking Christ with me?

September 22, 1935

Class-Room Honesty

Matt. 7:12; 2 Cor. 7:2

"Thou, God, seest me."

Pre-Prayer

That God may give me strength and courage to stand for the things that are honest and noble.

School habits are important because they set the pace for practices in later life.

Every student knows that there are two tempters standing by, ready to claim him: one is laziness, the other is lack of time. Both easily lead to dishonesty.

The first creates a "put-off-getting-my-les-committee that his language lesson was unprepared when class time comes. The other consumes so much time with outside affairs—athletics, social parties, movies, etc.—that lessons suffer. In either case some questionable — or dishonest — method represents an easy way out. But it is never a good way out.

A member of an important committee in a society spent so much time on the work of the committee that his language lesson was unprepared. But he made his recitation in class because he used a "pony" or a translation.

An old adage runs thus, "Honesty is the best policy." If one is honest solely for policy's sake, then he is dishonest. If one is honest solely because it pays to be honest, that one is bordering dangerously on the edges of dishonesty. Honesty is infinitely more than a "policy"—it is a principle! One must be honest because it is right to be honest.

During the days of slavery in the South, a young negro was being sold to the highest bidder. A prospective buyer edged up to the negro slave and said, "If I buy you, would you be industrious and truthful and honest"? The negro replied, "Sir, whether you buy me or not, I'll be industrious, and truthful, and honest."

We believe that we need, as never before, to press upon the consciences of our young people the homespun virtues: Truthfulness, dependableness, purity in thought and in deed, and honesty. Not only in the classroom, but also in every relationship of life we should ring true and honest in every way of life. This our Lord expects of each of His followers.

To the Christian, the Bible is final and authoritative in its teachings. From its sacred pages there is no court of appeals. Observe what it says in the matter of honesty: Lev. 19:35; Prov. 11:1; Prov. 21:6, and others. A merchant had a rival who sold sweatshop goods at cut prices. The young man's friend told him, "You will have to do the same or fail." He replied, "I have taken God as my partner; if I work as hard to sell honest goods as the other man does to sell dishonest goods, God won't let me fail." And he didn't.

Question

1. When is the giving of help on classroom work honest?
2. When does it become dishonest?
3. Who is most defrauded by dishonest classroom habits?
4. Give references where the Bible commands honesty.
5. Give biblical examples of honesty.
6. Give biblical examples of dishonesty.

Rules of Life

"Do nothing you would not like God to see.
Say nothing you would not like God to hear!
Sing nothing that would not be pleasing to God!
Write nothing that you would not like God to
read!
Read no book of which you would not like God
to say, 'Show it me!'
Go to no place where you would not like God
to find you!
Never spend your time in such a way that you
would not like God to ask, 'What art
thou doing?' "

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

September 15, 1935

Topic.—School Days Are Happy Days

Prov. 3:13-18

Ask grown people what were the happiest days of their life and many will answer, "My school days." Did you ever notice father's face beam when he reads a bit of news about some man and says, "He and I went to school together." Then, perhaps, he will tell some interesting story of their school days. Or mother may be real anxious to see a lady who has come to your town to visit because they were in the same class in school. This is true of grade school, high school, or college. Boys and girls or young people who have studied together and have been interested in the same things for a number of years form friendships that are never forgotten even though work should take them many miles apart.

Perhaps one reason for such close friendship is that schoolmates not only work together, but also play together. I love to think of our country school yard and the games we played there. As I think of those days, I am reminded that the little things you say and do on the playground will almost surely be remembered by others many years from now. Be careful of the little things!

In school you are gaining knowledge that will help you as long as you live. You need to work hard in order to make your school days most worth while. Don't be satisfied to just pass your examination, but do your very best. You are there to learn, not just to spend time. Many of your parents are doing without things that they need in order to help you in school. Then as you study, your mind is being trained to think. As you go through life, you need to be able to think clearly and rightly.

School is a place for finding and developing talents. It is in school that most children and young people find out what they can do best. You may have a talent for writing, for music, for painting, or for farming, sewing or working with machinery. Schools now are fitted to train pupils for many lines of work.

Do not forget that school is a good place to serve Jesus. He is always ready to help His children with their work and to guide them in their friendships. You may be a real blessing to your schoolmates. Many boys and girls have been brought to Sunday School or Junior C. E. by schoolmates and in this way won to Christ. See how many you can bring.

Plans for the Meeting

You might make this a real school meeting. Have each Junior equipped with pencil and paper. After discussing the topic, have them write a list of things that make school days happy days. For their "home work" ask each to write a short article on "How I may be a blessing in school," or a similar subject. Ask them to bring these papers to the next meeting.

Questions

1. Give some Bible teachings about wisdom.

2. How may teacher and pupils work together to make school days happy?
3. How does obedience help one to be happy in school?
4. Why should each pupil do his best in his school work?
5. How can you serve Jesus in school?

September 22, 1935

Topic—The Obedient Way Is The Happy Way

Prov. 3:1-4

Have you ever wished that you might always do just as you please? Have you longed for the time when you will be grown so no one will tell you what to do? If you have, I am sure that our topic today seems strange to you. But think a bit. Are you not really happiest when you obey? A disobedient boy or girl is not only afraid of punishment, but something called conscience (which is really God speaking) keeps one from being happy. Doctors have even said that if a child who has been taught to obey gets sick, he is much more likely to get well than if he were spoiled and disobedient.

And let me tell you a little secret. Most grown folks can't do just as they like, either. Sometimes it is another person who must be obeyed, or there is work that keeps them from doing the things they would like to do. The Bible proves again and again that "the obedient way is the happy way."

Adam and Eve once thought it would be nice to do just as they pleased, and they disobeyed God. What happened? As soon as they had eaten of the fruit they were afraid of God and tried to hide from Him. They had reason to be sorry all the rest of their lives, for God could not trust them to live in the Garden of Eden any longer.

Jonah disobeyed, and God caused a great fish to swallow him and keep him until he was ready to obey. God needed to get a message to Nineveh and must punish Jonah until he was willing to take it. How much better if he had gone right away!

Moses almost always did what God told him to, but once he disobeyed. Because of that, God could not let him go into Canaan.

On the other hand, we read of many people who obeyed and were happy. Because Noah pleased God, he and his family were saved when the flood came. Paul obeyed when God called him to be a missionary. Wicked men stoned him, put him into prison, and did many other unkind things to him, but he was happy because he was obedient. We know he was happy, for he told King Agrippa one day, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Abraham obeyed, even going far from home into a strange land when God told him to go. God blessed him and made him the father of a great family. Samuel, too, obeyed quickly when God called and as a result became a great and good man.

Several months ago we studied God's promises. Think of these again and you will see how He blesses those who obey Him.

Plans for the Meeting

Study lives of Bible men and women who were obedient, also those who disobey, and note the difference. Then quote some of the commands which apply to us. Show how obedience to these commands adds to one's own happiness and to the good of others.

Questions

1. Why is it necessary for children to obey their parents?
2. What are some results of disobedience?
3. How does obedience add to one's happiness?
4. Why does God punish those who disobey Him?
5. How does He bless those who are obedient?

The Bible A Book For Boys

The Bible is a book for boys,
As anyone can prove,
It's full of just such stories
As boys are sure to love.

There's David and his Hebrew friends,
Who to their God were true,
Through fiery furnace, lion's den,
And all men's hate could do.

Then prophets brave, who warned of sin
In no uncertain tone;
Who faced king's wrath, but stood their ground,
Trusting in God alone.

The story of our Lord Himself,
Of Peter, John, and Paul—
Oh, the Bible is the Book for boys,
The best, best Book of all! —Selected.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

September 8, 1935

Representative Men and Women of the Bible

Lydia and Priscilla

(Christian Women In Industrial Life)

Lesson Text.—Acts 16:11-15; Acts 18:1-3, 24-28

Golden Text.—Give her the fruit of her hands; and let her works praise her in the gates. Prov. 31:31.

Our lesson today takes us with Paul on his second missionary journey when he came to Philippi. He had received a vision at Troas in which a voice said, "Come over to Macedonia and help us." Paul obeyed the call and went to Macedonia. Here he met Lydia, the seller of purple dyes or dyed goods. She lived in Asia Minor at Thyatira, where dye was made, but she came to Europe to seek sales for her goods. While at Philippi she heard Paul preach and was convinced of the truth of the message. She was baptized and became a member of the church at Philippi. Paul stayed in her house whilt he was preaching at Philippi.

It is rather interesting to note that in this early period of the church, women were found in the business world. Lydia was independent, open minded, a practical business woman, a thinker with good judgment, which could be used in her religion as well as her business.

We have here a suggestion as to the kind of women we need to engage in business. Women are not all gifted alike. For some their place is in the home, but others can render their largest service in the business world. But women in this sphere should be Christian women, so they might bring to business the principles needed to make it Christian. After Paul left Philippi he went finally to Corinth where he met two Jewish Christians who had been driven out of Rome when Claudius, the Emperor, compelled all Jews to leave the capital city. These two were Aquila and Priscilla. They were of the same occupation as Paul, so he lived with them. When he left Corinth for Ephesus, he took Aquila and Priscilla with him.

While they were at Ephesus, a noted orator, a Jew from Alexandria, came to Ephesus and began to preach and expound the Scriptures. But he only knew about John's baptism, so Aquila and Priscilla took him to their home and explained to him the life and message of Jesus Christ. Here we have a woman become very helpful in training a Christian worker for service. Women have a large place in the church in the teaching of the Word of God not only to children, but to adults.

Since Lydia worshiped the true God, why was that not sufficient?

Was Judaism sufficient for the best kind of life?

What is the place of women in business?

What is the difference between Lydia and Priscilla?

Is it proper for women to teach men the Jesus way of life?

September 15, 1935

Representative Men and Women of the Bible

Timothy

(A Christian Worker in Training)

Lesson Text.—II Timothy 1:1-14

Golden Text.—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Timothy was a young man that Paul met on his first missionary journey at Lystra. There is no doubt but what Timothy was there when they stoned Paul and dragged him outside the town for dead. On Paul's second journey he came to Lystra and asked Timothy to go with him. His father was Greek and his mother a Jewess, so Paul had Timothy circumcised. Paul always appreciated the fellowship and help of Timothy. In this letter Paul is in prison at Rome, just ready to be beheaded, and he is writing a last farewell message to his spiritual son, Timothy.

Timothy had very splendid training as a Christian worker. In the first place he had a good religious heritage. Paul refers to the unfeigned faith that was in his grandmother and mother. These Christian women prepared years before Timothy's birth for his birthright. Then in the second place he was raised in a religious atmosphere. His mother was a devoted godly woman. These two influences are the most powerful in the training of life and the making of character. Then Timothy also continued his training. He did not get to the place where he felt all sufficient and felt that experience was all that was necessary for efficient service. He studied and developed his powers and abilities.

The one outstanding need in the Mennonite church today is a consciousness on the part of our Christian workers that they need more preparation and training for Christian service. We must have Christian workers who are willing to study, to meditate, to be open minded, to be humble, to grasp every opportunity for the development of all their capacities and abilities. When we become sensitive once of this need and demand such training, it will not be difficult to supply the means by which it can be done. Too many people feel that goodness can be substituted for efficiency. A person might have ever so dear and devoted friends, perfectly good, yet we would hesitate to put the knife in their hands for an operation on the body. So it is in Christian service. We need Christian men and women, but we also need men and women who are efficient and trained for Christian service.

Where did Paul and Timothy first meet?

Why did Paul select Timothy as his helper?

What preparation did Timothy have for his task?

What place does the home have in Christian training?

THE COST AND VALUE OF OUR YOUNG PEOPLE TO THE CHURCH

There is no doubt that the saving of our young people to the Church does and will cost us a great deal. It will cost us our interest, for we can never hope to help and influence them unless we are interested in them. It will cost us love, for after all, love is a great force, and unless our love as a Church goes out to young people, we cannot expect them to show much love for the Church. It will cost us our prayers, for, unless we are willing to spend time at the throne of God in their behalf, we can hardly expect the Lord to use us in winning them to Christ and the Church. It will cost us effort of various kinds, and we must be willing to spend and be spent in their behalf. The Sunday School, Summer Bible School, Young People's Meeting, Young People's Institutes, Winter Bible Schools, Church Schools, Teacher Training and Mission Study Classes, and many other activities are designed and used by the Church in a large measure to win and to hold our young people for the Church. All of these cost something on the part of the Church.

And yet, while the cost of the young people to the Church is great, it is also true that the value which the young people are and bring to the church is infinitely greater. If our young people are really won wholeheartedly for the Church they are by far the greatest asset that we have. They supply the energy and zeal that goes with youth and constitute a goodly part of the working force of the Church. The more mature folk must do the directing, because of the wisdom that comes with experience in the Christian life, but the young people furnish both inspiration and enthusiasm for service.

Besides, they are our greatest asset in preserving the Christian faith. If they are soundly indoctrinated in the principles and doctrines of the Word, we may be sure that these will be perpetuated in future generations. Otherwise the things which we hold dear as a Church will pass away with the present generation. Again, our young people are our greatest asset in the great work of bringing the Gospel to the world. There is yet a tremendous amount of work remaining to be done in both home and foreign fields. Much good work has been done in the past, but unless we have our young people in the service, even this must to a large extent be discontinued. What we want, however, is to launch out into new and greater fields while the harvest time is still here. We must depend upon our young people to carry out the Great Commission in the days to come.

Great challenges are before us all — to the present generation to win and hold the young people for the Church; to the young people to carry on the work of the Church in the future. Will we all, each of us, meet the challenge as it comes to us?—C. M.

If you want to be strong in trial don't forget to pray when you are prosperous.

JOTTINGS ABOUT GENERAL CONFERENCE

The party of delegates from the East occupied an entire pullman car in going to Conference. It was a congenial crowd, and considerable time was spent in singing. Dan. Unruh, who led the singing, noted that the conductor as he passed through the car, joined in the hymn and suggested that for his benefit we all sing "Blest be the tie that binds." The conductor heartily joined in this in a rich tenor voice.

At one of the meetings the good old hymn, "O have you not heard of that beautiful stream"? was sung in both English and German. At another meeting the Indian guests from the mission sang the song in their own language, while the audience sang it in English. With a hymn so popular as to be sung in three laugages, the Conference had to be impressed. The result was that the Conference made the hymn the Conference Jubilee Hymn by special resolution.

The Upland church is one of the most modern Mennonite churches in America and is splendidly fitted for the entertainment of a conference. Its many classrooms, its kitchen and hall, and its many comforts included in the plant, make it a building hard to surpass. The surroundings are attractive and the parking space ample.

The story of our Mennonite publications was graphically told in the exhibition of files of former publications. Among them were entire files of the "Botschafter," "Volks-Blatt," "Friedensbote," "Bundesbote," and Mennonite. There were likewise a considerable number of rare volumes of historical value.

The local committee on arrangements was strong on detail. It seemed as though nothing essential had been omitted. That, of course, was to be expected, but the surprise was that the committee managed to throw in many extras for the benefit of the guests. There were great boxes of oranges with the invitation, "Help yourself to as many as you want." Then there were the barrels of fruit juice—literally barrels of it—for every one to help himself. It was quite a job for those who had the task of extracting the juice from the oranges on their hands. We noted half a dozen men at work over electrically operated juice extractors,—and the juice was not thinned out with water!

Among the congregations admitted into Conference were churches from both the American Indian field and India. This was the first time a mission received such recognition. It was a pleasure to many to meet and hear the native Hopi minister, Fred Johnson, who gained so many friends at the Bluffton Conference, two years ago.

Conference has always appreciated the opportunities for early morning prayer services. This has become a feature that many visitors and delegates would not care to miss, but it was noted that the attendances were considerably larger than at previous conferences.

Conference time has come to be a favorable opportunity for all school friends to come together. Halstead Seminary, Bluffton College, and Witmarsum Seminary had their reunion luncheons, all of which are reported to have been delightful. There was also a Pennsylvania Get-together at which Pennsylvania German was the language spoken.

There were 192 certified delegates attending the Conference, among whom the 981 votes were distributed: one vote for every thirty members.

There were greetings from the Mennonites of Germany brought to the Conference in the person of Rev. Mr. Harder and his son from Hamburg-Altona. Rev. Harder was formerly from Russia and is now at work among Russians who have found refuge in Germany.

The Conference Communion was impressive and surely a blessed fellowship of remembrance. The President of Conference, the presidents of the district conferences, and several local officials officiated. Perhaps at no other communion service have so many Mennonites coming from so many and distant places joined in the memorial service in commemoration of the Lord's death. The Indian guests in their native garb participated in this sacrament.

Every Conference Board had a special exhibit, illustrating its work and its history. The Conference historical exhibit was specially rich in portraits of former leaders. There was also the model of the first Mennonite meeting house in America—a log cabin made by Dr. Franz of Berne, Indiana. Home and Foreign Missions, Benevolences and Publications each had a special room with numerous articles of historic and informative value. The Mennonite Book Concern had a sales room under the direction of its manager, Mr. Ferd J. Wiens, who was continually busy serving the many customers to whom the attractive array of books appealed.

Many of the delegates saw palms, oranges, and other semi-tropical fruits for the first time. Two of the delegates, seeing ripe figs, agreed to buy three at a cost of ten cents. Each one ate one of the figs, then the two of them agreed to throw the other away. Like olives, it seems that a taste for that kind of fruit must be cultivated.

The way to win the favor and friendship of God is to take Him at His Word and conform to His holy will.

A continual purpose in our heart never to allow ourselves to be defiled by the corrupting things of earth, coupled with a clear conscience and the courage of our convictions, means safety from the power of the tempter, freedom from the defilements of sin, and prosperity in the faith and service of Jesus Christ.

JOTTINGS

It is interesting to note that among the delegates to the General Conference there were at least three ministers descendants of William Gottshall, who was one of the deacons attending the meeting in Skappick, Pa., October of 1847, when the East Pennsylvania Conference was organized. This conference was represented at the first meeting of General Conference seventy years ago.

One of the guests at the General Conference was Rev. J. B. Baer, who for many years served as the traveling representative of the Conference visiting practically all of the congregations connected with it and assisting in the organization of many congregations and several of the District Conferences. Perhaps no man connected with the Conference ever had such an intimate contact with the churches and their people as Rev. Baer. He was a companion of the late Dr. S. S. Haury in the remarkable trip they made through Alaska in search of a field to do missionary work. At present Rev. and Mrs. Baer are living in retirement in Los Angeles, California.

Eastern delegates returning from the Conference became traveling companions with a troupe of Chinese Boy Scouts who were in charge of a native Episcopalian minister. The lads gave a very favorable impression of young China, being sons of teachers, government officials, etc. Their leader, the minister, who spoke English perfectly, gave the impression of being a wide awake Christian and an enthusiastic friend of boys.

Mr. Walter Temple, the courier of the Eastern group, who is a practical railroad man and knows how to make the tourist comfortable in many ways, of which a mere layman could not think, arranged numerous side trips for the group, not omitting regular prayer services during the trip. These meetings were both edifying and inspiring. Song, testimony, and prayer had place on every program.

Though he has seen more than eighty years go by, Bro. J. P. Habegger of Berne, Indiana, who has served as a member of the Conference Emergency Relief Board and has been active in the Berne church for many years, is in no wise a back number when it comes to taking advantage of modern conveniences. It was the writer's pleasure to meet him in Seattle, Wash., where he had flown from Indiana to visit his son, living in that town. His plan was to return home the way he came, remarking that time is too valuable to be wasted in traveling on railroad trains.

The hospitality of the Upland people shown to the visitors to the General Conference seemed to know no bounds. Their homes were open to the visitors and everything was done for their comfort. An auto tour was arranged, taking the visitors through miles and miles of beautiful orange groves, giving them an insight of remarkable country that could in no other way be obtained. The campus and auditorium of a nearby high school and junior college was given over for some of the important meetings. The auditorium seated fifteen hundred and was filled at every meeting. The communion service, in which the members of the local churches and the conference visitors participated, was solemn and impressive. This was the first conference at which a communion service was made a part of the program. The local pastor, the officers of the conference, and the presidents of the District Conferences served at the table.

Rev. A. H. Miller, pastor for the last five years of the Noble, Iowa, church, has severed his relation with the congregation. His work in the church and community has won for him a warm place in the hearts of those with whom he came in contact.

Rev. Jacob H. Janzen, who has been working among the Russian Mennonites now located in Ontario and other Canadian provinces, plans to make an extended visit to Mennonite churches on his way to the Canadian Pacific coast, where he will shortly locate. Since he has gone through the trying times in Russia before coming to America, and having had an important place in Mennonite activities in Russia and America, he is in a position to give first hand information concerning our brethren. He writes: "Some of the brethren at the conference session in Upland, California, have invited me to visit their churches in the near future. I would be pleased to receive a postcard at my home address confirming this invitation in order to enable me to work out a plan for my itinerary which I could present to the churches interested, for examination and acceptance. I should like to have stated the kind of service expected of me and how long I might stay. Jacob H. Janzen, 35 Church St., Waterloo, Ontario, Canada."

Bro. J. E. Regier, Newton, Kansas, treasurer of the Foreign Mission Board of the General Conference, presents the following report for July: Total receipts, $7,386.00. Gifts for general, $6,626.16. Gifts for Orphans, $334.65. Interest and rent, $417.95. Sundries, $7.24. Balance in Bank, July 1, $242.37. Paid out on Orders, $6,870.40. Remitted direct, $78.65. Balance in Bank, August 1, $879.32.

Mrs. Frieda Regier Entz, Newton, Kansas, treasurer, reports the following for the Executive Committee of Mission Societies of the General Conference: Jubilee Fund, $226.54. For India, $153.83. Expenses of Executive Committee and Missionary News and Notes, $24.15. Miscellaneous, $120.00. Grand Total, $524.52.

Rev. D. D. Eitzen of Los Angeles, writing from the Mennonite Retreat of the Pacific Conference, writes: "We are now at the Retreat. 84 registrants. First of these was Bro. van der Smissen, now 84 years of age.

Rev. H. T. Unruh of Halstead, Kansas, attended both the C. E. in Philadelphia and the General Conference in California, making journeys that extended from the Atlantic to the Pacific during the summer. During his absence the following ministers preached in the Halstead church: J. F. Moyer, P. S. Goertz, and Philip Wedel. Interesting misisonary addresses given in the Halstead church were a talk on the religious customs in China by Mis Linda Brown, and one by Daniel Schirmer on conditions among the Indians in Arizona.

Following the meeting of General Conference, Ferd. J. Wiens, the manager of The Mennonite Book Concern, journeyed on to Odessa, Washington, where he took unto himself a wife. He was married to Miss Esther Jantz, the daughter of Mr. and Mrs. J. C. Jantz. Rev. J. M. Galle of Odessa performed the ceremony. Best of wishes from the writer and the many readers of The Mennonite and Christian Evangel.

The Western District Conference held its Christian Endeavor Convention in the Alexanderwohl, Kansas, church, August 25. The program included addresses by Dr. C. D. Penner, Clifford Goering, Mary Goering, Rev. H. T. Unruh, and Dr. E. G. Kaufman.

RESOLUTIONS OF GENERAL CONFERENCE

(Preliminary Report; Official Minutes to appear in pamphlet later.—Secretary.)

(Concluded from last issue.)

26: Resolved: That we adopt the report of the Board of Foreign Missions, including the treasurer's report.

27. Resolved: That our Conference express its hearty thanks to our Mission Board treasurer, Bro. J. E. Regier, by a rising vote.

28. Having noted the hearty response to the hymn, "O have you not heard of the beautiful stream," and realizing the value of its use as an instrument to stir the heartstrings of action, be it resolved, that the delegates carry this fact and the spirit in which it is used back to their congregations and young people's gatherings, and further to suggest that the Secretary incorporate a verse of it as a dedicatory message in the coming Conference Report.

29. Resolved: That the Conference urge the congregations to conduct frequent Bible studies and evangelistic meetings for the deepening of the spiritual life and the salvation of souls, and if the congregations desire the assistance of the Board it will be glad to render such help as may be at their disposal.

30. Resolved: That the Conference grant the Board of Home Missions the right to give financial aid, according to their ability, to needy congregations that are recommended to the Board by the Evangelization Committee of the respective conference from whose district the application comes.

31. Resolved: That the Conference renew its endorsement to raise funds for a church and Girls' Home in Saskatoon, if possible, but fix the amount at $5,000 instead of $10,000.

32. Resolved: That the Conference grant the Home Mission Board the privilege of opening a Girls' Home and Home Mission work in Vancouver, B. C., if the Board can see their way clear.

33. Resolution: The Board of Home Missions is in possession of a request from the mission congregation in Hutchinson, Kansas, asking that about six months after this session of the Conference they be granted their independence and become self-sustaining. The Board recommends that this request be granted in accordance with Res. 50 of 1929.

34. Resolved, to adopt the report of the Board of Home Missions, including the treasurer's report, if the auditors approve of it. (The audit has not been sent to the Conference Secretary.)

35. Because of factual misstatements, Resolved: That the closing sentence of paragraph 1, page 2, beginning "It seems . . . " be deleted and that the two changes suggested by C. E. Krehbiel be made. (One referred to changing the place of publication of the Bundesbote and the other to the surplus of $309 since this paper is printed at Newton.)

36. Resolved: That beginning with January 1, 1936, "The Mennonite" again appear as our separate Conference organ and that it be issued weekly.

37. Resolved: Inasmuch as the Lektionshefte have always been printed with profit, and inasmuch as English S. S. Quarterlies are now greatly needed, that the Board of Education take steps to furnish to our Board the material for quarterlies and possibly S. S. helps.

38. Resolved: That if a Conference Field Secretary is to be appointed, we request that he represent the publication work also.

39. Resolved: That the churches be asked to consider the work of publication as a missionary enterprise, and that they take at least one offering annually for the support of this cause.

(Recommendation 55 was passed by as the Board has instructions on this from the last session.)

40. Resolution: The Board is gratified to learn that Bro. H. P. Krehbiel intends to compile another volume of the history of the General Conference, bringing it up to date. The Board had intended to suggest this very thing to the Conference and we commend Bro. Krehbiel for his noble undertaking. (It had been stated in an open meeting that this was a personal undertaking and involved no financial obligation on the part of the Conference.)

41. Resolved: Since it is almost impossible for us to appoint a committee to cooperate with the Canadian brethren in working out the manuscript for a new German Hymn Book, we suggest that the Canadian brethren work out their manuscript and submit it to our Board to see in what manner we could cooperate with them in publishing such a book.

42. Resolved: That we accede to the request of the brethren in Canada to have a (our) German catechism (for Canada) printed with their Articles of Faith appended.

43. Resolved: That the reports of the secretary, treasurer, and audit of the Board of Publication be adopted.

44. Resolved, That as Mrs. Samuel Baker of Wadsworth, Ohio, a visitor of this session, passed away suddenly today (August 7), the Conference express its

sympathy to the members of the bereaved family by rising. (A telegram of condolence, signed by the conference officers, was also sent.)

45. Resolved: That the Conference by rising give expression of appreciation to Bro. F. J. Wiens, Manager of the Mennonite Book Concern, for his heroic, efficient, and tireless service during the difficult years of the past conference triennium.

46. Resolved: To refer the motion referring to contents of the Mennonite, etc., to the Board of Publication for such action as seems advisable in the light of the discussion at Conference.

47. Resolved: That we refer the matter of a joint secretary for the five Boards: Foreign Missions, Home Missions, Publication, Education, and Relief, to the Executive Committee of the Conference with power to act.

48. Resolved: That the Plan for Systematic Giving be referred to the various churches and reported to the Secretary of the Conference before February 1, 1936.

(No further action was taken on the first and second recommendations of the Board of Education, since the points had been disposed of.)

49. Resolved: To adopt Rec. 3. It reads: The Board of Education seeks permission by the Conference to build up a Student Loan Fund. In this way the Board would be of definite assistance to our colleges in meeting North Central Association standards as well as aiding young people to go to school. (No action on Rec. 4.)

50. Resolved: That each Sunday School be asked to set aside the offering of one Sunday each quarter to be used for the promotion of the work of the Board of Education.

(Rec. 6. of this Board was passed up with the statement that the Board make the necessary arrangement with the Business Committee of the Conference.)

51. Resolved: That the recommendation concerning a Seminary be referred back to the Board of Education for further study.

52: Resolved: In view of definite atheistic and materialistic trends in education, that Conference affirms its conviction that there is a great need for a system of education that is vitally Christian, and hereby encourages our Mennonite colleges to make that full contribution to life through Christian education based on a biblical faith, culminating in a personal Christian experience, and expressing itself in Christian ideals of service.

53. Resolved: That the third Sunday in September be set aside annually as a day of prayer for schools and colleges.

54. Resolved: To adopt the report of the Board of Education, including the treasurer's report.

55. Mindful of the need and problems of Christian education in Canada as well as here in the United States, Resolved: That we take cognizance of the difficulties under which the schools at Gretna and Rosthern are laboring, and encourage our educators in Canada in their efforts to keep the schools in operation and the people there in supporting these schools.

56. Resolved: That the Emergency Board be permitted to pay $35.00, on gold basis, per month, to support the All-Mennonite Office of Bro. B. H. Unruh in Germany, beginning July 1, 1935.

57. Resolved, That the privilege granted to Rev. David Toews, chairman of the Canadian Board of Colonization, at the General Conference in 1929, to visit our conference churches in behalf of the sick and disabled immigrants and which privilege at that time could not be carried out, be extended.

58. Resolved: That the Conference encourage the Emergency Relief Board to cooperate with other groups in making personal contact with our brethren in Russia.

59. Resolved: That the Conference through its delegates urge the church members to continue their generous support of the Emergency Relief work, in prayer as well as in giving.

By common consent, Bro. D. Toews was given ten minutes in which to give more information as to the relief work carried on in Canada.

60. Resolved: That provisions be made whereby the Board of Home Missions and the Emergency Relief Board may cooperate to strengthen the immigrant churches in Brazil and Paraguay.

61. Resolved: That the President of Conference appoint a committee of three who are to draw up a message to be sent to the League of Nations pertaining to the persecution of Christians in Russia, and to report on this tomorrow (Friday) forenoon.

62. Resolved: To adopt the report of the Emergency Relief Board, including the treasurer's report.

63. Resolved, to adopt the reports of the Committee on Doctrine and Conduct, including those of the secretary, treasurer, and the audit.

64. Resolved: That the Board of Publication herewith be asked to arrange for a Tract Department in the Mennonite Book Concern.

65. Tabled Motion: To dismiss the Committee on Doctrine and Conduct with thanks and to turn the balance of money into the treasury of the Board of Publication.

66. Resolved: That we refer Rec. 1 of the Peace Committee (referring to incorporation of Peace Lessons in the proposed English Quarterlies) to the Board of Education as they are dealing with this same matter.

67. Resolved: To adopt Rec. 2 of the Peace Committee, namely to take part in the Peace Conference, to be held at Newton October 31 to November 2, 1935. (The Secretary was not thus far given the exact wording of the recommendations of this committee.)

68. Resolved: That the paper prepared by Bro. J. B. Wiens and read by Br. J. H. Janzen be published in the Bundesbote and The Mennonite.

69. Resolved: That the entire report of the Peace Committee be adopted.

70. Resolved: That in view of present day conditions and propaganda to undermine the moral and religious life of our members, especially of our youth, we as a Conference, gird and prepare ourselves to meet this situation. To this end we instruct the Committee on Doctrine and Conduct to work in the field of public morals.

71. Resolved: That we adopt the report of the Trustees to the Conference.

72. Resolved: To keep the Jubilee Fund open until January 1, 1936, for further contributions.

73. Resolved, That the Jubilee Fund balance left over after all debts are paid, be in the hands of the Trustees to invest, and that the returns be divided annually by the Executive Committee as per announcement when the Fund was begun by the Executive Committee of the Conference.

74. Resolved: To adopt the report of the Sanatorium Committee and to release the committee with thanks.

75. Resolved: That we adopt the report of the Statistician and give him a vote of thanks by rising.

76. Resolved: That we accept the report of the Historical Society and make it a part of our permanent record.

77. Resolved: That the Permanent Sanatorium Fund be fixed at $20,000.00 (consisting of the following: Deed to vineyard $7,600; Promissory notes $600.00; and cash $11,800); and that the Trustees be empowered on that basis immediately to carry out the stipulations of 1923, page 299, in disposing of the accrued interest on this fund.

78. Resolved: To address a copy of the petition on behalf of Christians in Russia to the League of Nations and also to United States Senator Pitman.

79. Resolved: To accept the entire report of the Resolutions Committee. (This contained fourteen Overtures and these will appear in the official minutes.)

80. Resolved: To accept the invitation from Canada for the 1938 session of the General Conference.

81. Resolved: That the twenty-seventh session of the General Conference be adjourned.

OUR MISSION TREASURY

This is usually the hardest time of the year for our treasury. For salaries and traveling expenses we should have within a few weeks some $10,000.00. The Lord has so far always made our mission friends willing to give according to needs. Thank the Lord and the donors! P. H. Richert, Secretary.

MARRIAGE

Jantz-Wiens.—Ferdinand J. Wiens of Berne, Indiana, with Esther Jantz of Odessa, Washington, in the home of the pastor of the bride, Rev. M. J. Galle, August 17, 1935, in Odessa, Washington.

DEATHS

Mollie Lehman Garber, daughter of Peter P. and Katherine Lehman, born Novmeber 6, 1859, in Wayne Co., Ohio. In 1877 she became a member of Bethel church, Fortuna, Mo., through baptism. In 1889 she was united in marriage to William Garber. She died July 9, 1935. She is survived by her husband, two daughters, two sons, three brothers and a sister, and twenty-four grandchildren. Funeral services were held in the Bethel Mennonite church, the pastor, Rev. C. H. Dirks, officiating.

Albert Peter Bartel, son of David and Marie Dyck Bartel, passed away at 11:30 P. M., Wednesday, July 10, 1935, at the age of 21 years, 10 months, and 24 days. Albert was born August 16, 1913, at the Bartel place north of Halstead, where the family now resides. On April 9, 1933, he was baptized upon the confession of Christ and united with the Mennonite church of Halstead. The departed leaves to mourn him, his father and mother, three brothers, five sisters, two grandparents, seven uncles, eight aunts, and twelve cousins, besides many friends.

Emelie Sommer, daughter of Peter and Catherine (Kennel) Unzicker, was born in Morton Township, Fazewell County, Illinois, May 10, 1855. Passing to her reward Monday morning, July 22, 1935, at the age of 80 years, 2 months, 11 days. In her youth she accepted Christ as her Savior, and united with the Mennonite church, in which church she continued a faithful and devoted Christian life unto the end of her earthly pilgrimage, even manifesting a deep interest in the spiritual welfare of the church. On October 24, 1878, she united in marriage with John S. Sommer of Elm Grove Township, Fazewell Co., Illinois, where they continued to live until about 18 years ago, when they moved to Pekin, Ill. Her husband preceded her just four months, having lived together in wedlock nearly 57 years. This union was blessed with three sons, who survive their parents, Wilbert and Oscar of Elm Grove Township, and Arthur of Pekin, Ill. Besides the three sons she leaves to mourn her death, eleven grandchildren, two brothers, August Unzicker of Roanoke, Ill., and Julius Unzicker of Foosland, Ill., also many friends.

Funeral services were conducted from the home of her son, Oscar, and at the Bethel Mennonite Church, of which she was a charter member, Wednesday afternoon, July 24. Services were in charge of Rev. Samuel Umel and Rev. Allen H. Miller.

Mother was tired and weary,
Weary with toil and with pain,
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansions she entered,
Never to sigh or to weep,
After long years with life's struggles,
Mother has fallen asleep.

We cannot rekindle the morning beams of childhood; we cannot recall the noontide glory of youth; we cannot bring back the perfect day of maturity; we cannot fix the evening rays of age in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the honor of old age, and the bliss of saints.—Henry Giles.

He who believes in goodness has the essence of faith. He is a man of cheerful yesterdays and confident tomorrows.—J. F. Clarke.

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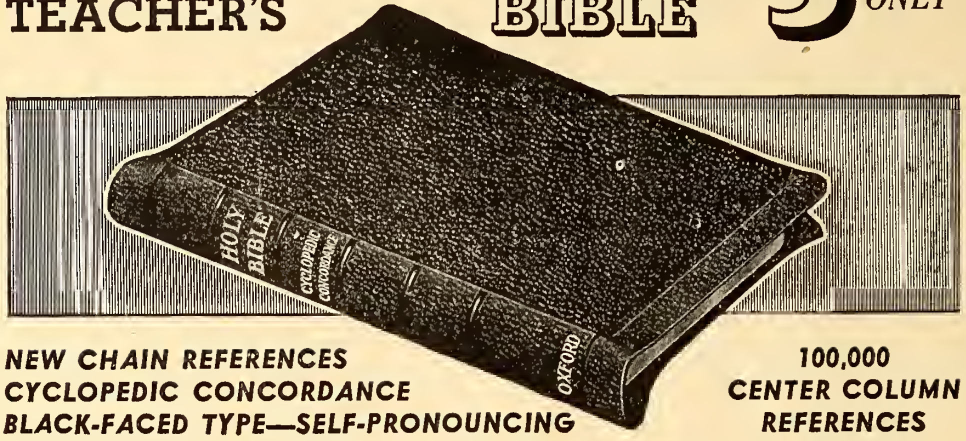

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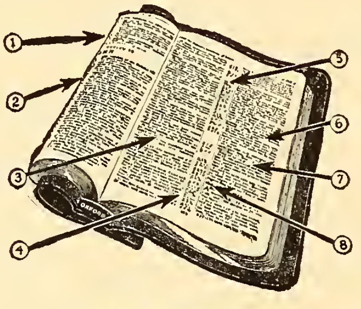

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The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid. which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, SEPTEMBER 17, 1935 No. 18

EDITORIAL

A number of announcements have reached the editor too late for publication. This is to be regretted but cannot be helped, since nothing is gained but a loss of space in printing announcements that do not serve their purpose. We would advise that those wishing to give publicity to any event through The Mennonite and Christian Evangel should remember that the paper appears only every two weeks and matter for insertion in any issue should be in the hands of the editor in good time, making allowance for transportation through the mails and time for the matter to be prepared for press. —G.

The text has always been the conspicuous part of the sermon when the preacher set out to present what Scripture teaches, which he should do in every public discourse. We get the word text from the idea of a thread running through the cloth. Like the crimson thread in the rope, which England used in her navy to identify it, so the thread of Gospel truth should identify the Christian message proclaimed from the pulpit. One of the trying experiences for the Christian, hungry for the truth, is to sit under a discourse where he misses the crimson thread of Gospel truth and consequently goes away hungry, disappointed, and possibly disgusted. The pulpit is no place for discussions other than those that have to do with the message of God to the sinner with the aim of moving him to conversion or to the saint with the object of edifying him. We have heard and read sermons that have had nothing to do with the Gospel except that they were labeled with a text which, if used at all, was used only to give respectability. In law false pretense is a crime, but we fear that it often happens that discourses passing as sermons are deceiving from the beginning because they do not serve the legitimate purpose of a sermon. A sermon has Scripture for its background, but every one who enters the pulpit with a message must have back of him also the Scripture written with his own life. He must be the living epistle known and read of all men. —G.

One of the oldest Mennonite churches in Germany is in Gog, some miles from Crefeld. It has dwindled down to a few individuals, but is still occasionally served by Pastor Kermer of Crefeld. The building is small but attractive, and formerly had a minister's house attached to it. Near the church is a building occupied by a Catholic school that is said to be the place where Menno Simon lived whiled on one of his journeys to Germany. From this church came Rev. Jacob Gottschalk, one of the earlier Mennonite ministers in America. He is said to have administered the first Mennonite baptism and celebrated the first Mennonite communion in Pennsylvania. It was he also who was the first Mennonite minister to perform a marriage ceremony in America. One of his descendants is still living in Crefeld and takes a lively interest in the history of the church. —G.

For the benefit of our contributors, who
times misjudge the amount of postage re-
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some and at least delay delivery. The
office will return to the writer a letter with short postage if the sender's address is on the envelope. If there is no address of the sender on the letter, it is delivered when possible, but the receiver must pay the postage due. In neither case need there be a design to avoid full postage and the sender, no doubt, is embarrassed when such a thing happens, but this may be avoided when one remembers that three sheets can be carried for three cents.

It was once believed that a city atmosphere was not the kind in which a Mennonite community could develop and flourish. The few city churches we once had were made up largely of members that migrated from the country. This is rapidly proving to be a wrong conception of Mennonite possibilities. For one thing, the differences between city and country folks that marked past decades has disappeared. Country folks read what city people read, they equip their homes in city style, their dress is the same, and their interest in things in general in no wise differs from urbane people. In the General Conference there is noticeable a growing number of churches in the larger towns, while those that have been established in large cities are prospering. The age is beginning to get rid of the notion that there must be a different kind of religious atmosphere for city and country people. —G.

Harmony in all things is the secret of prosperity and advance. The Psalmist rightly exclaims: "How good and pleasant it is for brethren to dwell together in unity"! Too often we must meet discord with the explanation that human nature, being what it is, troubles are ever likely to appear. However, in the Christian life human nature must be regenerated and man must become a new creature in Christ. The sign of a Christ-like spirit is harmony—the harmony that considers others as well as self. Those who were privileged to attend the late General Conference were impressed with the spirit of love and consideration that prevailed. One received the impression that with such a spirit, in spite of material depressions, the work is sure to go on and to prosper to the glory of God and the edification of his saints. —G.

One of the features that marked the Jubilee Conference as instructive as well as inspirational was the historical exhibits. Each one of the Boards had arranged a display that covered its work and history. The eye is a great help in impressing things upon the mind and no one who examined the exhibits could come away without a greater appreciation of the work the Boards have done and are doing. Having seen the exhibits, especially the numerous pictures that covered every phase of the work of the Boards, makes what they are doing real. It should make it so real to everyone that an increase of interest and supoprt may be expected along all lines.

A unique feature of the recent General Conference was the reception of mission churches into membership. Hitherto the missionaries generally represented their charges, but the time was ripe for a more complete recognition of our charges on the mission field. Since our brethren across the seas and among the American Indians have advanced to the extent to being able to maintain their church organizations it is no more than a Christian attitude to accept them as eligible to the fullest extent of our fellowship. They are now to be received not only as wards, but as equals in our deliberations concerning the things that concern all the churches of the Conference. —G.

CENTRAL CONFERENCE MENNONITE BIBLE SCHOOL

The Central Conference Mennonite Bibl
School was established in January, 1935. Th
first term of the school was held from Januar
14, to February 14, 1935. Nearly two hun
dred were enrolled in the four districts. Th
primary purpose of the school is to bring a
opportunity for Christian training to thos
Sunday School, Christian Endeavor, and churc
workers who are not able to get away to an
of our schools for training and yet are interest
ed in becoming more efficient in their Christia
work.

The Central Conference churches of Illinois with the exception of Chicago, are divided into four districts. The districts with the comprising churches are: District one, Normal, East White Oak, Anchor, and Carlock; District two: Peoria, South Washington, Bethel, and Calvary at Washington; District three: Danvers, Congerville, Hopedale, and North Danvers. Tiskilwa, because of distance, had the school by itself for a week.

The second term of this school begins this year on September 16, and closes October 24, 1935. The districts will be the same as last year. There will be two courses offered, The Sunday School Teacher, by Rev. R. L. Hartzler, Carlock, Illinois; and Acts, by Rev. Wm. B. Weaver, Danvers, Illinois. The cost of the course is fifty cents for the six weeks. The first session will be held Monday evening, September 6, at 7:30 P. M., at the Normal Mennonite church for District Numer One. On Tuesday evening, September 17, the first session will be held for District No. 2. The meeting will be held in the Calvary Mennonite church. The first session in District No. 3 will be held September 18, in the Danvers Mennonite church at 7:30 P. M. The first session will be held in District No. 44, Thursday evening, September 19, in the Meadows Mennonite church. This schedule will be followed each week for six weeks. Although this is a denominational project, any Christian workers of any church or denomination are welcome and cordially invited to join with us in study and preparation for Christian service. We wish to have for our motto in the school the words of Paul to Timothy, "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

A certificate will be granted in the last session of the school to any one who attends all of the six sessions in his or her district. The committee stands ready to assist in this type of work in any other church not included in these districts. —Weaver.

TRAINING FOR SERVICE

The time has again come when we witnessed the pageant of thousands of boys and girls and young people going to school to receive, as we say, an education. A person cannot help but ask, in these days, with deep concern what it is all for. Last Sunday, September 8, in our church we had a special service dedicated to our school folks. The young people, teachers, members, and directors of school boards were asked to sit in a body so that we as a church might become aware of the relation of school and church. The pastor gave a sermon appropriate for the occasion. The purpose of it all was to get our church people to give consideration to the fact that a large majority of our youth are going to high school and some to college and university.

The two pillars upon which the civilization of our democracy rests are education and religion. If we would have a true democracy, then ignorance must be dispelled and on the other hand our knowledge become sanctified in the atmosphere of religion. No person is truly educated who is not trained in the Bible and in Christian living.

Education can have only one purpose and that is to develop the capacities and possibilities of life, and to prepare life for the largest and most efficient service. It behooves the church to consider seriously whether the present system of education in elementary and high schools is producing those results. A person receiving a training for the purpose of living selfishly is robbing his own life of the highest and best and on the other hand becomes a parasite as far as society is concerned. An educated rascal is more dangerous than an ignorant one. The church should teach our youth as they go back to school that they are having these educational opportunities offered by society so that they might be able in their field of service to render the largest good to humanity. Too often our young people raise the question, "Shall I answer the call to a profession where I can make money or where I shall render service"? There is no occupation or profession in which an individual has a moral right to make profits the primary motives. We too often look upon the ministry or mission work as charity work with a starving support, while in occupations and professions we are primarily interested in comfort, financial safety, and profits. It is just as wrong for a high school teacher to teach primarily for the money in it as it is for a minister or missionary to render service for money. Education becomes a blessing when those educated have the spirit of Him who said, "For their sakes I sanctify myself." —Weaver.

TRAINING FOR CHRISTIAN LIVING

By Anton Richert

"How may our teaching be such as to make our pupils aware of the connection between the truths taught in Sunday School and their actual everyday life situations"?

In other words, it is a question of teaching and its application.

If there ever was a time when Christian education should be emphasized, it is today. In this age of confusion and shifting economic orders and prevailing philosophy of uncertainty, we need to re-emphasize practical religious education.

Not so long ago Roger Babson, the world's greatest statistician, addressed the Oklahoma City Chamber of Commerce. What do you suppose he talked about? Do you think he talked about his statistical tables, his business and market barometer; or of how to overcome the depression, or how to codify industry? No, he talked to these hard-headed business men on the value of religious education — the very theme we are discussing here today: "Training for Christian Living," and Roger Babson is not a preacher, he is a cold blooded statistician. He told the Chamber of Commerce that in early American history our forefathers had emphasized Bible reading, prayer, and family altar; but America had more or less forgotten these foundations of Christianity. America presumed that progress lay in material wealth and resources. The spiritual was neglected. **Material and spiritual** progress must go hand in hand; the one is the hatchet, the other the handle—one the lock, the other the key. It is just like rowing a boat and using only one oar—you will travel in a circle and get nowhere; but if you apply both material and spiritual resources — two oars — then you will go straight forward and make progress. Therefore, if Roger Babson, who deals mostly in facts and figures, realized the importance of training for Christian living, it certainly behooves us to reemphasize our duties in that direction.

Whose duty is it to assume this job? Well, of course, first of all the home must assume responsibility of Christian training; then the church and its various departments — the Sunday School and the Young People's Association, — and the public school shares in the obligation.

We, as a Sunday School Convention, are here today to face our particular duties in this field of Christ-character education, to find a solution.

The topic assigned me is based on three assumptions: (1) That the Sunday School teaches the great Christian truths; (2) that these truths should be applied in everyday life; (3) that there seems to be a weakness in applying what has been taught, or a gap between theory and practice.

The topic assumes the Sunday School has included the basic truths in its curriculum, but i has failed in showing how they can be applie practically.

Before we attempt a solution, let us look a the psychological basis of our problem. This is well presented by C. H. Benson, who write in the Sunday School Times of May 26, 1935 page 333: "There can be no real **teaching** without **learning**, and there can be no learning apar from the response of the pupil." (Quote.)

That is correct educational psychology. I simply means that the teaching process is no complete until the pupil reproduces in his ow mind the truth to be learned. The educationa process must begin with the acquisition o knowledge and truth, but it must end with it application.

There is the story of Robert, who was usuall given 5c for his Sunday School offering. O Easter Sunday his father gave him 10c for Special Easter offering. On their way to Sunday School Robert and his friend stopped at drug store and got 5c worth of candy. Whe they reached Sunday School, Robert said to little girl, "Teacher said to give the extra money because we **really wanted to.** I really don' want to give any extra, so I bought this candy." That was an application, only, unfortunately, the wrong one and therefore the wron learning resulted. But the old principle, "N impression without its corresponding expression," applies also to our Sunday School problems.

Let us proceed now to answer this questio "In what manner can the Sunday School sho pupils **how to apply the principles taught**"?

A.—The first answer is, "By selecting Sunday School literature which emphasizes practical applications." I hasten to add that I hav no desire to pose as a critic of Sunday Scho materials, but I submit to you, that whateve literature your Sunday School uses, the teacher should always have recourse to literature of several denominations and authors.

Just a word of warning here: Some modern Sunday School teachers may be so anxious to APPLY truths, that they lose sight of the ACQUISITION. They forget the Bible; at least they intimate that the contents of a book written a few thousand years ago are not suited for modern application. And some complain that the wording or phraseology is out of date and must be rewritten. But the Bible is the changeless book for this changing age.

Yes, content is important, yet Benson adds: "It is not the **content** of the lesson so much as the **preparation** and **training** of the teacher that determines whether the pupil will **apply** the instruction to his own life." If Benson is right, it will mean that the Sunday School teacher has a tremendous responsibility; it will mean that in the preparation of the lesson, the teacher will not merely study the portion of Scripture to be taught, but its application to the particular needs of each member of the class. That necessitates a knowledge of the parents and families of his Sunday School pupils. And this brings me to my second point.

B.—Show your pupils how to apply the principles taught, **by discovering the needs of your class.** Theodore G. Soares in his "Religious Education" calls this "the child centered curriculum" (p. 124 ff.).

The needs of the pupils can be discovered only in the teacher's close, almost intimate, relationship with his pupil. Yes, Benson goes so far as to say, "Therefore all application fails when the teacher fails." That is no doubt exaggerated, because "All Scripture is profitable for instruction," if the pupil but allows the Holy Spirit to direct his study of the Word, regardless of his teacher, — but nevertheless it gives point to the statement that a teacher's preparation is of permanent importance.

Let's say, I have a class of high school boys. I know from my experience as High School Superintendent that drinking is a problem with these boys. I can fight that destructive force whether the lesson deals with the Lord's Supper or with Stewardship or with the Holy Spirit. But I must know my boys and their problems.

But I hear someone say, "I have little opportunity to know my pupils intimately. I cannot enter their homes. I am too busy, etc." — — One of the best ways of learning their needs and problems is by gaining their confidence. If you have their confidence, they will open up their hearts and tell you more of their difficulties than they might tell their own parents. Therefore, gain their trust and confidence and your influence as their friend can be increased 100%.

Last week I picked up a hitch-hiker, a young man twenty-four years old. In the 80-90 miles between Wichita and Pratt he had told me his whole family history, his educational problems, and even all about his girl, Josephine, and his prospective mother-in-law. If a stranger will thus confide in you, how much more a pupil who knows of your heart interest in him as an individual.

Yes, the teacher's attitude is important. One lady Sunday School teacher said: "That child —I'm happiest when he stays at home!" (Do you ever feel that way?) So spoke a Beginners' teacher about a stubborn little fellow. Yet, what would you think of a doctor who would say to you when you are terribly sick, "I wish you would not come to me." Instead, when you have a real case you should shout with a cry of joy: "Thank heaven, this child has come to Sunday School where we can do something for him"!

Paul H. Vieth in "Teaching for Christian Living" (p. 73 ff) says on the same question, "Learn to know the individual; walk to school with him; discuss a book with him; visit his home; get the cooperation of his parents. Be alert to his questions, suggestions, activities, interest, and conduct situations. These offer means of discovering needs of the pupils."

C.—Discovering the needs of the class is not the whole story. The teacher must also **create new needs.** Prof. Soars (already quoted) points out that the child centered curriculum is inadequate if it means that we will study the **child** and find what he needs, for this would give him only the satisfaction of his evident wants and the solution of his manifest problems; it is the lure of the young adventurer into experienceable knowledge; it is the stimulation of desires which never spontaneously occur — — —. There is a certain sense in which knowledge says to us, "I am come that ye might have life and that ye might have it abundantly." What Mr. Soars means is simply that a Sunday School teacher know not only what needs the child has now, but also what needs he should have.

Finally, theory and practice can be brought closer together by a teacher who provides definite projects for the class. Apply the old law, "Learn to do by doing." We need a laboratory in which Christian virtues may be applied. And our whole life is such a laboratory. But more specifically, a teacher can provide committee work, organizational activities and projects for his Sunday School class. Give them definite things to do. Check upon their Bible reading, on how a lesson on forgiveness worked out during the week, on how a lesson on stewardship was applied.

But if our laboratory is life itself, then the Sunday School teacher is not there to supervise the work and often the parents are not there. No one is watching. The pupil faces decisions alone. Will the Sunday School teaching carry over?

Many may assume that there is a close relationship between knowing what is right and doing what is right. A recent study by Coach Unruh of Bethel College indicates that such is not necessarily the case. Knowing what is right is not synonymous with doing right. There is a difference between understanding how to apply and actualy making the application in life.

After all, our real problem is not so much that pupils are not aware of the connection between truth and lift situations, but that they make little use of such awareness.

Prof. Unruh's study covered over 1000 students in Newton High School, McPherson High School, and Blue Rapids High School. Practical everyday situations involving the question of honesty were presented to the students. E. g. Question: If your best friend wants to copy your work and hand it in:

(a) Would you let him do it and say nothing, or (b) Would you let him do it and tell the teacher, or (c) Don't let him do it and say nothing, or (d) Don't let him and tell him you don't approve of it.

First they were asked what they would actually do and then they were asked what would have been the right thing to do (according to their best knowledge).

The study shows that about 70% of the Newton high school students had correct knowledge, but incorrect practice. In Blue Rapids 54% knew what was right, but would not act according to their knowledge, and in McPherson 25% had correct knowledge, but incorrect practice.

Here is where the warning of 2 Peter 2:21 applies: "For it had been better for them not to have known it, to turn from the holy commandments delivered unto them."

Therefore the real problem resolves itsel to foundations and inspirations which are buil during infancy, probably the first three years If Christian parents would see and meet thei responsibilities at that stage, then the problem of truth teaching and its application would also be largely solved.

RUSSIAN MENNONITES IN CANADA

David Toews

Around 1870 the Russian government wa about to renounce the privileges granted to th Mennonites in Russia by Catherine the Secon in 1779, and it appeared for a time that al Mennonites would leave Russia rather than t submit to compulsory military service. Seein the determination of the Mennonites to leav the country rather than to submit to coercio in this vital question, the government submitted a compromise, allowing Mennonite youth to do forestry work in lieu of military servic and they persuaded the majority of Mennonite to acept this offer rather than to leave th country. The value of Mennonites as agricu turists was fully recognized by the authoritie in Russia at that time.

A number of the Mennonites, however, pr ferred to seek new settlement possibilities i a country where they thought that they wou be permitted to worship God according to the conscience, and where they would be permitte to bring up their young people in the ways their fathers. The constitution of the Unit States seemed to warrant their assumptio that they would be free from military servi in that country. In Canada there was the Mi tary Act of 1868, which expressly exempt Mennonites, Tunkers and Quakers from a kind of military service. By Order-in-Coun the privilege of freedom from military servi was explicitly interpreted as applying to Me nonites wishing to leave Russia as coming u der this Act.

When the delegation that had been sent ca home, about 15,000 Mennonites from southe

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THE CHRISTIAN EVANGEL

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

Russia prepared to leave their homes and come to America.

The majority of these people settled in Kansas, Nebraska, Minnesota, and Dakota. The more conservative branch that was particularly anxious to keep school matters entirely in their own hands, settled on the plains of the Red River Valley in Manitoba, south of the city of Winnipeg, which now has a population of 300,000 to 400,000, and which at that time was a mere hamlet, composed of a store of the Hudson Bay Company, Fort Garry, an inn, and a few dwelling houses. All the pioneers had great hardships to endure, especially those in Manitoba suffered greatly from the weather, from floods, grasshoppers, early frosts, and other adversities. After a year or two the majority left the place of settlement on the east side of the Red River and moved to the west side, where a number of townships were reserved for them. They finally succeeded, after many years of real hard work, in establishing themselves on these fertile lands. In this connection it should be noted that when the Mennonites who settled in southern Manitoba were on the verge of starvation, $100,000.00 were loaned to them by the Canadian government on a security by the Mennonites in Ontario. This money was repaid with interest and to the surprise of the government itself after ten years. And it should further be noted that this fact, which was not forgotten after fifty years, made possible the movement of 21,000 Mennonites from Russia to Canada on credit.

In this connection it must not be forgotten that about the same time or a little later, immigrants came from Germany on account of compulsory military service in that country. A number of these immigrants settled in the Blue River District around Beatrice, Nebraska, others settled around Newton and in Butler County, Kansas. All these immigrants from Russia and Germany have made their contribution toward different achievements of general interest, missionary work, school work, publications, relief work, and in every other kind of work in which the General Conference is interested.

In 1884 some twenty families immigrated from Central Asia, where they had gone about 1880 to avoid military service. They joined different churches in Kansas, Nebraska, the Dakotas, and some of them reached as far north as Canada.

In the short time allotted to me it is impossible to trace the development of these Mennonite pioneers through the years of many hardships and much suffering. Suffice it to say that after a comparatively short time they were fairly well established and in some cases they had become wealthy. It certainly is important to note some of the results to the different undertakings of general interest which came from these God-fearing people as they certainly have made a very remarkable and valuable contribution toward our different conference endeavors.

They have helped to build up colleges and hospitals in different places. All the Mennonite colleges and high schools, except the school at Wadsworth, were built after their arrival and they contributed substantially toward establishing and maintaining them. The hospitals at Newton and Goessel, Kans., Beatrice, Nebr., and Mountain Lake, Minn., owe their existence to the generosity of these people. In educational matters they believed in religious training for their children and they certainly went very far in establishing educational instiutions for their young people.

In mission work they have also been particularly active. One of the first two missionaries to the Indians in America, Brother H. R. Voth, came from these early immigrants from Russia. At present the majority of our missionaries in the different countries are descendants of these early pioneers. And large sums of money are sacrificed every year for the development of mission work.

It is not my duty to elaborate on mission work, but in this connection it is noteworthy that during the famine years in India, 1899 and 1900, it was one of the Mennonites from Russia, Rev. David Goerz, then a member of the Emergency Relief Commission, who went to India to look after the distribution of the shipload of corn that had been collected from Mennonites of North America, and of the money that was spent for this purpose, Mennonites from Russia and Germany contributed their share fully.

Brother P. A. Penner in his book, "Twenty Five Years With God In India," mentions Rev. David Goerz again and again and the valuable work that he did in India to pave the way for the missionaries who came to India shortly after the famine.

In the relief work that was done in different parts of the world, also including China and later on Russia, our early immigrants from Russia and Germany were always willing to the extent of their ability to relieve human suffering.

Last but not least, I must mention the famine in Russia during the years 1920-1922 in which all the different sections of our Mennonite church cooperated through the Central Committee of which the late Levi Mumaw was the Secretary-Treasurer. From reports we have received, many children and grown up people were saved from starvation through the sacrifices of our people in America. The contribution of our General Conference for relief work in Russia at that time was over $300,000.00.

It was soon seen, however, that relief work only would not suffice to save our people in Russia from perishing. A number of the leading men of our Mennonite people in Russia saw that they would have to leave their homes to save their families from the awful conditions existing in Russia under the new system.

A delegation was sent to America who went through the churches in the United States and Canada and who also visited Mexico with the aim of finding means and ways for the Mennonite people in Russia to establish homes in another country and under more favorable conditions. The United States were closed to immigration, Mexico with its unstabilized conditions did not appeal to these delegates. Their choice finally was Canada.

But even in Canada there were obstacles in the way. In 1918, after the Great War an Order-in-Council had been passed by the Canadian government prohibiting the entry of Mennonites into Canada. Before any movement of Mennonites into Canada could come about, this Order-in-Council would have to be rescinded. The different churches in Canada united in sending a delegation to Ottawa in order to appeal to the Canadian government to rescind this prohibitory act. The representative of our Conference in this delegation was Brother H. H. Ewert. When the government of Canada had changed and Mr. McKenzie King, a friend of our people, had become Prime Minister, this Order-in-Council was rescinded and the doors opened to Mennonite immigrants from Russia.

The Canadian Mennonite Board of Colonization was then formed early in 1922 in Gretna, Man., and the Canadian Pacific Railway Company was approached with a view of getting credit for the bringing over of our people from Russia. The first contract was signed in August 1922, but owing to conditions in Russia the prospective immigrants could not come out o Russia before 1923. On July 21, 1923, the firs trainload of Mennonites came into Rosther station and they were distributed in the different homes of our people in that district. Sinc that time and up to 1930 we have received contingents of immigrants from Russia in larg numbers, totaling in all 20,201 who wer brought over by the Canadian Pacific Railwa Co., and about 800 were brought over by th Cunard and the Canadian National Railway The total credit extended to us by the C. P. R was around two million dollars, of whic $1,058,042.59 were paid on transportation, an some $25,000.00 have been paid for detentio expenses in different detention camps. W have made loans in the United States and Canada to the extent of about $200,000.00, o which about $62,000.00 have been paid.

Nearly all of our immigrants in Canada hav been settled on lands entirely on credit. Th again was possible on account of the good reputation which had been established by our earl pioneers and by the Mennonite people in gene al. In many cases large sums of money had t be invested by the vendors before they wer able to sell their lands on credit to pennile people. In spite of hard times and the depre sion which has affected all people in Canad and to some extent also in the United State more than half of the settlers are still holdir their own on these purchased lands. I believe I am safe in saying that practically all of our immigrants would have made good, if it had not been for the poor crops and low prices for farm products.

We feel that in spite of the heavy burden of debt still resting on us, we have made a decided gain in the coming of our brethren from Russia. Our Conference, as well as the Conference of the Mennonite Brethren, has received a new impulse in our various endeavors. Large sums of money have been sent by these immigrants to Russia to keep their friends from starving. Our home and foreign missions are already supported to the extent of their ability and those who have been laboring for years in Canada to establish better educational opportunities, have received encouragement by the coming of these people, because they are intensely interested in good Christian education. We trust that history will repeat itself and if immigrants who came to America in the seventies have meant so much for our conference work, we believe to have reason to hope that the coming of our people from 1923 to 1930 will mean much to the development of our conference endeavors. We can expect great things in the next fifty years from the coming of these people.

I cannot close my discourse without expressing my heartfelt thanks for the support we have received from the beginning of our work up to now from our brethren in the United States. We have received large shipments of clothing through committees and churches in this country, and we also have received large sums of money to care for the sick and to support the needy. I would say it again as I have said it on many occasions at this Conference, that we cannot express in words our feelings for the sympathetic cooperation which we always had on the part of the General Conference. Other conferences in the United States also deserve our heartfelt gratitude and I sincerely trust that no person and no organization will ever have reason to regret the sacrifices made in this connection.

We still will need help, but judging from the past, I believe I am safe in hoping that where help is needed, a helping hand will be extended.

PEACE PROMOTION PROGRAM

Friends, we lieve in a modern time of social and business contact with all nations of this great world. The daily press, the radio and news flashes, also the commerce and transportation facilities help to make the distant people our closest neighbors.

Isolation is a thing of the past. Therefore we as a body of people who have endeavored to keep peace among ourselves in the past must now make it a rule to get along with other nations as well. We must strive for the things that make for peace with every nation and help do away with war. More than any time in the past have we to think of such a situation. Therefore we must act quickly for a permanent peace promotion program.

This is the task before us: The first and most needed thing in this peace construction is to accept Christ, the Prince of Peace, accept His gospel of reconciliation, His teachings of love, justice, and good will. George Washington, the father of our country, once said: "Above everything else has the pure, inspiring light of the revealings of Christ Jesus affected a wholesome and loving attitude towards one another." The Christian attitude to every peace movement, consisting in respecting the rights of others, is the forward step in this struggle for peace.

Two students once rooming together, had an argument. Said the Christian to the other, "See here, Pal, we are put together in this room for the sake of peace. Let us endeavor to get along in a peaceful way." "But," replied the other, "you do all the getting along, I'll not bother my mind about that." There we have a view of two attitudes concerning peace. We are to follow the path the Christian has chosen and if we are true Christians, we need not fear. But if we follow the latter and do not care about peace or about war, gradually we feel ourselves slipping. We argue and we go to places that tempt us and soon we have walked into the midst of trouble. And what does it lead to? War, of course. No nation will take the scandal the other country puts up to it. If we are true Christians, live up to the Word of God, denounce war and help get peaceful living, we need not fear war. The Christian people of the United States as well as of the world at large, are sick and tired of war. Also the common people say in their hearts with Coolidge at the grave of the Unknown Soldier, "It must not happen again. Let us have peace, is the divine warning."

The next step to take is to give those who have to fight, those who may be maimed, those who have to die in warfare, a chance to say if we want to enter war. Leave it to the vote of the people. Have an ear for their cry, for it is they that must fight for their country and for us.

Before we entered the World War it was suggested that we leave it to the vote of the people. Instead, the government received a delegation from England and listened to their plea, and their plea was as follows: "It's no use to kid ourselves. We are licked and France is licked, and unless we can get your help we shall lose this war. Now you have loaned us six billion dollars, and unless we win, we cannot pay it back to you, neither can France, and Germany won't. So if you want your money back you must help us win this war. If you don't help us, your munition makers and bankers will lose their six billion dollars." The citiens' cries were smothered, the voice of the war financiers carried. It sounded like the gong of bells. The voice of the people who were forced to enter had no chance to be heard. They had to take heartbreaking leave of their families and walk out onto the battlefields. Furthermore, they had to go against the Word of God, "Love thy neighbor as thyself." If a person must take arms and must be ready to kill or be killed, wound or be wounded, what a tragedy! To be engaged in battle against your brothers of the same faith, yea, against your relatives, how savage! Therefore we, as people of the United States, should have the privilege to voice in on such an occasion, because we are the ones that do the fighting, and if we don't defend and speak for ourselves, the war lords, the profiteers in war, shall speak for us, and they will speak to suit themselves. Such as munition makers and bankers are always in favor of war.

Another step is, "to take the profit out of war making." The World War cost us thirty-nine billion dollars. This sum would now provide a comfortable home for all of us; but the United States did not want to lose their six billion dollars. Instead of gaining back that amount, they lost six times that much.

What is more, sixteen billion dollars of this was profit and went into the hands of the munition makers and bankers. In four years the patriotic Du Point powder plant with the United States flag flying over their building, earned nine and one-half times as much as in the years before. Their increase was nine hundred and fifty percent each year. The stee producing states gained at the same rates. Twenty-one thousand millionaires and billionaires were made during those four long years of the World War. And who paid this bill? We paid this bill in our taxation, and now stil more we have this depression to fight the world over. And while we have this depression upon us, the shadow of war is looming over us again. We ask again: Who pays this bill? We pay it in the fatherless families, men and boys who have lost their legs, arms, and whose minds have been destroyed. Yet, if we stand back and do not speak for ourselves, we shall be driven to that terrible siege again. If we do away with profit and gain during war there shall be no more war, because those who make the profit are the ones that slide us into that treacherous game.

But how can we do this? Simple! By government ownership and operation of all war material and war machines in factories. The drafting of persons in industry, munition factories, war ship building business, war plane building, and all industries which may make war a desirable event for profit. This is as fair as it is to force young men to be drafted for war.

Another step is to agitate peace while we have the privilege and good of it. When war is on we haven't time, then it is too late. We must proclaim peace and stand for it as our forefathers have done for over four hundred years. To crusade for peace should be our work at this time, and is it not worth our constant and best endeavor?

Think what a war consumes. The first and most noted is the lives of men. Millions of lives are lost each time war is waged. Husbands are drafted from their loved ones, brothers and sons are called from their homes. Some never return again, while others with shattered health and sick at heart are once more home to see their families. When our men were brought home after the treaty had been signed for the World War, they had the privilege to see the Statue of Liberty, which none of them refused. When they entered the square some began to weep, while others shouted, "Hey, buddie, look at the Statue of Liberty and what it has brought upon us."

Then there is the danger and destruction of property. Opponents' planes come and bomb stores, houses, mills, and even kill wives and children.

We must take into consideration the sums each building has cost. The first building that would befall ruination would be the national capitol at Washington, D. C. That building has cost the United States billions of dollars. It is the most noted and necessary building of this land.

What if they shattered our provision storehouses? Much of our food would be wasted, and when war is on there can't be a surplus of food.

What if they would bomb our state capitols? Since we have lost our national capitol, they know that we must depend upon our state capitol. After we have lost these buildings, the people that are left at home are practically helpless.

After they have ruined our most necessary buildings, they will ruin our homes. This means quite a bit to us. Perhaps that home has taken the entire savings that family has been able to put by. Not only will they bomb one home, but millions of homes will be blown to pieces each day, whole cities gassed, and families, too. The loss of lives would be almost as severe as on the battle grounds.

The next thing and one of the most grievous at that time, is the waste of money. Money alone is called a trouble-maker, and it is not good to have an excess of it. But when war is on, every cent is used, including the excess money, and in every case a large debt is left.

Friends, we agitate peace from different angles, and at each and every angle we find it one of the greatest gifts God has given us.

The things that we value highly, are: Our children. If you have children, you prize them above everything else; life, unless you have life all else is worthless; health, if you haven't health you can't enjoy life and its surroundings. Yet all these things are blotted out if we have not peace. If we are in war we are taken from our children or our children from us. We can't be around them and know the joy they give us, so peace is considered greater than our children.

Then we have our own life. If we haven't peace, what good does life do us? We have to go through misery and often get into much trouble. We just can't enjoy life as we should. If a person does not enjoy life, it is often his own fault. The only way to enjoy life is to help one another and do things the Lord wants us to do. He wants us to keep peace and do His will. So even greater than life is peace.

Peace also makes for health. Is there any one here that would like health and be at war continually? Certainly a person cannot enjoy health if his life is to be engaged on the battlefields. If your life is a life of drudgery, your health is apt to be very poor. So even above health is peace.

Now if we combine all these things, surely they must be greater than peace. You can compare peace with anything and you will find that no matter how important it is, peace is always at the top of the ladder. Another way of expressing the thought is that no one thing in this world is of greater standing than peace, and we should all strive to keep this great blessing with us.

IF TWO OF YOU SHALL AGREE

"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions." Dan. 2:17.

Daniel and his friends were, humanly speaking, in a very precarious situation. Their lives seemed to be forfeited because of a governmental decree. A very serious situation due to no fault of their own. However, they appealed to the highest court and were wonderfully vindicated and the name of the true God was glorified before the nations.

In our work among the Indians a serious situation has arisen, owing to governmental decrees. It appears to be the policy of the present administration to give the Indians a so-called "new deal." These regulations, as they are now being applied in the work among the Indians, do not only permit but encourage and enable the individual Indian to exercise his natural inclinations, ostensibly to develop his native traits. This policy, if applied some 50 or 60 years ago, then some of the Indians' admirable traits might have been salvaged and developed, but as it now is, these desirable traits of yore have largely been superseded by others which the older Indians are a unit in deploring. After acquiring from the white man these deplorable traits in spite of various restraints on the part of both the government and the missionary activities, then to remove restraint and to abet the Indian in the exercise of depraved inclinations is nothing short of calamitous for the average Indian, and utterly discouraging to those among them who are earnestly striving to uphold a better standard. The appalling downward course of the Indian since the introduction of this new policy is a patent fact to all who are in a position to observe the Indian as he is.

If these conditions were brought about by local authorities, appeals could be made to the higher authorities — as that has been done in the past in certain cases; but conditions have now been changed, the local authorities are threatened with the loss of their positions unless they are effectively enthusiastic in complying with the wishes of the Indians.

Because of these conditions, we, like Daniel, request our companions to ask of God mercies concerning this secret; for there is more back of this policy than appears on the surface. But we are confident that our earnest and united prayers to God—the highest Authority—will bring about a change to the furtherance of His kingdom and the glory of His name.

This is a matter which concerns every child of God, whether we are particularly interested in the welfare of the Indian or not, for it is true in this matter as it was in the case of Mordecai when he sent word to Esther: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews" (the people of God). For the mystery of iniquity doth already work, only there is One who is holding back, till He be taken out of the way, then shall the Wicked be revealed (2 Thess. 2:7).

May He, the Holy Ghost, hold back this monster, Iniquity, for the sake of these Indians and for our own sake as well.

G. A. Linscheid.

D. L. MOODY CENTENARY AND INSTITUTE JUBILEE

The years 1936 and 1937 hold special meaning for the Moody Bible Institute, Chicago, as marking the Institute Jubilee and the Centenary of D. L. Moody's birth. The Jubilee, commemorating the fiftieth anniversary of the founding of the Institute, will be launched with the Founder's Week Conference, February 3-7, and anticipated by a special "Moody Day," on Sunday, February 2, observed by evangelical churches in all parts of the nation. A Campaign of Friendship will continue through all of 1936, and One-Day Bible Conferences will be a feature. Friends and not funds will be the moving objective of this year. At the opening of the fall term at the Institute in 1936, a great homecoming and Christian inspiration will be promoted, visitors including notable missionaries and Bible teachers from far and near.

D. L. Moody was born at Northfield, Mass., on February 5, 1837. The year 1937 will be given to a celebration of that notable event, beginning with the Founder's Week Conference in February. Through the year Bible Conferences and other gatherings will be held in churches and schools in metropolitan centers and elsewhere, stressing the great values for which Moody stood—evangelism and Bible study.

The promotion of the two-year celebration is in charge of a Centenary Committee at the Institute address, 153 Institute Place, Chicago, from which timely information may be had on request.

CORRESPONDENCE

Grace Church, Pandora, Ohio. Dear Readers: Our church has again been blessed with many rich gifts of many kinds during the past months. Although we have had an unusual amount of rain this summer, the harvests have been good; we have not had much destruction of crops in comparison with other localities. For all this we should be grateful to our heavenly Father and return our appreciation in gifts of money and service.

The churches of our town had union services on the school lawn again this summer. Visiting ministers were invited to preach. Our pastor invited Rev. A. E. Kreider, who recently left Bluffton, to preach.

Three of our young people attended the retreat, held at Shipshewana Lake, Indiana.

Six of our members, including Rev. and Mrs. Whitmer, have attended the General Conference at California. During our pastor's absence we have had several visiting ministers preach to us. On August 4, the Ezra Steiner family, missionaries in Tibet, conducted our services. On August 11, Rev. Ray Steiner preached an inspiring sermon. On August 18, a varied program of favorite songs and hymns was rendered. German as well as English songs were sung. In the evening of the same Sunday the Dorcas girls rendered an interesting mixed program. Milvena Gerber. Corr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

"When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge,
In the shadow of God's hand.

"So while here the cross I'm bearing,
Meeting storms and billows wild,
Jesus for my soul is caring,
Naught can harm His Father's child."

GREAT MEN ON THE GREATEST BOOK

. . . . Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society.
—George Washington.

I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world . . . . and I say to you, "Search the Scriptures."—John Quincy Adams.

It (the Bible) is the rock on which our Republic rests.—Andrew Jackson.

It was for the love of the truths of this great and good book that our fathers abandoned their native shore for the wilderness. — Zachary Taylor.

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance in faith, and you will live and die a better man.—Abraham Lincoln.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future.—Ulysses S. Grant.

Almost every man who has by his life-work added to the sum of human achievement of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible.—Theodore Roosevelt.

A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible).—Woodrow Wilson.

The foundations of our society and of our government rest so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country.—Calvin Coolidge.

Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest.—Benjamin Franklin.

We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever.—Sir Isaac Newton.

If asked the remedy for the heart's deepest sorrows, I must point to "the old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind. — William Ewart Gladstone.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength. —General Robert E. Lee.

American Bible Society—Bible House,
Astor Place, New York.

CHRISTIAN ENDEAVOR

September 29, 1935

The Power Of United Action

Nehemiah 4:1-6

This is Rally Day for Christian Endeavor. Vacation days have passed. Students have once more left their home churches to resume their studies. Responsible leaders must take a survey of the field of work, organize the work for the winter months and procure the cooperation of all to carry through the plans for the coming year.

Every working society should be organized. Put as many people to work as is possible. Your officers will constitute the executive group. This group should meet at stated times to plan the work. There should also be a number of committees appointed, the chairmen of which should also belong to the Executive committee. Each local society should have the following committees: Program, missionary, social, lookout, and service.

In union there is strength. We have all heard or read the legend of the bundle of faggots given by a wise father to his sons in turn. Two of the sons tried to break the bundle, but the third untied the string and broke the sticks one by one. When a family works in a harmonious manner there will result a pillar of strength. When everybody in a church or a Christian Endeavor Society cooperates much can be accomplished for Christ and the church. However, when a few are expected to carry the burden of the group there is bound to be a great loss and finally ruin. Every individual member should take responsibility using the talent God has given him, be it to serve on a committee, lead a meeting or to answer a topic well.

In our Scripture portion is found a classic instance of unity. The secret was "that the people all had a mind to work." Very true, there were enemies and they were active, too. It is always thus, every worth while task will be opposed. All public works are constantly facing some criticism, either justly or unjustly. There are always Sanballats and Tobiahs just around the corner to molest. They will first be angry because righteousness seems to prosper. Then they will mock and ridicule, and if possible, try to cause the good work to cease. The evil one ever rejoices when work ceases because of discord among the workers.

In the High Priestly Prayer of Jesus in John 17, He prayed that His followers might all become one in the spirit. There does need to be a better spirit of unity in Christianity. A church broken up into over two hundred Protestant groups and several Catholic groups is by no means a strong and united church. However, it is doubtful as to whether organic unity into one big denomination is desired. But there should be a greater spirit of tolerance and a oneness in spirit, all mindful that each is seeking to serve the Master as they know Him. The greatest enemy of the church today is not modernism or fundamentalism, but secularism and materialism. All religious groups should join hands trying to revive a spirit of faith and worship in God, our heavenly Father, as He is revealed through Jesus Christ, our Lord and Savior.

Questions

1. How could we organize our society more effectively for better work?
2. What are some things our society should do this year?
3. How might individual members cooperate more effectively?
4. Is organic church unity desirable?
5. Describe the activities of Sanballats and Tobiahs in every good work.
6. What is the nature of Scriptural unity?
7. How might our church be more Christian in relation to our neighboring churches?

October 6, 1935

Our Goals And Ways To Reach Them

Ephesians 4:11-16; Philippians 4:8

This is Consecration Sunday. A fine plan would be to have the secretary call the roll and have each member respond with some contribution to the program, either a topic, a clipping or some word of testimony.

In the Scripture portion we note that there is a diversity of spiritual gifts. Nature knows no sameness, every leaf is different from every other leaf. So God gives to each one of us our own individual task, He holds us responsible for our best and not for somebody else's best.

Paul emphasizes the goals for the Christian life. We are placed in this world to fit His people for the work of service, for building the body of Christ until we come into Christian maturity. Mature spiritual manhood is reached when one has attained unto unity in faith, in the knowledge of the Son of God and in reaching the full measure of development found in Christ. Our present attainment does not matter as much as it does matter what we are becoming. Are we progressing in spiritual growth? Paul adds by way of emphasis that we must lovingly hold to the truth and grow up into perfect union with Him who is the head, even Jesus Christ Himself. Then when we are under His control the whole Kingdom of God can go onward and forward in building itself up through love. What a glorious privilege to have a share in such a program and to become increasingly the sons of God.

The goal of life is ever of great importance, but once we have determined the goal we must also decide on the methods which we will use in attaining unto the goal. When Jesus was baptized by John the baptizer, His task was clearly before Him, but the wilderness experience was necessary in order that He might determine the principles which should serve as methods in attaining that goal. Therein lies the importance of his temptations in the wilderness. We find the spirit and the method of the Christian in that beautiful verse where we as followers of the Christ are exhorted to let our minds dwell on what is true, worthy, right, pure, amiable, kindly and praiseworthy. These are the fruits of the spirit.

Questions

1. What is the place of consecration in the life of a Christian?
2. What is the value of having a goal in life?
3. What are the evils of drifting?
4. What are the true goals of the Christian life?
5. What is the primary purpose of a Christian Endeavor Society?
6. What should be the purpose of a church in a community?
7. Do ends justify the means used in attaining them?
8. What are some principles laid down by Jesus Christ for His followers?
9. What does it mean to be a Christian?
10. How may our society best serve as a consecrated vessel for Christ?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

September 29, 1935

What Can Our Society Mean To Us?

Rom. 12:1-9

"Neglect not the gift that is in thee"

Pre-Prayer

My Greatest Need

"Master, Thou knowest what I need;
Not fame, nor friends, nor foes to bleed,
Not pelf, nor pleasure — and the rest,
But, oh, I need my soul well blest!

"Others may pray for great success,
And — 'tis a proper thing, I guess;
But, Lord, here is my heart-request:
Please daily keep my soul well blest!

"Without Thy presence I am poor,
And trivial trials cannot endure;
But I can weather every test
If Thou wilt only keep me blest!

"Then let the criticisms come;
Let friends deprive me of my home:
And let me be nobody's guest—
But, Spirit, kindly keep me blest"!

Possibly none of us young people appreciate fully the benefits of such a young people's organization as is ours. The best things in life are often accepted by us with a thankless matter-of-factness. We fail to be thankful for many of the good things which are made possible for us. The object of today's lesson is to enable each of us to look into and discuss certain benefits which come to us by being a member of our society.

One of the greatest blessings of the Christian life is the blessing of fellowship with God's people. There is nothing more conducive to Christian growth than the meeting with saved people for prayer and the study of God's Word. Surely, this thought was dominant in the mind and heart of the prophet when he wrote the verses found in Mal. 3:16, 17.

John, the beloved disciple, said, "If we walk in the light, as He is the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

After conversion, each one of us should endeavor to take advantage of every means afforded us for Christian growth and increase in knowledge of God's Word, the Bible. Paul, in writing to the young man Timothy, gave a piece of advice that each young Christian should apply personally. Read 1 Tim. 4:14; 2 Tim. 2:15.

No Christian can lay away in heart and mind too much of God's Word. Read what the Psalmist says in Psalm 119:9, 11, 105.

The Bible is the "sword of the Spirit." This is the defensive weapon which the Lord Jesus unsheathed and wielded in His wilderness temptation with the devil. Three times He said, "It is written." If we, as Christians, would overcome the evil one, we must become proficient in wielding "the sword of the Spirit, which is the Word of God. If our society fails in the Bible assignments, it has failed at one of the most vital points.

Possibly not any of us young people alone could support a missionary, but banded together as a society, we can make our influence felt to the remotest parts of the earth. The primary purpose for our existence is the salvation of the lost. If we, as an organization fail to "rescue the perishing," then there is little reason for our continued existence. Without this worthy objective in mind, we are like an athlete without a goal, a ship without chart and compass! Hence, we will become displeasing to God. Our Lord's marching orders for us are plain in the following verses, John 20:21; Matt. 28:19, 20.

Suggestions for Meeting

Before answering the question asked in the topic consider this one: What DOES our society mean to us? In answering this there should be an honest facing of the facts, with no attempt to make them better than they are.

In answer to the topic let the possibilities of the society be presented, perhaps by several speakers, each taking one point. Following are examples:

1. It can mean a place to worship, both in our personal lives and in services for the larger group.
2. It can mean training in committee work and the knowledge of how to proceed with a task.
3. It can mean the development of leadership in organization, transaction of business, conduct of devotional meetings, and in general enterprises.
4. It can mean the chance to put into practice the religious truth we have learned, and to apply Christian principles in all of life.

It can mean the elevation of our friendships to a high Christian plane.

October 6, 1935

False Social Standards

Rom. 14:1-13

(Consecration Meeting)

"But take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

Pre-Prayer

That we should have the strength and courage to stand at all times for the things that are right and true, high and noble, and that our lives may be a living example of a true Christian.

In our lesson text taken from Romans we see what Paul has to say in regard to our treatment toward a weaker brother. 1 Cor. 10:32 says, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." By this we are to avoid giving any cause of offense either to the unconverted Jews or the unconverted Gentiles, so as to prejudice them against Christianity: nor to the church of God, made up of converts from the above parties.

It seems from the letter to the Romans that there were considerable misunderstandings between the Jewish and Gentile Christians at Rome, relative to certain customs which were sacredly observed by the one and disregarded by the other. The apostle exhorts that in such things, not essential to religion, and in which both parties, in their different way of thinking, might have an honest meaning and serious regard to God, difference of sentiments might not hinder Christian fellowship and love; but that they would mutually forbear each other, make candid allowance, and especially not carry their Gospel liberty so far as to prejudice a weak brother against the Gospel itself and tempt him to renounce Christianity.

Paul's rules and exhortations are still of great, and happy would the Christian world be if they were more practiced. He finally ends by saying that we should not judge our brother but that we should be careful that we do not cause him to stumble.

We today need this lesson greatly and should study it, and see if we are leading others down to destruction or if we are helping them to do the things that are right. We judge too often by the social standard around us and do not use the Bible as our standard. Let us just look at some of the standards by which many young people make their decisions:

1. Everybody's doing it. Yes, this is an expression that is heard over and over again. When applied to social activities this is not true, and if it were true, it would not necessarily be right. Your own group may be doing it, but that does not constitute by any means the young people of the world. Is your group on the right or wrong side?
2. It does not matter as long as I get by with it. This may refer to speech or to activ-

ities, but its basis is deception, and therefore it is never right.

3. I want to live. By those who crave sin and unrestrained freedom in their lives this is quoted as a laudable goal. It assumes that to live one must freely indulge in questionable or harmful things.

4. My parents are old fogies who do not know anything about today. Parents know life and its problems, and they see the dangers attending many common practices.

5. Money is all that counts. Christians know full well that this is false; that there are many things that money cannot buy; that friendships, and health, and comfort in sorrow, and faith in humanity, and faith in God, and intellect, and a happy home have little or nothing to do with money.

Questions

1. What is my duty toward others?
2. Must Christians be tolerant?
3. Should we keep from doing certain things for the sake of another?
4. Why should we seek our parents advice?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

A Missonary's Work

The missionaries about whom I am writing, are three, a couple and a single lady, who are alone on a mission station in the Belgian Congo. The mission station is sixty-five miles from the nearest white people, among a very primitive pagan people, whose religion is animism.

The day starts when the rising bell rings at 5:20. As we go to chapel at 6:00 A. M. in the grass roofed building, the sun is coming up over the hill like a great ball of fire. How pretty it is! The sky is all aglow, but in a few hours the sun will be high in the sky and very hot. We are refreshed spiritually by a message from the Word given by one of the native Christians and taken from the life of our Lord, the parable of the drag net.

From chapel every one goes to work, the man missionary to assign the workmen and boys their work, one of the ladies to get the girls started off to their fields, for there is work to be done in the fields every month of the year. Other girls cook the food, others get greens and water and wood. The other of the ladies goes to the married women's roll call. The married women are not sent to their fields, they must plan their own work, but often they have palavers or difficulties that have to be followed up, perhaps someone has taken the field of one of the women, or another's food has been stolen from the river, another has had nightmare during the night and thinks that one of the dead of their family has been tormenting her, perhaps someone who has magic medicine has caused her difficulty. The palavers must be followed up. Work continues until 8:30 A. M. During this time the work of the work men, boys and girls has been watched closely, and the missionaries have eaten breakfast, one of the ladies has had a clinic and with her helpers has taken care of from perhaps sixty to more than a hundred patients. Some have big sores or ulcers, others headache, etc., etc.

When the 8:30 bell rings, there is great hurrying. Everyone wants to get ready for school and eat a bit of food. The students' hands, hair, teeth, etc., are inspected by one of the leaders or schoolteachers before they go to school. The native teachers often make those whose hair is not combed or whose hands are not clean, carry stones or earth as punishment. School continues from 9 to 12 A. M. These are busy hours. There are from eight to twelve native teachers in four to six different school buildings. All must have supervision and encouragement.

We have the noonday meal at twelve and every one is free until 1:30 P. M., when the bell rings or the native drum is beaten and the activities of the afternoon begin. The second degree school and Bible school are in the afternoon. There may be a women's meeting. The work men must be encouraged in the work of the building, the girls must be noticed at their field work, the boys may have been sent to get building material. As they are on "piece work" their work is taken account of likely in the evening.

After supper there may be a palaver to listen to and settle with the help of the native leaders. Perhaps someone has offended someone else, or there is some other offense. This may be one of the evenings for choir practice. One of the ladies will be in the chapel or on one of the verandas teaching a group of twenty or thirty singers a new song with the help of a little folding organ. We all enjoy the result of the practice on Sunday morning when they dress in their best clothes and sing some song that has just been translated into their language. One of us often spends a profitable evening helping some of the natives with some song that they have translated. It is very interesting as well as difficult sometimes, to find words in their language to express the wonderful praise of the Lord.

It is Wednesday evening and prayer meeting. We first have a prayer meeting for the missionaries, when one of us gives a short message. We go from the white meeting to a meeting with the natives in the chapel, where one of the missionaries or one of the Christian natives gives the message. I recall a prayer meeting when the native gave a message on humility and prayer, taking the parable of the Publican and the Pharisee. It was the climax of a busy day.

Miss Erma Birky, missionary on furlough.

September 29, 1935

Topic.—Working With Jesus

John 15:14 (Rally Day)

Very soon after Jesus started to go about doing good, He chose twelve men to be with Him to learn of Him and to work with Him. You will remember how, when feeding the five thousand, Jesus did not give food to each one, nor did He ask them to help themselves. He gave to His disciples, these twelve men who were with Him, and they gave to the others. At other times, when there really seemed nothing for these friends to do, He took them along that they might learn by seeing and hearing Him.

As the time came near when He must leave them, He often told them how to keep on working with Him, not just for Him. He promised to be with them and all others who believe, by His Holy Spirit. So even now He asks us to be workers with Him. How glad we are that as we work for Him, we who love Him, really work with Him, for He said, "I am with you alway." He said, too, "Without me ye can do nothing."

This reminds us of the story of the man who was going to paint a house. The paint is supposed to have said, "I am going to paint the house," and the brush said, "No, I am going to paint it"! But the painter knew that unless he handled the brush and used the paint, nothing could be done. We may try to work in our own way, but our work will never be worth while unless we let God use us as tools in His hand. First we must give our hearts to Him, then go on working with Him as He would have us do.

Plans for the Meeting

Have the Daily Readings read and discussed:
A mark of love. John 14:15, 21, 23.
Counted as kin. Matt. 12:50.
The disciples at work. Mark 16:20.
The Lord's blessing. Acts 14:3.
God bearing witness. Heb. 2:4.
Greater things than these. John 14:12.

Questions

1. Who did Jesus first train to work with Him?
2. How did He train them?
3. How is He with us now?
4. Why is it important that we work with Jesus, not just for Him?
5. How may we be sure that we are working with Him?

October 6, 1935

Topic.—What Does A Missionary Do?

1 Cor. 2:1-5 (Consecration Meeting)

As you study the topic today, read what Miss Birky has to say about a missionary's work. We sometimes think that a missionary has little to do but teach and preach, but you will see by that letter that missionaries are busy indeed.

Plans for the Meeting

Some time before the meeting assign to Juniors different lines of work done by missionaries. Give the assignments early enough to allow them to get necessary information. One might tell about how missionaries care for the sick, another about work on the station, then teaching, preaching, visiting, etc. You might even be able to get a returned missionary to speak or to write a letter to your society.

Question

1. Why do missionaries go to other lands?
2. Name some countries to which we send missionaries.
3. How do they help children?
4. Mention things that make a missionary's work hard?
5. What do you think are some joys of a missionary?

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

September 22, 1935

Representative Men and Women of the Bible

James

Lesson Text.—James 1:1-17

Golden Text.—Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. James 1:12.

The scripture we study for this Sunday is taken from the book of James. There are five writings in the New Testament which are classed together as general epistles. They are called this because they do not seem to be addressed to any particular person or community. James seems to be addressed to a group of churches. As we are particularly interested in character study, we are interested in the author. This James is the brother of Jesus Christ. There are two things singificant about him in the Scripture. First, that he was the bishop of the church in Jerusalem as we have recorded in the book of Acts; and second, that he is the author of this epistle.

From all the accounts that we have of James is that he was a man of stern integrity, a born leader and administrator, a man who stood firmly for the Jewish law. James being the brother of Jesus, he refused to accept Him as the Messiah during Jesus' earthly life and was converted by a special appearance to him of the Risen Lord (1 Cor. 15:7). We may well believe that in his Nazareth home he was carefully trained in all the precepts and practices of the Jewish faith, and as we read the epistle, we are assured that he clung with deep devotion to that faith all through his life. He was one of those Jews whose obedience to the law was a joy and whose life was lived in its spirit. This kind of a Judaism later on led him to Christ. It is rather interesting as we read this epistle to find that Christ's name is only mentioned twice. The epistle consists of a series of moral instructions. In our lesson he discusses patience under trial, the value of practice as opposed to theory. This book emphasizes the ethical so much that it had a hard time to get into the New Testament Canon. Even Martin Luther declared that it was an epistle of straw. This of course, because James emphasizes ethical living and works rather than faith. Men and women in our churches who do not believe that the highest morality is essential to Christian living will not find much comfort in the book of James. James undoubtedly wrote this at the time of great persecution of the Christians. Many of them were inclined to let go of their faith, feeling that they were not able to endure. But James argues that these very trials are a test of character and that by the means of these trials they will come to discover themselves. It is very essential that they should endure because through this endurance they shall know their strength and through it they shall also win the crown. It might be said that the central truth of this lesson is how to meet the test of life. James would say, "Have patience, be wise, humble, and have faith."

What was the attitude of James in Acts 15 in the council of Jerusalem?

Is the epistle of James a Jewish document of ethics or is it a Christian treatise?

What place does James give to faith in life?

What are some of the tests which come to an individual?

How would James say that we should meet this test?

September 29, 935

Representative Men and Women of the Bible

John

Lesson Text.—Romans; III John

Golden Text.—Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God. III John vs. 11.

The last character which we study, is perhaps one of the most interesting ones of the quarter. This discussion takes it for granted that John, the disciple of Jesus and the author of the fourth gospel, is also the author of this epistle. The writer is, however, aware that there is a difference of opinion on this point. John was the youngest of Jesus' disciples and seemed to be nearest to the Master while He lived on earth. He seemed to be a lovable and teachable individual. He sensed many truths in Jesus' teachings which the others did not seem to get. One of the marvelous things concerning John is the transformation of his life as he lived with Jesus. He changed from John, the Son of Thunder, to the apostle of love. In the epistles we are studying today he is giving advice to a certain Gaius whom he commends for his faithfulness. He has heard of Gaius through the other brethren in the community and he writes him commending him for his loyalty and fidelity to the truth. There was a prevailing heresy at the time this epistle was written, denying that Jesus was incarnate in human flesh. Gaius seems to have stood for the faith and the truth. There was, however, another member of the church whose attitude was not so commendable. This man loved to exercise his authority. Diotrephes was undoubtedly the bishop of the church. He did not receive with favor such traveling missionaries as John. He had even spread malicious reports about him and threatened to expel anyone from the church who would receive these missionaries. It is rather interesting to notice here the development in the government of the church and the power that the bishops had already received. Earlier, if an apostle or missionary would come to the local church, he would be received with open arms, but now the church is established and the bishop feels that they are able to carry on without the presence of an elder. The spiritual truth, however, of this lesson is that all of the members of the church should live together in unity and peace. It might, be well as we close this discussion, to suggest that the classes have a general survey of all the characters studied and notice the outstanding facts concerning their lives. There will be no questions with this lesson because this general review should rather be taken.

THE FREEMAN RETREAT

The campus of Freeman junior college, Freeman, S. D., was the site of a Mennonite Young People's Retreat, August 8-21. Under the inspirational leadership of Rev. W. S. Gottschall, Quakertown, Pa.; Rev. D. J. Unruh, Lansdale, Pa.; Dr. and Mrs. H. E. Dester, Basna, C. P. India; and Miss Martha Burkhalter, also of India, eighty-eight retreaters, representing eleven different congregations and coming from three states, spent the days in devotional study, and in discussion of the problems of youth. The central theme of the retreat was "The Abundant Life," based on John 10:10, "I am come that ye might have life, and have it more abundantly."

The daily program began with devotional services at 8:30. At nine o'clock, and again at eleven o'clock, one hour class periods were held, while from ten to eleven o'clock of each day, a general mass meeting was held. Large crowds attended the nightly meetings held in the college auditorium, at which Rev. Gottschall, Dr. Dester, and Rev. Unruh spoke.

Four different classes were conducted during the morning class periods. Rev. Gottschall taught a class in Bible Exposition, where the book of Acts was given special study. The class in Christian Youth Faces the World was led by Rev. Unruh. The vital issues that confront young people in their relation to their government, to citizenship, and to non-resistance, were discussed. The warning was sounded by Rev. Unruh that we must not confuse our scripturally-based doctrine of non-resistance with the anarchistic pacifism of the day. Dr. Dester in the Personal Problems of Young People class gave his young people opportunity to bring up questions with regard to the practical, day-to-day problems of young Christians. Miss Burkhalter based her discussions in the Missions class on Dr. R. H. Glover's book, "The Progress of World-Wide Missions." Miss Burkhalter also spoke at several of the morning mass meetings, where she gave thoroughly enjoyable reports of the Central Conference Young Peoples Retreat, as well as bringing to the Freeman group the greetings of the California retreaters. Mrs. Dester assisted in the class work, and took charge of Rev. Gottschall's class on the closing day of the retreat, he having been forced to leave early, due to other engagements.

The spirtiual blessings afforded those attending the meetings must be thankfully noted. Hereafter the retreat will be an annual event. Rev. Walter Gering of Freeman, S. D., was chosen as chairman of next year's retreat committee.

D. Waldo Tieszen, Marion, S. Dakota.

The man who follows Jesus close up and all the way will follow Him to victory over evil, insult, infamy, violence, and death.—Sel.

JOTTINGS

The Mennonite Home for the Aged at Frederick, Pa., held its usual anniversary exercises on the Home grounds, the occasion being the thirty-ninth anniversary and the First Annual Donation Day. The speakers were Rev. E. J. Bohn of Souderton, Pa., and Rev. Chas. Borneman, D. D., of Cedar Crest College.

Rev. J. E. Hartzler, former president of Witmarsum Seminary, who has recently returned from a year's work in the Near East School of Theology, Beirut, Syria, announces a change of address. He is now living in Wooster, Ohio. His new book, "Voices From Bible Lands," will shortly appear.

The program of the Second Quarterly Minister's Conference of the Eastern District Conference has appeared. It will be held in the Baumansville Meeting House, Baumansville, Lancaster Co., Pa. The subjects for discussion are: "The Catechetical Problem," by Rev. H. G. Nyce; "The Minister's Homiletic Problem," by Rev. A. J. Neuenschwander; Presentation of the Work of the Orphans' Society and "Bible Exposition," by Rev. Freeman Schwartz.

An interesting birthday celebration took place in the Hoffnungsau church, Inman, Kansas. It was in honor of Rev. Abr. Ratzlaff, who was 85 years of age. He was for years the elder of the congregation and he and Mrs. Ratzlaff, who is 82, are the only living couple who were married in Russia before the migration to Kansas in 1874.

The treasurer of the Foreign Mission Board of the General Conference, J. E. Regier, Newton, Kansas, announces the following receipts for August: General Fund, $2075.42; Gifts for Orphans $249.56; Interest and Rent $49.00; Gifts for Sundries, $376.37. Total $3429.67. August 1, balance on hand, $679.32. Paid out on Orders, $2886.71. Remitted direct, $263.23. Balance in Bank, September 1, 1935, $279.73.

When Bethel College opened this year, there were several additional members of the faculty who received the doctor's degree during this spring. Bethel College now has the distinction of ranking among the upper ten percent of colleges and universities in America in percentage of faculty members with Doctors' degrees.

Rev. S. J. Goering and Mrs. Goering of our China mission visited friends and relatives in Kansas and elsewhere, after which, according to their plans, they will spend some time in Colorado to rest.

K. A. Richert, treasurer, announces the following receipts for the Diamond Jubilee Fund of the General Conference: Received from July 26 to September 1, 1935: $1,896.96. Total receipts for the Diamond Jubilee Fund to September 1, 1935, $13,350.96.

Eigthy-eight registrants from eleven churches and three different states gathered in Freeman, S. D., on the Junior College campus for the Young People's Retreat, August 18-21.

On their way from General Conference, Rev. W. S. Gottshall of Quakertown, Pa., and Rev. D. J. Unruh of Lansdale, Pa., stopped over at Freeman, S. D. Rev. Gottshall was for years the pastor of the local church and Rev. Unruh had made Freeman his home more than 22 years ago. Both brethren were speakers at the retreat held on the college campus.

Practically the only change made this year in the Bluffton College faculty was the selection of Miss Edna Ramseyer of Smithville, Ohio, as Dean of Women. Miss Martha Burkhalter, who served as dean last year, is returning to India to resume her work on the foreign mission field. Miss Ramseyer is a graduate of Bluffton College of the class of 1932.

Rev. David Toews of Rosthern, Saskatchewan, writing to the editor, says: "When I left Canada for General Conference, prospects for crops were quite fair, but the needed rain came a little too late and crops have suffered on that account. In Manitoba and in parts of Saskatchewan rust has damaged the crops, in some cases destroying them entirely, especially in Manitoba. What will be possible in the way of collecting transportation debts, I do not know, but I trust that something can be done along this line."

Mennonite colleges report that in spite of the hardships caused by the depression the attendances this year have increased to a considerable extent. This is encouraging, because young people, though they realize that it will be hard to get a start in life, are convinced that the better their equipment, the better will be their chances to accomplish something really worth while in life. The increase of attendance in our denominational schools also indicates that the worth of schools with Christian support and background is being appreciated by both parents and the children whom they send to the schools.

Rev. W. S. Gottschall, secretary of the Home Mission Board, announces that on and after October 1, 1935, all contributions for the Home Mission Treasury of the General Conference are to be sent to Rev. A. J. Neuenschwander, 122 Juniper St., Quakertown, Pa., instead of Rev. J. E. Amstutz of Trenton, Ohio.

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.—I Cor. 13:4-7.

DEATHS

David D. Augspurger, 81, founder of the Zion Mennonite Church, situated northeast of Goodland, died at the home of his son on Sunday. Mr. Augspurger was well known for his church work, having filled the pulpit of churches in Nebraska and Ohio as well as the church he founded. He was also famed as an evangelist, this work taking him through many states. He lived an interesting life and was loved by all who knew him.

Mr. Augspurger was born in Butler County, Ohio, on October 16, 1853, and died on July 21, 1935, at the age of 81 years, 9 months, and 5 days. He was united with the Mennonite church in 1869, when he was baptized by Bishop Christian Ropp. On December 31, 1875, he was married to Lena Schrock near Washington, Ill., who departed this life on March 18, 1907. To this union were born four children, Samuel J. of Texas, Daniel A. of Goodland, Sarah A. Sommer of Peoria, Ill., and Lydia May Sommer of Washington, Ill., all of whom survive. He was ordained to the ministry in 1889 in what was then known as the East Washington Mennonite Church and served as pastor there until 1892, when he moved to Aurora, Nebraska, where he assisted in the church there. In 1895 he with his family moved on a farm near Goodland. There he organized the Zion Mennonite church and served as its pastor until the fall of 1908, when he went on an evangelistic tour. In 1912 he was married to Katherine Sloneher of Trenton, Ohio, who preceded him in death on May 22, 1935. He lived in Trenton until his health failed and since that time has lived with his children.

Besides his children he leaves six granddaughters, two grandsons, three greatgrandchildren, one brother, Peter of Bloomington, Ill., two sisters, Lena Denier of Bloomington and Anna Augspurger of Chicago, and many other relatives and friends.

Funeral services were held Tuesday at the Zion Mennonite church, with Rev. A. D. Elgi, the present pastor, and G. I. Gundy of Meadows, Ill., in charge. They were assisted by Rev. Unsicker of Dunlap, Ind., Rev. Val. Struthlar of Washington, Ill., and Rev. Amstutz of Trenton, Ohio.

Philip Neuenschwander, a charter member of the Grace Mennonite Church, Pandora, Ohio, was born July 26, 1861, and died August 29, 1935, as a result of an automobile accident, having attained the age of 74 years, 1 month, and 8 days. Mr. Neuenschwander had been a S. S. teacher for more than fifty years. He was a father in Israel whose going is a real loss to his family, church, and community. Three children survive him. The funeral was largely attended and was conducted by his pastor, Rev. Paul E. Whitmer, on Sunday afternoon, September 1, 1935.

Wilhelmina Jantz, nee Franz, daughter of Leonard and Eva Franz, was born near Parker, S. Dakota, March 10, 1885. She was baptized September 15, 1901, upon her confession of faith in the Lord Jesus Christ. She came to the State of Washington in the fall of 1902. She was married to Andrew Jantz, December 26, 1907. Six children were born to this union, all living and permitted with their father to be at the bedside of the mother. She was a charter member of the Salem Mennonite church at Ruff, though in February 1935 transferred her membership to the Menno Mennonite church. She was a very faithful member of the church ever since she united. She passed away in the hospital at Spokane, Saturday, August 24, attaining an age of 50 years, 5 months, 14 days. She leaves to mourn her departure, her husband, 2 sons, 4 daughters, 1 granddaughter, 6 brothers, 2 sisters, a host of relatives and friends. Funeral services were conducted from the Menno Mennonite church, August 27, the Rev. P. R. Aeschliman and Rev. M. J. Galle speaking words of comfort. Interment in the Menno Mennonite church cemetery.

Orva Ida Guth, daughter of Samuel and Ida Guth, was born in Washington, Ill., 1908, and passed away in Chicago, Ill., Monday, August 19, at the age of 27 years, after an illness of eight months. At the age of three she moved with her parents to Huntley, Ill., where she lived until after her graduation from the Huntley High School, after which she moved to Chicago, where she was employed until the time of her illness. She is survived by her mother, Mrs. Ida Guth, and two sisters, Mrs. Eunice Fulmer of Wilmington, Del., and Mrs. Elsie Sharpnash of Maywood, Ill.; also two brothers, Arlo Guth of Huntley, Ill., and Willis, of Maywood, Ill. Her father, one brother, and one sister preceded her in death. She was loved by all who knew her and will be greatly missed by her many relatives and friends. She was a member of the Huntley Congregational church.

Funeral service was in charge of Geo. I. Gundy, assisted by a student of the Moody Institute.

OUR MISSION TREASURY

Dear Mission Friends:—

Now that we are returning six missionaries this fall, four to China and two to India, we have to appeal for special remembrance of our treasury, especially since this is, as usual, the hardest time in the year for our treasury.

Next Sunday, as you will have read, Missionary S. F. Pannabecker's ordination is to take place in Newton at 2:30 P. M., to which all mission friends are invited. As usual, a collection will be held in connection with this festival, which will, no doubt, help us much. For Brother and Sister Pannabecker a special gift has come in for the traveling expenses, and for Brother and Sister Boehr some money has also been sent in. But just now also a part of this quarter's salary is due and we can easily use during the next few weeks around $10,000.00. Could not all churches have a special mission collection next Sunday when the ordination will be remembered in the churches? Or some other Sunday soon? It would be a great help to our treasury at this time.

With hearty thanks for all support in the past, we hope for the Lord's blessings also in the future.

P. H. Richert, Secretary.

GIFTS RECEIVED FOR PUBLICATIONS FOR JULY AND AUGUST

First Mennonite Church, Upland, Calif.	$ 2.34
New Hopedale Church, Meno, Okla.	32.98
First Mennonite Church, Philadelphia, Pa.	1.07
Lehigh Mennonite Church, Lehigh, Kans.	3.79
Colfax Mennonite Church, Colfax, Washington	60.10
First Mennonite Church S. S., Mt. Lake, Minn.	65.00
Executive Committee of Mission Societies, through Jubilee Fund, by K. A. Richert	380.16
First Mennonite Church, Upland, Calif.	3.55
A Friend, Berne, Indiana	25.00
Edna Hanley	5.00
First Mennonite Church, Philadelphia, Pa.	1.89
Hopedale Church, Ringwood, Okla.	4.00
First Mennonite Church, Philadelphia, Pa.	1.34
A Friend	200.00
Rosenort Mennonite Church, Rosthern, Sask.	16.00
C. E. Schroeder, Reedley, Calif.	2.50
Emmaus Church, Whitewater, Kans.	5.60
Jubilee Fund through K. A. Richert, treasurer	35.00
Total	$845.32

Sincerely yours,

E. W. Baumgartner.

CORRESPONDENCE

Normal Mennonite Church, Normal Ill. Lucile Deuler is recovering nicely from a long, severe illness.

Albert Rohrer, Merle and William Ramseyer are leaving for Bluffton, Ohio, where they will attend Bluffton College.

September 8, Methodist ministers attending the Methodist conference at this place, will be guest speakers in our churches.

Mr. and Mrs. J. N. Baughman have returned from a short visit in Indiana.

Anchor Mennonite Church, Gibson City, Illinois. Mrs. Roy Unzicker visited her sister, Mrs. August Wickman, of near Milford, Sunday, August 11. Mrs. Wickman had been severely cut and bruised by a team of horses that she had stopped. She seems to be recovering nicely.

Frieda Garber entertained her Sunday School class Friday, August 16, with a picnic in the timber near the home of Rev. Roy Unsicker of Fisher.

Mr. and Mrs. Peter Schertz received word Monday, August 25, of a grandson, born at the Mennonite Hospital to Mr. and Mrs. Claris Roth. The little one has been named Claris Dean.

Rev. and Mrs. Samuel Ummel and three children, Mervin, Dorothy, and Lola, worshiped with us Sunday, August 18. Rev. Ummel delivered the sermon, which was very much enjoyed by all and was a glory to God. They visited at the home of Mr. Peter Nafsiger and daughter, Ethel, Mrs. Ummel's father.

Mr. and Mrs. Ezra Unzicker and children, Lyle and Farice, and Mr. Julius Unzicker attended the Sutter reunion, held at Miller Park, Saturday, August 30.

Rev. and Mrs. Aaron Augspurger returned home Saturday, August 31, after visiting relatives and friends in and near Bloomington, and attending the conference.

Our Sunday School and church were closed August 25, and everyone availed himself of the opportunity of going to Bloomington to the conference. One feature which seemed to be of great spiritual help was the afternoon session when the presence of the Holy Spirit was so visibly felt in the room.

August 28, the Schertz family held its reunion in Miller Park. Those from our vicinity were Mr. and Mrs. Joe Schertz. Mr. and Mrs. Peter Schertz and sons Wilbur and Dale, Rev. and Mrs. Aaron Augspurger, Mr. and Mrs. Edgar Gingerick, Elizabeth, Dan, and Earl Schertz. Saturday, August 30, they all attended the Springer reunion, which was also held in Miller Park.

Mr. and Mrs. Edgar Gingerick, Elizabeth, Dan, and Earl Schertz attended the Defenders Conference, held at Groveland Sunday, September 1.

Mrs. Joe Schertz attended the King reunion, held at MacNaw Dells. September 1.

Mr. and Mrs. John Garber and daughters, Mr. and Mrs. P. A. Schertz and sons attended the Garber reunion held at Washington Park, Washington, Ill., August 27.

Mr. and Mrs. Ezra Unzicker and children visited at the home of Mr. and Mrs. Jacob Baughman, Sunday, August 18. Lyle and Farice spent a week with their grandparents.

Rev. Roy Unzicker was led by the Spirit, September 1, to speak on Eph. 6:1, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." This is the only armor which a true Christian can put on to endure the power of Satan. In Isaiah 59:1, 2 we read, "Behold, the Lord's hand is not shortened that it can not save, neither is his ear heavy that it can not hear. But your iniquities have separated between you and your God and your sins have hid his face from you that he will not hear." So when we pray and our prayers are unanswered we know that we have not done according to 1 John 1:9. If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

Many years ago Sunday School work was inaugurated in Arabia among the children of the Beloochis who migrated from their own country to make their homes in the southeastern section of Arabia. As a result of hard work, perseverance and courage there is now reported in Muscat a Sunday School of six classes. There are well over 250 enrolled. A fifty percent attendance is considered excellent since parents do not look upon attendance in Sunday School as worth while if there is no material gain. Most of the children must help in some way to support the family so there are always some absent because of that. The efforts on the part of these children not to steal or to lie are most gratifying. For the six classes there are four teachers, so instruction in hand-work is given the classes which must wait. The Sunday School is the only bright spot in the lives of many of these children.

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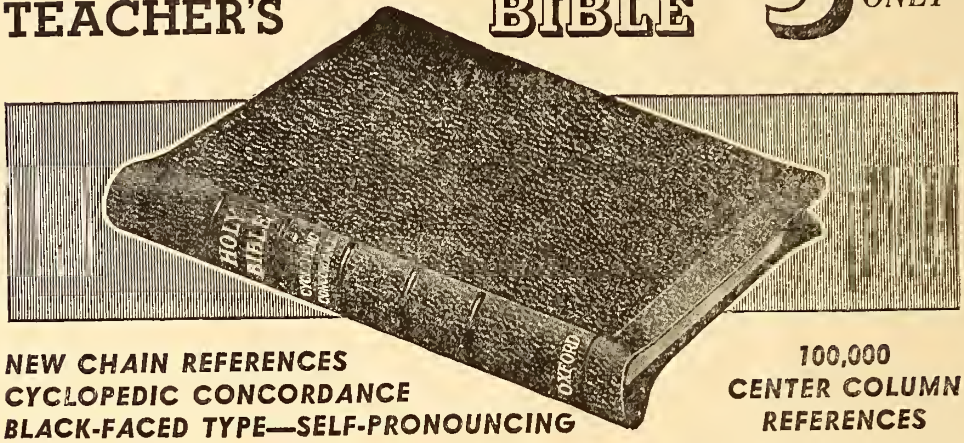

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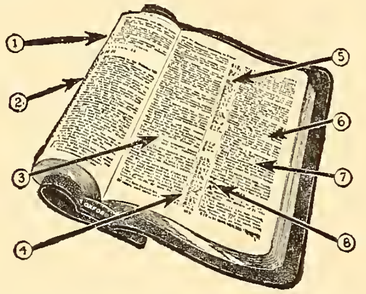

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The MENNONITE BOOK CONCERN, Berne, Indiana

THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America. 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, OCTOBER 1, 1935 **No. 19**

EDITORIAL

In many churches it is the custom to hold a Harvest Thanksgiving Service some time in fall. We can not conceive of any Christian so forgetting the graciousness of God in bestowing the kindly fruits of the earth so as to omit an expression of gratitude. Such gratitude should be a daily expression and not only one for a special and formal service. However, as with the Children of Israel of old, so with us every year of our lives, the great joy of harvest is a matter that turns our thoughts to God, the giver of every good and perfect gift. As the blessings of harvest are general, so there should be a general coming together to express unitedly the thanks of a grateful people. We would urge that every congregation set aside a special day of Harvest Thanksgiving, if this has not already been done.

A Harvest Thanksgiving is one because of gifts received. It should be an occasion for giving of gifts in return. The Lord's work at this time is in special need of unusual support. Every Mission, Benevolence, or Church Extension enterprise needs the help of all the church. Why not, then, make Harvest Home an occasion for bringing special gifts for those special general ventures of the church that are in dire need of greater financial support? G.

To the English speaking world October 4, 1535, was a date of greatest significance for at that time the first English Bible came from the press. This was only after such men as Tyndale had died the martyr's death in efforts to give their countrymen the Word of God in the language which the common people could read and understand. After that there came numerous translations following the 1535 of Coverdale, which finally culminated in the Autherized Version of 1611, which remains today the fixed standard of scriptures for the general reader, and incidentally a standard of English speech.

No one can estimate the power of the Bible in the tongue of the people. It has become fixed in their thoughts, language and lives, neither could any estimate what would be the effect upon us and the whole world, had the Bible remained, through the barriers of language, the monopoly of the learned in a language that meant nothing to the ears of the common people.

The American Bible Society has issued a series of booklets on the subject of the English Bible and in recognition of the 400th anniversary of its first printing in the English language. These are a mine of information and a source of inspiration to further Bible study and should be in the hands of every minister, Sunday School teacher and all others to whom the Bible is the most precious book. Since the Bible is the source of all that pertains to our salvation, Christian life and hope, no Christian can afford to let any opportunity go by that may be helpful to him in its greater appreciation.

—G.

There are people who love discussion for discussion's sake. Very often such debates are profitable because of the matter under discussion. Again, they are a waste of time. We like the freedom of exchanging ideas when ideas are worth while. However, it sometimes happens as it did in a Sunday School class, that someone likes to throw a wrench into the machine just for the fun of it. A teacher who was explaining the lesson and making a strong plea for total abstinence, was interrupted by one with the question, "What do you make out of Paul's advice to Timothy to take a little wine for his stomach's sake"? The answer was sensible and to the point: "I am not Paul and you are not Timothy, and there is nothnig the matter with your stomach or mine." —G.

At this writing the papers are full of news concerning the Italian-Etheopian situation. No one can tell what the headliners may bring, though it does seem that the fiendish demand for war will remain unchecked, and maybe by the time that this paper is in the hands of the readers bombs will be falling from the skies on helpless women and children and poison gas will be casting its clouds of death over troops of practically helpless black people. Since the World War we have thought that nations have learned their lessons and become more peace minded. In a sense this is true of some nations and not true of the aggressor nation today. Surely, the League of Nations has made great efforts at having war averted and it must be said to the admiration of the statesmen who have unceasingly done all they could to prevent the war that, aside of the Italian people, they seem to have the approval of the peoples of the other nations. If there ever was an unjust war, this one which is planned to deprive a people of their territory and their resources that another nation may profit without regard to decent rights, will be an unjust and criminal one.

The people of our country are recalling how that at the outbreak of the World War no one thought that we would become involved, but as the months went by we found ourselves drawn into it and now, years after its end, we are left to hold the bag by the nations that cannot afford, or rather refuse to repay us for the money we loaned them to win. In other words, America has been forced to pay for the war. People are wondering, should a general war break out, what will be the possibility of the United States being drawn into it? The last war was, as far as our country was concerned, a munitions makers' war. Will the greed of the makers of war supplies again draw us into a bloody conflict? Will one-sided sympathy make possible a propaganda that will draw us into the conflict? Or will the good sense of the American public be such that it will abide by its determination to strict neutrality? Here is the challenge to all lovers of peace. What are they going to do about it? —G.

ENCOURAGING REPORT FROM THE GIRLS' BOARDING SCHOOL, JANJGIR, INDIA

By Helen Nickel

For all the encouragement and help which has come recently from friends at home, I thank our heavenly Father. He knoweth our needs and is strong and ready to help. I appreciated in a very real way the letter from the Board which came as a Christmas greeting.

In times of personal troubles and discouragements and news of the death of a near relative after weeks of terrible suffering, my testimony is best expressed in the words of Saint John, "Greater is He that is in me than he that is in the world." Christ is sufficient. He is the same yesterday, today, and forever, but my knowledge of Him and acquaintance with Him has been greatly enriched, and for this I thank Him.

Much of my joy in India comes from the daily contact with the teachers and school girls, and this year the cup of joy was quite full when a quiet but sure working of the Holy Spirit manifested itself in our midst. The one outstanding noticeable result was that twenty-one girls were baptized at the various stations during the Christmas holidays. But there have been equally encouraging, though perhaps less conspicuous changes also. Greater truthfulness, better consideration one for another, eagerness to help and a cheerful cooperating attitude! Nor is it over—we keep praying that it may increase and spread beyond the school and boarding. And after I have made these statements carefully, I'll not spoil them by looking through my pessimistic spectacles. I have a pair and am tempted to use them too often. There is a life work right here at Janjgir—a great need for teaching, advising, and illustrating consistent Christian living. If God wills it so, I trust the task may be mine for many years to come. Only — helpers in prayer are needed, otherwise the task looks too big.

Recently the Inspectress of Schools for Jubbulpore district paid her official visit to the school. She is an English lady, very congenial, and thoroughly interested in educational and also mission problems. Her intimate knowledge of India makes her opinions rather important and she was liberal in giving constructive and workable suggestions. She was more than a visitor on business, she was a guest, and guests to us are always important events. Just come and see for yourself. You will find a welcome and plenty of preparation and excitement about your arrival. I quote the opening paragraph of her report of her visit. It pertains entirely to the girls' school. "The school is showing distinct progress. I hope it will not be necessary to close it for financial reasons, for this institution caters to specially backward areas, and if the girls cannot get their education beyond class IV in this school, it is doubtful whether they will be able to attend any other."

PANNABECKERS IN HONOLULU

Aboard the Empress of Canada,
Nearing Honolulu,
September 12, 1935.

Dear Friends at Home:

In several hours our ship will be stopping at Honolulu, and we want to take the occasion to send back a few words of greeting and farewell. First we want to thank all those who by their prayers, sympathy and gifts have made our return to China possible at this time. We feel it is both a distinct privilege and a heavy responsibility to represent the home church on our China mission field. For this privilege and the confidence it shows we wish to express our thanks. I can think of no greater opportunity in the present day than to be a representative of the gospel of Jesus Christ in a land like China where civilization is in a flux and where there are so many problems and where people so much need the power of the Spirit.

On our trip out to the west coast we made a six-day stop in Kansas. We will always remember the kind hospitality and the Christian fellowship of those days. May God bless all of you whom we met as well as the host of others throughout the various congregations who, we know, are continuing with us in spirit.

Our address in China will be simply Kai Chow, Hopei, China, and we hope to hear from many of you as time passes. On our part we will try to answer all letters we receive and to keep in touch with you occasionally through the church papers. On September 24th, we are due to land in Shanghai, and by October 1st we hope to arrive on the field. Let us remember each other in prayer that both at home and abroad we may be faithful.

Wishing God's best for each and all of us,
Mr. and Mrs. S. F. Pannabecker.

THE HEART OF THIS NATION IS CHRISTIAN

Matilda Basinger

Text: 1 Cor. 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

Before the World War began, most of us thought we had established a Christian world here in America and that we were about to establish the Kingdom of God in other countries. We were all more or less sure that God's will was being done on earth.

In 1914, August, before the war began, I was at the University of Chicago and was advised by a friend to go with her to the city and lay in a supply of gloves and silk because prices soon would go up. Said I, "But this is the twentieth century, not the sixteenth, and I can not imagine that people today will go about killing each other off." How far from the truth was my hope in an idealistic world! Today, because of this war, missions in many countries, particularly in Turkey, are suffering and actually being asked to move out of the country together with the schools which they founded. (The Seven Churches.)

It is timely that we ask ourselves why the building of God's kingdom suffers so on earth? The lust for gold probably has to be put as the first great cause — if, indeed, not the entire cause of all wars. (Ye can not serve God and mammon, still holds.) Nations want the raw material that other countries have—oil, rubber, cotton, minerals, etc., and so a pretense is made for patriotism when the object is merely robbery (Teacher's Oath Bill of Illinois. The man who introduced the bill received $800 per month for no services rendered). Newspapers —lies. Hence, there are wars and rumors of wars. So the best of us are led face to face with the worst against the spiritual interpretation of man and the universe. (All the middle aged people know by this time that the battles of life just begin at forty or fifty years of age—really. In 1926, a great preacher of Boston, Dr. Gordon, wrote: "This country needs discipline, and it is bound to have discipline. It is enormously rich, enormously irresponsible morally, and given to pleasure, and such an age brings its own antidote agilation as to the fundamental meaning of life. If human beings turn into animals, the dog eat dog kind, then Christianity means nothing for them, no matter how refined they may be, or how splendid the habitat. We are to look dark things in the face, but we shall see in each case the light that can not fail. Which is the better life, and which the stronger, the life of the just man or the life of the unjust man? We want to know what injustice is in itself, and why we should reject it, and want to know what justice is and why we should choose it. We have an example of this in the New Testament.

Jesus was transcendent in His goodness, and He received, He met the worst treatment. He was the best in His program, in His spirit, in His character, in His faith, in His influence, that the world has ever seen. The religious men of His time bitterly opposed Him, did everything during His public ministry to thwart and bring Him to naught. His mission was largely among the unfortunate and, of course, to powerful people in those days such persons did not count; publicans and sinners were His friends, abandoned men and women, therefore they thought His character must be like theirs. His disciples, without doubt men of unusual natural capacity, were unlearned men, of no influence with the upper classes. Finally this Being, who was the best the world had ever seen, was crucified between two thieves, crowded out of the world as a superlative criminal. The best met the worst and was NOT defeated. Which had the happier life, Jesus or those who opposed Him? What was highest ruled throughout His life; He was interior harmony and symphony of infinite worth, and He went His way in the vision of the loving Eternal Father, in the vision of human beings as the children of a loving Father in heaven, and in the service of them. His meat and His drink were to do the will of the Father; this was His joy, the joy set before Him that made Him endure the worst evils and regard them as of no account. Which was the stronger, Jesus or Hi foes? They killed Jesus. Absolute moralit always leads to the cross. Socrates drank hi hemlock. Joan of Arc was burned at the stake They killed Jesus, but they did not kill Hi cause. That was His life. He founded Hi kingdom in spite of all opposition of Scribe and Pharisees (the lawyers, who have no changed much, and who are today very bus again in not letting a good social program come to earth.) (This conflict can not be understood by youth, only middle age.) He founded His kingdom in spite of all classes, even th Romans. They put Him out of life, but Hi kingdom was founded, as Martin Luther says "His kingdom is forever." His enemies though they had crowded out Jesus, Him and His life but He won by putting the Kingdom of God i human history, there to stay until man ceases to be human and becomes a brute.

And what subtle forces are at work today to crowd out the Kingdom of God? Propaganda weighted news, reels, pictures that are cheap and tawdry, 90% of them. This in spite of the fact that the Legion of Decency thinks it has cleaned up the movies. The profit makers (serving mammon—gold) leave others to worry about the citizens of tomorrow. The newspapers, 75 of the largest dailies, got together after the war to make the American people military minded and get more profit for the few. Newspapers are run to make money and not to educate the people. They also use any method possible to spread their propaganda. Lies about presidents or about big men are often resorted to, and one editor has actually said that if lies are repeated often enough the people will believe them. The Army and Navy League, so-called Crusaders, American Legion, Chamber of Commerce in high places are all busy in spreading, not the Kingdom of God, but its overthrow, wars and rumors of wars —for profit to themselves. These are the forces then that Christianity today encounters.

In this giant conflict many a Christian has thought himself broken up, when he was merely been made ready for the sowing.

The one thing that should comfort us all can be well expressed in the motto which the Swedish botanist, Linnaeus, had inscribed above his door: "Live blamelessly; God is near." In contrast with a statement I found in a book the other day, which said that this country is fit only for bears and wolves, let me say it is beautiful. If you don't believe it, try to live in a city for nine or ten months, and then look at the beautiful green pastures and trees which God has made. The beauty of all His handiwork is enough to nearly blind one's eyes, certainly daze them. Are these brutalizing forces going to defeat the better life God has chosen for man? If man does return to animal life, then what need has he of Christianity?

With all the bad forces at work in the world today, one certain prayer of the Father remains, "Thy kingdom come"! All the bad forces of the world can not defeat its coming some day. These bad forces may delay its coming for thousands of years, but come it must. — If one lives blameless, there is no need of despairing about what is to be done. People are commanded to put their trust in God and not in themselves.

"Wherefore let him that thinketh he standeth take heed lest he fall." Live blameless; God is near.

(August 1, Missionary Society, Pandora, Ohio.)

HOME MISSIONS AND THE KINGDOM

(By J. H. Janzen, Waterloo.)

"You shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth." Acts 1:8b.

Where there are no home missions there cannot be foreign missions. Where the foundation is rotten, the building will collapse. Where the family, which is the essential core of the state, decays, the kingdom will break down. Without home missions there can be no kingdom.

If you wish to conquer the world for the Prince of peace, you must not hesitate to do the first step on the war-path. We start from home on the road of triumphal progress. We can make headway only if our home has been made and is being maintained as a sound dependent strategic base for our warfare. Therefore home missions necessarily must be the base of any church or conference that wants to expand to the uttermost parts of the earth and make the whole earth the Kingdom of God. The Lord has given nothing short of this as a commission to His disciples, apostles and churches.

The home mission field is necessarily at home. Everybody cannot be a foreign missionary, but every Christian can, should, and must be a home missionary. "If any provideth not for his own, and especially his own household, he has denied the faith, and is worse than an unbeliever." How could such a man or woman go and preach the gospel to the heathen?

But working in the small family circle very likely will make our minds narrow and foster a kind of a family egoism that might be worse than personal egoism. Therefore our Lord has included in the home mission field the church in which all Christian families are united and must "give diligence to keep the unity of the Spirit in the bond of peace." Here the Christian has to be active in real home mission work by which the members of the church would be strengthened in their position in social life. In this respect any church must be a training school of home missonaries, who would be trained and able to work for the Kingdom in the surroundings in which they are earning their daily bread, conducting their business and doing their duty as social workers. A church whose members are not torches that set the unbelieving world on fire, are dead and useless. Only such churches have really a right to exist whose members are taught to appreciate the word of Jesus Christ: "I came to cast fire upon the earth; and what do I desire if it is already kindled"?

Our Lord and King has no use for self-complacent piety, that would make the church a hermitage in which to give ourselves up to contemplative mysticism, without applying the attainments practically in mission work. One of the first promises of God reads, "I will bless thee . . . . ; and be thou a blessing"! This makes emphatically clear what we get the Lord's blessing for. The Jews did not understand this. They wanted to be blessed, but they did not want to be a blessing to others; and the wrath of God came upon them. This will be the fate of any church that will only foster a self-complacent piety, without being active in missions, foremost and primarily in HOME MISSIONS.

But even home mission work in the limits of the church only can and will lead to schisms and dissentions. Therefore it is essential that the churches should be bound together by home mission work. There must be home mission workers to visit the different churches of a Conference, and they should be trained and brought under a special guidance of the Holy Spirit by intercessory prayer of the church.

But, as I see it, it is not sufficient to have home mission workers work only throughout the churches within the Conference, or in the different churches of one particular denomination. Home mission work should be interdenominaitonal, and if we could have — what, alas, we have not, — an efficient interdenominational home mission work in action, then the harshness of the differences between the Christian denominations would be smoothed, and relations would become more friendly. The Spirit of Unity would increase, and at the end of the road stands the promise of our Lord: "There will be one flock and one shepherd."

The home mission field begins in the family circle, expands over the church and the conferences, over the different branches of a denomination, and finally over the whole church of Jesus Christ. That vast field is not yet covered by the activities of the present day Christian churches.

Twofold is the commission of home missions. They have to purify conditions at home and make the home church a sound base for foreign missions. Further, they have to work for the unity of churches, conferences, denominations and Christianity as a whole.

A home mission worker therefore must be broadminded. He must be able to understand the single suffering soul with whom the Lord will bring him in contact, — and he must be able to see the whole kingdom of God in which these souls exist and develop, and to help that they may be built as living stones in the whole structure of the kingdom.

The home mission worker must be able to organize the members of his own denomination into solid and strong organizations, where such organizations are not in existence. He must know what his congregation stands for, what his own conceptions are, and why he stands by them. But he must never forget that he is not the only child of God on earth, that he is not the only honest searcher for truth,—that there are among those of a different opinion—people who are as devoted to God and as honest in their search for truth as He is. He must never forget that he is in the field not to stir up theological and dogmatical strife, but to work for peace and unity.

Being broadminded and tolerant toward differing conceptions he must be deeply rooted in the essential truth of the Gospel. There can and there must be unity between Christians of different denominations, but there cannot and must not be unity and compromising between believers and unbelievers. I am deeply convinced of the fact that the present diversions of the Christian church very shortly will be replaced by a diversion between sincerity and falsehood: between those whose lives are governed by the Word of God, and those who think to be the masters of the Word of God, entitled not to have their lives criticized and corrected by that Word, but to criticize and correct the Scriptures by their own authority. Who gives himself to home mission work must understand that there are very many false ways that lead nowhere,—but that there is but one way that leads to perfection, satisfaction, peace and blessedness. Christ says, "I am the way, the truth, and the life; no one cometh unto the Father, but by me."

Our churches should become real home mission churches in order to present the King's business and to be a strategic base for the conquest of the earth for the Kingdom of God.

Keep the home fires burning! Support your home mission workers praying for them, and, after all, love your neighbor as yourselves, that the great day of the one flock and the one shepherd may come!

BROTHERHOOD TOPIC—OCTOBER 1935

AIM— Awake Definite Personal Responsibility in the Conference Budget

Scripture Passages:
1 Cor. 16:2; Luke 16:10-13

The Brotherhood has a definite responsibility to the local church and the Eastern District Conference to see that the activities of the conference are fully understood by the members of the congregation. We want to see the conference advance in the cause of Christ, and therefore we must keep posted on its efforts and help carry out the actions taken at the sessions by our elected representatives.

The conference through its Home Mission Committee (therefore a part of our own church) agrees to do a certain work during the year. If we fail in our part, then we hinder the work. The members of the committee are anxious to carry on, but sometimes we thoughtlessly hinder them by our apparent lack of interest, often times due to lack of knowledge.

THE MENNONITE AND
THE CHRISTIAN EVANGEL

A religious journal published jointly by the General Conference Mennonite Church of North America and the Central Conference of Mennonites. Devoted to the interests of these Mennonite denominations and the cause of Christ in general. Published on the first and third Tuesday of every month by the Mennonite Book Concern.

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

This year your representatives instructed the Home Mission Committee to do the following work:

Assist in spreading the Gospel by contributions and supervision of the work at the following places:

Germantown	$300.00	or $25.00 a month
Mechanics Grove	480.00	or 40.00 a month (Part sup.)
Napier	480.00	or 40.00 a month
Bowmansville	480.00	or 40.00 a month
Perkasie	50.00	

It was decided that the committee should be permitted to spend $110.00 in supervising the work and for the expense. Making a total of $1900.00 for the year, or $158.34 a month.

The Home for the Aged has been feeling the depression as much or more than some of the rest. In the past they have been able to operate the Home without the direct aid of Conference. The last several years this has not been possible and they (the Board of Managers) feel that they must have some definite support through the budget. Your delegates to conference have authorized the including of an item of $2,000 in the budget for their assistance. We have a definite privilege in assisting in caring for the older folks that have reached the time in their life when they are entitled to a rest and freedom from worry and care.

For the expense of carrying on this work, look over the reports that appear in the various conference minutes. It will give a good idea of the cost of the work. It is well worth the amount spent. We must recall that the guests at the Home are not young people, able to do a lot of the work themselves, but rather they have reached the age when they need attention and care. The cost of caring for these folks for the last year did not exceed $1.00 per day per person. And this included food, medical attention, room, and supervision.

Naturally there is a certain expense in operating the conference during the year, such as printing of the minutes or reports, handling of records, postage, arranging for the Quarterly Ministerial and Deacons Meetings and other expenses for traveling on business of the conference. The budget includes a total of $200.00 for this.

The total of the budget for 1935 and 1936 totals $4100.00, or $341.66 a month. This amount is required to carry on the work which your representatives have approved and does not in any way represent unnecessary expense, nor can we consider it a personal responsibility solely of theirs. It is ours, and we must do our part in raising it so that we can do our part in carrying forward the work to which the conference is dedicated in the spreading of the Gospel.

The treasurer always reports the fact that the most of the churches hold their contributions until the later part of the year. This seriously handicaps the work as the expenses are spread out through the year. What can we do to help get this money in more quickly or at least on the monthly basis. Conference needs $341.66 a month to meet its obligations in the proper manner. This figures about 11c a month a member.

What can we do about the condition?

1. Post ourselves on the activities of Conference by a careful study of the reports and be in a position to answer questions that are asked.

2. By making our contributions to the Church Treasurer, so that he may pass them along quickly.

3. By making it a point to explain the work of the conference to every member of the congregation. Not only through an every-member campaign, but by personal contacts on our own part as the opportunity arises.

4. By assisting the pastor in presenting the facts of the budget.

5. By having the Brotherhood pledge themselves to see that the matter is not forgotten by the people.

General Conference Retreaters, Camp Fire Bowl
Camp La Verne, California, August 12-17, 1935

REPORT OF THE FIRST GENERAL CONFERENCE YOUNG PEOPLE'S RETREAT

Held at Camp La Verne, Following the General Conference at Upland

The theme of the Young Peoples' Retreat was, "Who knoweth whether thou art not come to the kingdom for such a time as this." Esther 4:14.

In the Bible study classes, Rev. Kreider chose the theme, "A word from the prophets for such a time as this." Through these studies we were shown that God does not call all men into His service in the same manner.

Missions "for such a time as this" was the class taught by Miss Martha Burkhalter of India. She introduced us to the trail-blazingmissionaries of other denominations as well as of our own. Miss Loretta Lehman and Miss Aganetha Fast each gave brief messages from their respective fields. After the discussion, "Do missions pay," we all felt sure that "the little we do is much if God is in it."

"Being a Mennonite in such a time as this," was a course we all enjoyed and profited by. I am sure all retreaters will join me in thanking God for our forefathers who stood true to the faith once delivered to the saints, and since we know more about the work of our own Conference, we want to go forth in the strength of the Lord, for the God of our fathers is ever at our side.

During the Sunset Vesper Hour when Dr. Langenwalter spoke to us on "The personal walk with God in such a time as this," he brought out the fact that our lives are the only gospel most people read. Can others see Jesus in me, in you?

Our Campfire services were very impressive, for God was very near, speaking to all of us, calling us to yield ourselves unto Him, or as Dr. Hubbard told us, presenting all the keys of our lives to Him.

The conference hymn was carried on into the retreat program and was sung at nearly all the class gatherings, admonishing us to "Seek that beautiful stream" in such a time as this.

Luella Kliewer, Los Angeles.

We, who attended the retreat, have again descended to the lowlands, carrying with us the treasured memory of the blessed experience which we wish to share with those we contact in word as well as in our lives.

It is difficult to describe the radiance of the sky; the grandeur of the mighty trees pointing heavenward, and all the other beauties of the place which formed the setting for the retreat.

We were greatly inspired by the "oldest young man" in attendance. Of four score and three years, Rev. van der Smissen not only gave us valuable information in church history, but also proved to be a speedy hiker, a swift rower, a good instructor in swimming, an excellent entertainer, in short, a real sport in all phases of camp life, and a mountain peak in spiritual growth. Rev. P. R. Schroeder, whose stay was short, was greatly handicapped in his discussion by the pounding of rain on the tin roof, but we caught the spirit in spite of the hindrance. Rev. Kreider led us into a deeper understanding of the prophets, and Dr. Langenwalter touched our soul as he spoke to us while we watched the setting sun disappear beyond the distant mountain top.

We are grateful to Dr. Hubbard, Rev. Plenert, and Miss Emma Ruth for inspiring us to a greater life of service and consecration. A very outstanding feature of this retreat was the presence of a number of our missionaries now on furlough, namely, Rev. Boehr, Miss Fast, and Miss Sprunger of China; Miss Burkhalter and Miss Lehman of India. How their enthusiasm, companionship, and sincerity warmed our hearts! We express our deep appreciation to these and also to Rev. Eitzen, chairman; Aron Jantzen, director; and many others behind the scene, who, with the help of God have helped to make the gathering possible.

Martha Dyck, Los Angeles.

Rev. Kreider in his Bible Study course made it very plain to us that a devotional study of the Bible is an important part of the life of every Christian. We have several rules to guide us and help us in making a real study of God's Word, namely:

1. Go to a quiet place where you may be alone.
2. Pray the Lord of truth to send forth His light.
3. Read a book, if possible, at a time. Read slowly, thoughtfully.
4. Read until you are impressed with some truth. Meditate.
5. Pray. For light, for guidance, for the revelation of divine truth. Phil. 4:6.

A short study of some of the prophets was taken up by the group. A prophet is one who speaks for God. He speaks the mind, thought, heart, will, and purpose of God. He speaks concerning both the present and the future. Amos had a rich, personal experience and was well equipped to boldly and courageously speak of God's dealings in justice and righteousness in a very sinful age. God is righteousness and demands judgment. Whatsoever a man soweth that shall he also reap. Hosea was the prophet of love, and he emphasizes the fact that whatever may be God's dealing with man, it is always in love and mercy. We must believe in the power of love. Love can win where all else fails — love will overcome all. Jesus said, "Love and pray for your enemies." He did not use force, but always answered in love, even on the cross. The cross was victory, not death. God's love never fails (Hos. 6:3). Jeremiah lived in a time when man was indifferent to God. He stood alone against his people, against the king, against the priests and false prophets, alone in a time of great strife, proclaiming the will of God for His wayward people. There are occasions when we, too, must stand alone and we can endure as Jeremiah did because the law and will of God are written on our hearts— that is heart religion, that is what God does for us.

Pauline Krehbiel, Donnellson, Iowa.

All who attended the Missions course showed a real interest and derived a large amount of help as well as information. Several of the missionaries from the various fields were present and told of their work and labor of love for the Master.

We studied of early missionaries up to the nineteenth century and then took up the work of our own fields. We noticed that after the Reformation, the Protestant faith and teaching came into practice.

Several definitions of our missions were given. "The Church of Jesus Christ on her knees in prayer." "The effort of God to reveal Himself to a lost world through Jesus Christ."

In the closing session, the prospective missionaries were reminded of the cost of mission work. In the tropical countries the health is often in danger, and even life may be endangered by the presence of wild animals and poisonous insects. The fact that missionaries must often be separated from their own children and from loved ones constitutes as real sacrifice. The importance of knowing various trades is urged for those who are contemplating work in the foreign fields.

Prayer is the great need in mission work today. Leonard Wiebe, Upland, Calif.

"Being a Mennonite in such a time as this." This all-important course proved much too short for most of us.

Because of Rev. Jantzen's absence, it was our privilege to have three speakers lead us in this discussion. Rev. Schroeder reviewed with us the seventeen branches of Mennonites, and called our attention to the things that stand out as points of differentiation.

Rev. van der Smissen, who is well qualified for the task, in his own inimitable way took us back through centuries of time and gave thrilling high lights of Mennonite history, thus helping us to realize anew what a noble heritage is ours.

Rev. Langenwalter, in the closing session of this class, gave us a most inspiring talk on what it means to be a Mennonite in these days of many denominations, and fired us all with a greater zeal and enthusiasm for the faith of our fathers and for things Mennonite. May we today contend for the faith in the spirit of our forebears.

Because of the important place music holds in the life of the church, an hour was given each morning to the study of hymnology and song leading, under the able direction of Miss Emma Ruth of Reedley. In spite of the fact that four hours is inadequate time to make accomplished song leaders of us, we each felt a little better versed in the rudiments of this important art.

Hymns, songs, and choruses were used abundantly throughout the retreat, and who is there who loves the Lord and does not appreciate the blessing in the fellowship of sacred song.

Marie Lichti, Upland.

With the days full of the good things out of the Word of God, out of the hearts and experiences of His servants, and of personal Bible Study, there was also opportunity for all manner of recreational activity. Great was the joy of those who could find pleasure in swimming and rowing at Jenks Lake, as the boats were released to the retreaters at no extra expense. On asking, we were told that the lake had a depth of forty feet.

Mention must be made of the way all took part in the group games, which were held in the lodge, when weather did not permit any outdoor activity.

Two teams were organized in soft ball and volley ball. Some preferred the less strenuous sports of ping-pong and pitching horse shoes. These recreational periods were greatly enjoyed by all, and I believe each of us also benefited by them.

Clyde Schumacher, Pandora, Ohio.

FIRST GENERAL CONFERENCE MENNONITE YOUNG PEOPLE'S RETREAT RESOLUTIONS

Adopted — August 16, 1935

1. We recommend that we express our appreciation to those who have assisted as leaders of this Retreat by a rising vote of thanks.

2. Because of the blessings and inspiration received from the presence and contributions of Rev. C. van der Smissen at this First General Conference Young People's Retreat, Camp LaVerne, Seven Oaks, California, and because of his wholehearted interest in the Young People's cause, we hereby elect him as President Emeritus of the General Conference Young People's Committee.

3. This First General Conference Young People's Retreat has opened our eyes to the possibilities of Young People's work for God in the Conference; we, therefore, recommend that a similar retreat be sponsored annually in connection with a District or State Retreat and in connection with the General Conference whenever and wherever it is held.

4. We recommend that each Conference Young People's group establish a fund as soon as possible to help send representatives to the General Conference Young People's Retreat.

5. We recommend that this Retreat endorse the resolutions passed at the General Conference Young People's business session held at Los Angeles, Saturday, August 10, 1935, with special emphasis on Numbers b and c. These resolutions read as follows:

(a) We regret that four of the seven members of the Young People's Committee found it impossible to attend the Conference. We therefore recommend, that a letter of thanks be sent to Mary Borneman, our secretary, for the splendid work she is doing, and to other absentee committee members.

(b) Recommended, that contributions to our Young People's work be encouraged in our Christian Endeavor societies so that all districts may unite in sponsoring some definite project.

(c) Recommended, that we again secure a traveling secretary in order that the Young People's work might be unified and organized in a more efficient manner.

(d) Recommended, that a committee of three be appointed to draw up a constitution and to present it at the next conference.

(e) Recommended, that our committee, through our publications stress the following: Intercessory prayer, fellowship, stewardship, and principles of Mennonite faith.

(f) Recommended, that we show our appreciation to our heavenly Father for the privilege of gathering together here, and to the local church for the Christian hospitality shown us by a standing vote of thanks.

Olin A. Krehbiel, Chairman.
John Fretz
Emma Ruth

(g) Recommended, that this body elect a general chairman over and above the district chairman, to be in office for a period of three years.

(h) Recommended that, in order to avoid the possibility of an entirely new personnel, the district representatives be elected for a term of six years each, and that this year the three receiving the highest number of votes be elected for the term of six years, and the other four for the term of three years.

NOMINATING COMMITTEE
J. J. Plenert, Chairman
Emma Ruth
Walter Temple

6. We recommend, that we show appreciation to our heavenly Father for the privilege of gathering in this first General Conference Retreat, and to the California Christian Endeavor and Sunday School Convention whose guests we are, by a stand-vote of thanks.

RETREAT RESOLUTIONS COMMITTEE
Reuben Bergthold, Chairman
Pauline Krehbiel
Luella Kliewer

HISTORICAL SURVEY OF MISSION WORK AMONG THE NORTH CHEYENNES IN MONTANA

(By A. Habegger, Busby, Montana)

Seventy-five years ago the Lutherans were sending missionaries to do mission work among the Cheyennes then encamped along the Platte River, near the present Casper, Wyoming. Their work was short lived, as the Indians were too restless, and were resenting the encroachments of the white men on their hunting grounds. Three Cheyenne youths went with these missionaries when they left. Two of these are buried in St. Louis, Mo., the third is said to have married, but never returned to his people.

Fifty years ago, after a reservation was set aside for the North Cheyenne, the Catholics established their mission on the Tongue River, near Ashland, Montana, and have ever since then had a mission school there. First the Jesuits were in charge with the help of Ursuline nuns, however, in 1925 the Franciscan-Capuchian priests took the work over and since then have built chapels in all the different districts.

About 35 years ago, Rev. R. Petter, then stationed at Cantonment, Oklahoma, among the South Cheyennes, made his second visit to the Cheyennes in Montana, and looked over the Reservation for a place where mission work might be established. In 1904, Rev. and Mrs. G. A. Linscheid began work at Busby, building a chapel and dwelling house. This log chapel was later destroyed by a cyclone (1914) and replaced by a frame structure. In 1905 a log house was built for a helper at Busby, Montana, and Miss Agnes Williams assisted the Linscheids for a year. Magpie, a Christian Cheyenne from Oklahoma, helped for two years. In 1908, Rev. and Mrs. P. A. Kliewer came to assist at Busby and work at Lame Deer at weekends. So Rev. Kliewer supervised the building of a log church at Lame Deer in 1908, which is still standing. Lame Deer is the Agency, and more people live in this place than in any other district.

In 1911, Rev. and Mrs. Alfred Wiebe came to Lame Deer and built a dwelling house. In the meantime the Kliewers had moved to Birney in 1910, and built there a mission station, but helping the Wiebes in their new work from time to time. In 1913, Rev. and Mrs. H. T. Neufelt came to Busby to assist there and to work in the Muddy District. When Wiebes had to leave in 1915, on account of the failing health of Rev. Wiebe, Neufeldts moved to Lame Deer for a short stay.

At this time our churches in the Busby, Lame Deer, and Birney districts were the only missions among the Cheyennes in these places, while the Catholics had the Ashland district. Indians living in this Ashland district having friends in the other districts, got in touch with our missionaries, especially with Rev. Kliewer and asked him to hold services there and offered him their dance hall for meeting purposes. That is how in 1915 meetings were held there until 1917 a chapel was built for them, and Ashland became an outstation, worked from Birney till 1921, also part time from Lame Deer.

In 1916, Rev. R. Petter and his wife, Bertha E. Kinsinger Petter, came to Lame Deer and the Neufeldts moved to Fonda, Okla. The Petters have worked at Lame Deer ever since then, and he has there done much of his translation and printing work with native and other help. In 1918, Rev. and Mrs. Alfred Habegger came to Busby, assisting there and then substituting for the Linscheids while they took a few months' furlough. The next year they served at Birney while the Kliewers were on furlough. In 1920 the Linscheids moved to Cantonment, Oklahoma, and Habeggers returned to Busby.

When Kliewers came back in the summer of 1920, they rented a house in Ashland, and during the following winter Miss June Brookover, a schoolmate of Mrs. Petter, lived at the Birney station. The chapel at Ashland was moved across the river to its present location and a dwelling house built by the Kliewers.

Rev. and Mrs. Alfred Wiebe came in 1921 to take the Birney station, but again the climate proved too severe and they had to leave again, after staying a little over a year. In 1923, Rev. and Mrs. Otto B. Pankratz came to take the Birney station, staying until the summer of 1926, and since then the Birney station has been worked from Lame Deer, as an outstation. Frank Littlewolf is the native helper, who makes trips to Birney at week-ends.

When Rev. and Mrs. P. A. Kliewer left the Ashland field in 1924, in the fall of that year Rev. and Mrs. Valdo Petter came to take up the work there. At first they did not wish to assume full responsibility, as Rev. Petter was not well, suffering from a nervous disorder caused by the World War in which he served as a noncombatant in the medical corps. On May 6, 1935, Rev. Valdo Petter passed away, having served in this field for 10½ years. Mrs. Valdo Petter is planning to carry on the work with the help of her brother, Edward Rohrman from Detroit, Mich., until further plans can be made.

In 1926, while Rev. and Mrs. Alfred Habegger were on a year's furlough, Rev. and Mrs. H. A. Schlink substituted for them at Busby. In April 1927, it was necessary for Rev. R. Petter to undergo a serious operation, so Rev. A. Habegger was called to care for the Lame Deer station for some six months, until Rev. Petter could return, in the fall of 1927. The Schlinks kindly consented to stay at Busby until Petters could come back, and thus all the stations were being cared for during this trying time.

Rev. Valdo Petter and family did not have any furlough during their 10½ years of service, but were about to take a year off when he suddenly took sick and passed away. At the same time Rev. and Mrs. R. Petter were granted a furlough to make it possible to visit his old home and relatives in Switzerland and France, whom he had not seen since coming to this country, in 1890. They were on their journey across the Atlantic when Rev. R. Petter's son, Valdo, passed away at Ashland on May 6, 1935.

During the absence of Rev. and Mrs. Rodolphe Petter from Lame Deer, the services are in charge of the native helpers, Milton Whiteman and Ernest King. Rev. Habegger of Busby helps out in times of special calls, such as funerals, etc. The Petters are to return to Lame Deer the first part of August.

All the workers who have served in the Montana mission field are still living with the exception of Valdo Petter. God has been generous throughout all these years to sustain the workers and to help them do His work among the Cheyenne.

PEACE IN CHRISTIAN ENDEAVOR

(Mr. Peter Vos, Chicago, Illinois)

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment, and the second is like, namely this, Thou shalt love thy neighbor as thy self. There is none other commandment greater than these." Mark 12:28-31.

These words were uttered nineteen centuries ago by a comparatively inconspicuous, Jewish idealist. His influence has been so tremendous that today Christianity in one form or another embraces approximately thirty-seven per cent of the adherents to the world's living religions. It is quite certain, however, that this same group has not totally embraced the ideals of its noble namesake, for had they, the world would not be facing its present dilemna.

The ideals of brotherly love and non-violence are not peculiar to Christianity, for as far back as 1375 B. C., Akhnaton, father of the illustrious Tutankamen, established a City of the Horizon with many features suggestive of similar utopian ambitions. About eight centuries later Cautama, the Buddha, preached his principle of purity, renunciation, harmlessness, and non-violence. "Overcome anger by love; overcome evil with good; meanness with a gift; and a liar with the truth." And we call this heathenism!

Contemporary with Buddha were Confucius and Lao-Tse, who both advocated "non-action" and deprecated violence. An even more extreme pacifist was Mo Ti. He believed that "the will of heaven is love of all" and deemed all men truly brothers, so that the ruling principle of action should be "equal love of all."

There is an interesting story told concerning Mo Ti. It happened that a nearby king was planning a devastating conflict with a new device for battering down the walls of cities. When Mo Ti heard this he went to the king's capitol and for ten days and nights he implored the king to cease from his contemplated folly making daring and successful protests. "Before I met you," said the king of Chu, "I wanted to conquer the state of Sung, but since I have seen you, I would not have it if it were given me without resistance." Mo Ti replied, "If so, then it is as if I did already give you the state of Sung. Persist in your righteous cause, O King, and I will give you the world."

But it remained the task of Jesus to proclaim an adequate philosophy of life. He appealed not to the intelligentia of Alexandria or Athens. He gathered about him a handful of menial laborers and taught them the greatest truths of the universe. He appeared at a time when his countrymen were oppressed by the heavy penalties of taxation imposed upon them by a conquering enemy. They longed to free themselves from the heavy militant yoke of Roman oppression.

Accordingly when a leader of supreme spiritual genius did at last arrive, in the person of Jesus of Nazareth, He found His message by no means acceptable to the majority of His countrymen. Jesus had in the highest sense come to fulfill the task of the prophets. They had looked forward to a king who should establish a new and better order of things, but the invisible kingdom Jesus sought to establish was of the spirit alone and had its seat in the soul of every believer. "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

No prophet had dared to push the claims of the spirit to such revolutionary extremes as this young enthusiast from Galilee. He would have been an ideal candidate for the role of patriotic Messiah had He condescended to fill it, but He avoided the least suggestion of turning aside from His spiritual quest to political or nationalistic aims. His mission was one of love, brotherhood, peace. Toward the close of His brief but momentous life He pronounced His final verdict upon methods of violence by refusing the protection of the apostle's proffered sword with these words: "All they that take the sword shall perish with the sword."

This, then, is the man whom we call Jesus, yea, even Christ. He has been the distant ideal of Christendom for nineteen hundred years, but the intervening time has placed Him into oblivion to all save a few keenly farsighted individuals.

What progress, if any, has been made since the advent of this modest Galilean? From a handful of unlettered men gradually developed, in the process of years, this powerful institution known as the Church. Its influence with the acquisition of wealth became sufficiently great to send armies of men and children to death in so-called crusades against paganism. It even caused earthly potentates to move at its beckoning or to stand barefooted in the mountain snow, doing penance.

The Spanish inquisition is but one of the terrible bloches on civilization, wherein hundreds were tortured or slaughtered.

Let us pass on to our own country, this land which our forefathers proclaimed with such fervent gusto as a land of liberty, justice, and freedom of worship. Especially a land where one could worship as he pleased, and in parentheses, provided he pleased to conform to the prevailing type of worship. The many who were ostracized from communities, tortured, or even burned at the stake for their political or religious views, stand out as a sore thumb in clariont witness to the atrocities committed in this fair land of freedom.

(Continued in next issue.)

Holy things are to be used in a holy manner, or else they are profaned.—M. Henry.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

"Life is a burden; bear it,
Life is a duty; dare it,
Life is a thorn crown; wear it.
Though it break your heart in twain,
Though the burden crush you down,
Close your lips and hide your pain.
First the cross,
Then the crown."

CHRISTIAN ENDEAVOR

October 13, 1935

The World Vision Of Jesus

John 10:16; 12:32

In a day when there is so much confusion in all of our thinking, it is well for us to have a topic like this. There is hardly a realm of life where men are not bemuddled in their thinking. Men are asking whether there is any standard or whether all matters are merely relative. What does Jesus tell us, or was He merely the product of His own times?

Questions

1. Trace the universal element of religion through the Old Testament. Was God the father of Israel or of all nations?
2. Give some evidence that Jesus was interested in all men.
3. What social implications does the world vision of Jesus have for all who call themselves Christian?
4. To what extent did Jesus accept the thought forms of His day?
5. In what aspects did the teachings of Jesus constitute a great contribution for all times?
5. How may we acquire more of the spiritual mindedness of Jesus?

Israel first thought that God had shown Himself to them as an evidence of divine favor, but as time passed the prophets taught that He was to be the Father of all mankind. Israel was favored not in that she was better than other peoples, she was given a religious heritage to share with their neighbors. To be a Christian always must mean to serve and to share.

Many students of religion feel that although Jesus was the divine Son of God, He was also so human that He accepted some of the traditions and thought forms of His own day. But Jesus always stressed the religious aspects. He taught that the Kingdom, although future in its consummation, was for the now and present. God's will should be done here on earth as it is done in heaven. Society should increasingly become a society of loving individuals because men and women had experienced the rebirth. We find no trace of materalistic and nationalistic elements in Jesus' teachings, neither did He promise His followers any vindication over their enemies, but He taught them the Sermon on the Mount. When men were puzzling over the exact hour of the end of the ages, He taught them the hour was near enough at hand to prepare for it, to demand more meant a lack of faith in God who alone knows that hour. Jesus was not a soothsayer, but His greatest contribution lay in His great spiritual insight.

Let us remember, Jesus said, "The kingdom is within you," it is God who does all things, but He can do it only as men cooperate with Him. Are you cooperating with Him?

October 20, 1935

The Effect Of Alcohol On Body And Mind

Proverbs 23:29-32

The "wets" are trying to make it popular to drink beer and all intoxicating liquors. Judging from the many places where it is sold, from the otherwise respectable girls handing out the stuff, and from the large number of otherwise respectable people imbibing the stuff, they seem to be succeeding. It is high time that the church of the living God bestir herself, study the facts, build up a sentiment against the hellish business, and bring to men sobriety and sanity. Arthur Brisbane, the star editor of the Hearst newspapers, said in an editorial comment: "There is more prohibition power in the Baptist, Methodist, and Presbyterian churches and Sunday Schools than in all the big names in the country. Separate prohibition from religion and it will be as helpless as a small child lost in a great city."

This country can again become dry, and more effectively dry than it ever was just as soon as enough ministers, Christian business men and women want to change the constitution and make the repeal of no effect. We must build from the very bottom up. Too many Mennonites and other Christians buy and sell beer and other spirituous liquors.

Wet Fallacies and Arguments

Everybody who has a good memory or is willing to face facts knows that every argument put forth as a reason for repeal has failed to be true. The Wets have always been liars, they are not concerned with the truth, they are interested only in getting a larger number to buy their wares irrespective of the awful results economically, socially, morally, and spiritually.

Scientific Temperance Facts

The evidence from centuries of actual experience is that ordinary beer and kindred malt liquors are capable of causing drunkenness and its results and often do cause it. The exact alcoholic percentage in beer which would cause drunkenness cannot be determined because the effect of alcohol on individuals varies with individuals and circumstances of drinking. Anyone who doubts that beer can produce a certain form of intoxication need only visit the saloon and watch the beer drinkers in various stages of befuddlement or excitement.

A remarkable collection of testimonies from a large number of distinguished men who had been in the habit of using beer and wine but had discontinued them, show conclusively the harmful effects therefrom. Nearly all of the writers reported that headaches and digestive troubles from which they suffered while using them, had left them. In health of body, in working ability, in endurance of hardships and exposure and in mental disposition all testified to a decided change for the better after discontinuing the moderate use of these mild alcoholic drinks.

Today's laboratory and hospital has made conclusive studies about alcohol and its effects on the human body. They follow the causes and effects of alcohol through the tissues of the healthy body and everywhere they find that alcohol has a depressant effect. It is in a majority of cases used as an escape from worries and anxieties, freedom of restraint of social convention and self criticism. This depressant action on the brain even in the least doses reveals itself in poorer thinking, less sensory acuteness and in delayed and weaker muscular performance. Medical authorities inform us that minimum and permissible doses of alcohol do not exist. Moderation has long been settled by science. The use of narcotics is simply indecent and criminal.

For this meeting procure a well informed speaker and if you desire to use topics choose them fearlessly to suit your problems.

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

October 13, 1935

Why Do We Pray?

Ps. 18:1-6; Luke 11:13

"Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Pre-Prayer
"Lord, teach us to pray."

Jesus is the Christians' example in all things and we should follow in His steps. What a mighty intercessor was Jesus! He continued all night in prevailing prayer. In dark Gethsemane, where He anticipated His approaching sorrow and death, He prayed in earnestness of soul. It was Jesus' custom, in the quietness of the morning hours, to resort to the place of prayer and power. If Jesus, the sinless Son of God, needed to pray, how much greater is our need of prayer. God works mightily in our behalf when we pray. God's power, and guidance, and blessings are available to His children through prayer. Read Matt. 7:7. Today we are to continue the "why" of prayer.

We pray because we are commanded to pray. Prayer is not only a privilege, but also a bounden obligation upon each of God's children. Luke 18:1; I Tim. 2:8. How different many of the lives of God's children would be if they had not neglected prayer!

We pray because it is a privilege. Those who walk daily with the King, those who dwell in the "secret place of the Most High," cherish the privilege of talking with God as one of the greatest of life's blessings.

We pray because of our needs. How needy we are! How great is our dependence upon God! How weak we are; How great is our need of His guidance over life's pathway! We are often times pressed sorely under the crushing burdens of life, and we don't know the way out, which road to take. Our Guide, however, knows, and He is attentive to the faintest call for help from His children. His challenge is found in Jer. 33:3. Even in the apparently trivial things of life we should talk to our Father about them, for He is pleased to have His children confide in Him.

We pray because of the need of others. Each of us, undoubtedly, has unsaved loved ones or friends. We should pray for their conversion. Then, too, there are the sick ones (Jas. 5:13-16); the discouraged ones; the straying ones—all should cause us to give ourselves to intercessory prayer.

We pray "that we may be able to stand against the wiles of the devil." Eph. 6:11, 12. Paul tells us in the following verses what constitutes a Christian's armor, and in the eighteenth verse tells us that to all else we must add prayer.

Besides the example of Jesus, the apostles regarded prayer as the most important business of their lives. Read Acts 6:2-4 and see that they felt that they should give themselves continually to prayer and to the ministry of God's Word.

We should face this searching question from answers separated from the unfavorable. For example, do we pray because we have been taught at home and in church that it is the thing to do? Do we pray because we think it is our duty, that we cannot be Christians without it?

Do we pray because we have promised to do so when we signed the Christian Endeavor pledge or joined the church? Or is it because we want to ask God for something? Do we pray because we have needs?

Are our prayers based on a desire to know God better and to give Him the opportunity to speak to us as we wait before Him? Do we know that a time spent in meditation and prayer gives us poise and self-control, so that we may better do our work? Is prayer a guard against temptation? When we walk in the presence of ungodly persons and temptation is all around us, do we pray in order that we may be kept from indulgence?

Do we summon immediate strength for our tasks through prayer, as, for instance, when we need to be at our best for an examination or a class room recitation?

October 20, 1935

How Shall We Pray?

Matt. 6:5-15

"In every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

Pre-Prayer

"O Lord, send a revival, and begin it right in my own heart."

In the sixth chapter of Matthew, Jesus has taught His disciples how NOT to pray, as well as how to pray. We are NOT to pray as the hypocrites, who "love to pray standing in the synagogues and in the corners of the streets, **that they may be seen of men.**" After this warning word, our Lord then proceeded to teach the "How" of our praying.

We are to pray secretly (Matt. 6:6). It is all right to pray publicly, provided we are not praying to audiences and to be seen and heard of men. The publican prayed in the temple, but he prayed to God and acknowledged his sin, and his prayer was heard.

We are to pray sincerely (Matt. 6:7). Our prayers may be long, or they may be short; they may be uttered privately, or in public; but if we get an audience with God, we must be sincere. When we are living in known and unconfessed sins, we cannot pray acceptably and sincerely.

We are to pray reverently (Matt. 6:9). If we were approaching an earthly ruler with a petition, or request, there would be an attitude of respect and reverence, such as becomes a subject in entering the presence of his sovereign. When sinless angels approach the Heavenly Throne they veil their faces and cry, "Holy, holy, holy"! Should it not behoove sinful man to show proper reverence in coming into God's presence?

We are to pray dependently (Matt. 6:11). All God's children are but pensioners upon His limitless source of supply. In God we live and move and have our being, and He is the Giver of all good.

Is your need small? Then remember that the Father's tender care includes the falling sparrow. Is your need great? Then remember that the silver and gold are His, and the "cattle upon a thousand hills." Is your lack wisdom? Then, plead His promise, "If any of you lack wisdom, let him ask of God that giveth to all men liberally." Do you need cleansing from sin? Then His promise is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Whatever the need may be, O child of God, let your request be known unto God!

Questions

1. What is prayer?
2. When is prayer not prayer?
3. What kind of prayer is pleasing to God?
4. When should we pray?
5. What characteristics constitute a real prayer?
6. What happens to one's life when we neglect prayer?
7. How long should one pray?
8. What would happen if the church really began to pray?
9. What does prayer mean to you?

Helps For Your Prayers

1. Assume the most helpful attitude in prayer. In public congregation the bowed head, the standing posture, closed eyes, or kneeling are all acceptable and may be used effectively. In private prayer the kneeling posture and closed eyes will more nearly shut out detractions.

2. Pray in secret. No matter how much one has of group or public worship, the best results of prayer are not obtained until one is alone with God.

3. Pray in public. The impressions of prayer on others comes when a group of persons holds a common worship service. The spoken prayer is a challenge to one's thinking; to voice petitions in the presence of others is a surety that there is genuine asking, and the orderliness of spoken prayer helps to make clear one's relation to God.

4. Pray in silence, meditation and song. The deepest yearning of the heart often appear in moments of silence or under a great demonstration of nature. Likewise song and poetry often express what the heart desires.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

October 13, 1935

Topic.—Who Sends Out Missionaries?

Romans 10:8-15

Many years ago Jesus said, "God so loved the world that He gave His only begotten Son." Not only a few people in Palestine, but all people everywhere. Now many people did not know anything about God and His love, and since He loved them so much He certainly wanted them to know. He had a plan. Before Jesus went back to heaven, He promised that the Holy Spirit would come to live in the hearts of men and teach them. But the Holy Spirit speaks through God's Word, the Bible, so someone must take that to people. Who should go? Some people could work best in one place and some in another. How should they know just where each should be?

Get your Bible and find Acts 13. Notice verse 1. There were many people in one church, while other places had none. If the people had tried to decide who should stay at Antioch and who should go farther, they would surely have made a mistake. But now read verse 2 and see who gave the orders. The Holy Spirit said that Barnabas and Saul should be sent out as missionaries. And what great missionaries they became! The Holy Spirit never makes a mistake. The next verse says that the Christians sent these two men on their way. The Holy Spirit called them and the church sent them. That has always been God's way of getting missionaries out. No one is able to say who shall go except the Holy Spirit Himself.

How does He tell people? He called Peter through a dream, as we read in Acts 10. Sometimes He speaks very quietly to people by just showing them the need in a certain place and making them feel sure that they can never be happy if they do not take the gospel to that place. Sometimes the call comes through a missionary talk, a letter, or advice from friends. Again the Holy Spirit may show one where to go by causing certain things to happen in his life that make the right way seem very plain. Some people have known from the time they were small children that God wanted them for missionaries. He has His own way of letting each of us know what He wants us to do. Our part is·to keep so true to Him that we shall be able to understand His call, then be willing to obey. God has a place for each one and we must let Him tell us if that place is at home or away.

After He has called, the church must do its part as the Antioch church did. Each boy and girl may help there. Missionaries must have food and clothing, and it is the people of the churches who must take care of that. You have perhaps heard the saying, "Some can go, most can give, all can pray." Prayer helps, oh, so much, and every Christian can and should pray.

Plans for the Meeting

This is the second of four missionary topics to be studied on consecutive Sundays. Enlist the aid of your missionary committee in planning these meetings. Use missionary songs and readings in addition to the usual discussion of the topic.

Questions

1. How do we know that God wants missionaries to go out?
2. By whom are missionaries called?
3. How are they called?
4. What is our part in sending them out?

October 20, 1935

Topic.—What Missionary Work Is Needed In Our Own Country?

Acts 4:12; Phil. 2:5-11

We often hear America spoken of as a Christian nation, but is it? Our lesson text today says in speaking of Christ, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Since there are many more people even in this land who do not believe in Christ than who do, we know that there is a great deal of missionary work to do right here. Did you know that there are many boys and girls near us who have never heard of their need of Christ? Some one says, "Well, they could hear if they wanted to. Why send them missionaries"? Because they don't know that they should hear , and we must tell them.

Let me tell you about some of the people in Chicago who need missionaries. I suppose other large cities are much the same.

In a city like this, there are a great many people who have come from other lands and some of them can not understand our language. They need someone to go to them and tell them of Christ in the language that they can understand. Missionaries have missions or churches for these people where they tell them that Jesus loves them. There are a great many Jews in some parts of the city and only a very few of them know Christ. The rest, like many Jews in Jesus' time, will not believe that He is God's Son and they are still waiting for a Savior to come. They are very hard people to preach to because most of them do not want to hear, but missionaries go to them and some are saved. After being saved, they are very eager to tell others.

Then, in some parts of the city people are so very poor that they can not dress well enough to feel at home in a church. Missionaries have gone to them. They not only help them to know of Christ, but teach them to care for their bodies and their homes. There are many men in the city who have no homes or who have left them and who have no money and no work. It makes one sad to see them, but we are glad that missonaries go to them, too. Very many have been saved and now have happy homes. Some of them have become missionaries to other men who are poor and sad.

Missionaries are needed to visit in hospitals, too. We know of people who are glad that they had to be sent to a hospital, for it was there that some missionary told them of Christ. And we must not forget jails. Did you know that missionaries go there, too? Really there are so many places that one can not name them all. And in all of these places missionaries are needed.

But the city is not the only place in America that needs missionaries. People who have been in the mountains in the South tell us there are many there who have never heard of Christ. Then in other parts of America there are country places where for miles and miles there is not a single church. Someone has said that there are 10,000 villages without churches. Missionaries have gone to many such places, but think how many more are needed. Then we must not forget the Indians in the West and the negroes in the South, many of whom are glad to become Christians when the missionary goes to them.

As I write, I wonder about your own neighborhood. We are sometimes surprised to find how little some people near us know about Christ. I hope that when you grow older some of you will be missionaries in the city, the mountains, the country or perhaps to the negroes or Indians, but why wait until then? Won't you start by being a missionary now, right in your own school among your friends? We want always to remember people in other lands who need missionaries, but let us not get so busy looking far away that we shall forget the need here.

Plans for the Meeting

The Junior topics do not often offer the opportunity given today for studying the need in our own land. He should try to present facts that will grip the minds of the Juniors and linger with them. Letters from home missionaries would be of great interest. Try to have a few adults visit your meeting and tell briefly of different lines of missionary work needed here.

Questions

1. Why are missionaries needed in our country?
2. What is the work of a missionary?
3. How do missionaries help the sick?
4. What do they do for the poor?
5. Why are hospitals and jails good places for missionaries to work?

BLUFFTON COLLEGE NOTES

Bluffton College began its new school year September 10. Among the most noticeable facts and impressions to be observed are an increased enrollment, a fine and promising student body, an unusual spirit of enthusiasm among students and faculty, and a general determination on the part of all to make this an exceptionally satisfactory year for all on the campus. The field workers and the administration have worked hard during the summer to lay the foundation for a successful school year, and all the evidence thus far seems to indicate that they were successful above expectations. At this writing, when the enrollment is not yet completed, there are reported to have enrolled 170 full-time college students, 10 part time college students, and 11 conservatory students. There are still others who are known to come for late registration; so it is certain that this number of students will show some further increase.

Thus far there is an increase of from twenty to twenty-five per cent of regular college students over the enrollment for the first semester last year. There are sixteen denominations represented of which there are 80 Mennonites or 44 per cent of the total number of students. This is a considerable increase in the number of Mennonite students. Among the States sending students, Ohio naturally ranks first, but Illinois and Pennsylvania with thirteen students each and Indiana with nine show an increase in enrollment. The senior class, too, is larger, having 34 members.

While the above is only a partial analysis of as yet incomplete figures, the trends in student attendance are encouraging. On the campus some new policies, whose aims are to make the college more efficient, are being put into practice. More students are being used in place of paid workers in the administration activities and in the dining hall. Rigid economy is practiced wherever possible in order that the college might be run on as low a budget as good work and efficiency may warrant.

Very few changes have been made in the faculty. Mr. Winfield Fretz will continue as field manager for the year and Miss Erma Ramseyer has taken over the duties of the Dean of Women. She will also have a share in developing a wider social and recreational program for the students. President Rosenberger is offering good constructive leadership as he assumes full charge of the affairs of the college. The faculty, too, seems determined to work as a unit to make the Christian program and the work of the college in general what it can and ought to be. Thus with the prayerful support and sympathetic help of the churches this school year should be one of special blessings to all connected with the institution.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

Later Prophets and Leaders of Judah

October 6, 1935

Isaiah Portrays the Suffering Servant

Lesson Text.—Isa. 53:1-12

Golden Text. — "With his stripes we are healed." Isa. 53:5.

This quarter's Sunday School lessons are taken from Hebrew history from the time of 628 B. C., the reign of Josiah, through the downfall and captivity of Judah in 586 B. C., through the restoration of Israel under Persian rule to the time of 400 B. C. Our first lesson is from Isaiah 53. There are two things of interest and importance in this lesson. First, the time of the writing, and second, the message of Isaiah 53. As far as Isaiah the prophet is concerned he lived in the days of Jeroboam II and Uzziah, or in other words, from 750 B. C. to about 680 B. C. Northern Israel was still a nation when he preached. Isaiah lived through the time of the downfall of Israel in 721 B. C., taken into captivity by the Assyrians. He lived in the days of Hezekiah whose trusted adviser he was through stormy political days. But not all of the chapters of the book of Isaiah are his authorship. The book of Isaiah, as are many of the books of the Old Testament, is a compilation of material written at different times. The Book of Isaiah divides itself into two parts, Isa. 1-39 and Isa. 40-66. The second section deals with Hebrew history during the captivity and the restoration. This can be proved by the reader himself if he reads carefully the references to Jerusalem, the temple, and the history of the Hebrews. So Isa. 53, our lesson, describes the experiences of Judah in captivity. The Babylonians came in 597 B. C. and took into captivity the outstanding young men of Judah, such as Daniel and Ezekiel, and took them to Babylonia in captivity. In 586 B. C. the kingdom of Judah came to an end. The Hebrews were scattered. A large part of them remained in Judah, but were disorganized and without leadership. Another large group was taken to Egypt, where you have the beginning of that Hebrew colony which by 250 B. C. numbered almost a million. Then you have the third group, the smallest but the most active, taken to Babylonia into captivity. Great changes came about in Hebrew life during the captivity. There developed a distinct Judaism which based its hopes not in a temple of political organization, but in its law. The synagogue arose to be a school and a church in which the Law should be read and taught. The Hebrews became the people of a book rather than people of a land and political organization. These Hebrews in Babylonia took different attitudes towards their living in a strange land. There were those who became so interested in the good farming land of Babylonia that they settled down in Babylonia to stay and intermarried with Babylonians and lost their identity. There were others who preferred to stay in Babylonia, but who kept the Hebrew faith. These are the ones who were largely responsible for financing the expeditions to Palestine in the Restoration. Then there were those who never felt at home in Babylon and longed to get back to Jerusalem and rebuild the temple and establish a nation. One of the questions which came to the minds of the faithful in captivity was, "Why were we taken captive? Why do we need to suffer"? The Hebrews had always looked upon suffering as punishment for sin. The author of Isaiah 53 teaches that suffering is not punishment, but is for discipline. It is for the purpose of purifying the remnant of Judah. This remnant is referred to as the suffering servant of Jehovah. The experiences recorded in this chapter are the experiences of a faithful servant whose suffering made them more loyal and faithful. This group is spiritual Israel which is fulfilling the purpose of God for Israel. As we look at this chapter from the viewpoint of a Christian, we are impressed how this description of suffering Israel also applies to Him who came as the highest revelation of God's purpose and was the true spiritual Hebrew. He became the complete fulfillment of the suffering servant of Jehovah both in His life and death on the cross. The world has gained from the Hebrew race its highest conception of God, a conception wrought out by that people through its suffering, and in the sacrificial life and death of Jesus we see the most satisfying interpretation of the description of "the suffering servant of Jehovah."

What did the experience of the captivity do for the Hebrews?

Does the description in Isa. 53 fit the experiences of the Hebrews in Babylonia?

What was the "suffering servant of Jehovah"?

How does Jesus fulfill the description of the suffering servant?

October 13, 1935

Jeremiah

Lesson Text.—Jeremiah 1:6-10; 26:8-15

Golden Text.—"To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak." Jer. 1:7.

Jeremiah was born about 620 B. C., in the evil reign of Manasseh, the son of Hezekiah, king of Judah. He lived in a little town called Anathoth, about an hour's walk north of Jerusalem. His father was a priest and Jeremiah became a priest. He grew up in the atmosphere of persecution of the prophets. Hezekiah is dead; Isaiah is dead; and Manasseh came under the influence of the anti-prophetic party. He killed the prophets of God, established high places for the worship of the hosts of heaven throughout the kingdom of Judah. The temple was neglected and the people worshipped idols instead of the true Jehovah. It is in such a situation that Jeremiah received his call to be a prophet. It was five years before Josiah carried on his great religious reform. It was Jeremiah who encouraged Josiah to carry on the reform. One of the interesting things in the life of the prophet is his call. Each prophet received his call in a unique way. To Moses the call came at the burning bush; to Isaiah in the temple; to Ezekiel by the river Chebar; and to Jeremiah it came when he was a young man. But in this call of Jeremiah there are three factors of importance. First, he saw God. The Lord spoke to him and said, "Before you were born I sanctified you and called you to be a prophet. A prophet was a spokesman for God and so it was important that they have a clear vision of God. This vision would mean power, courage and deep conviction. In the second place, the prophet in his vision saw himself. Jeremiah was young and diffident, and he said, "Ah, Lord Jehovah! behold I know not how to speak; for I am a child." This does not imply stubbornness or lack of interest, but Jeremiah knew that this call meant attacking evils in high places, antagonizing the masses, and condemning the false leadership. He knew it would be a life of struggle, self-sacrifice, and persecution. In the third place, he saw not only God and himself, but he saw the needs of his people. They had been led into idolatry in the reign of Manasseh and they needed to be brought back to the true Jehovah. With this in mind, Jeremiah accepted the challenge and went forth to be the noblest of patriots and the greatest of prophets. For nearly fifty years his personality completely overshadowed kings, other prophets and priests.

What were the conditions in Judah at the time of Jeremiah's call?

Who was Jeremiah?

Why did he hesitate to accept the call?

What contribution did Jeremiah make in his life work?

CORRESPONDENCE

Tiskilwa Mennonite Church, Tiskilwa, Ill. The Sunday School enjoyed its annual picnic at the County Park, August 22. There was no preaching service on August 25, due to the absence of the pastor, who with his family was attending the conference.

Others who attended the conference on Sunday were, Mr. and Mrs. A. C. Schertz and Charles, Mr. and Mrs. Gilbert Springer and family, and Mrs. J. C. Albrecht.

Rev. and Mrs. A. D. Graber and Mrs. Oyer spent Sunday, September 8, with us, bringing two very challenging messages. Their varied programs of sermon, song, crayon work, and slides brought the appeal of their work in the Belgian Congo to us in a forceful way.

Henry Bachman is slowly gaining strength at the Methodist Hospital. Peoria, after submitting to two operations recently.

Francis Bachman has returned to Illinois State University for his sophomore year of school work.

Mrs. Elizabeth Sears has sold her household goods and expects to leave soon to spend the winter with friends in Iowa.

Several of our Sunday School workers have enrolled in the County Leadership Training School at Princeton. The classes meet each Monday night for seven consecutive nights.

JOTTINGS

Freeman College, Freeman, S. D., announces that its enrollment this year is gratifying and really beyond expectation. The present school year presents a special challenge not only to the students, but to the faculty as well. Christian education must help develop Christian leadership, and the world is suffering from the lack of it.

A large audience witnessed the ordination of Rev. S. F. Pannabecker to the Eldership in the First Mennonite Church of Newton, Kansas. Those participating were Revs. J. E. Entz, the pastor; P. P. Wedel; P. H. Richert, secretary of the Mission Board; and A. E. Kreider. Rev. and Mrs. Pannabecker will shortly return to the mission field in China.

A reception was given to Rev. and Mrs. Albert Claassen in the North Church, Freeman, S. D., upon their arrival after General Conference. Rev. Claassen, formerly of Portland, Oregon, has become pastor in Freeman. He was formerly associated with the mission work among the Cheyenne Indians in Oklahoma and later served as pastor of the Los Angeles church.

Miss Aganetha Fast, missionary on furlough, was the guest of the Ebenezer church, Bluffton, Ohio, recently, giving a talk on the work on her field.

Dr. I. W. Bauman of Bluffton College and Prof. Detweiler of the same institution, were recent occupants of the pulpit of the First Church, Bluffton. Rev. A. E. Kreider, the former pastor, is now an instructor in Bethel College, Newton, Kans.

During the past five years the number of farms in this country has increased 8.3 per cent. It has been explained that much of this increase may be accounted for by a return to the land on the part of industrial workers and by the practice of part time farming by workers who hold city jobs on full time or part time and commute from farm to factory. While there has been an increase of farms, the value of farms has shrunk over 30 per cent. It is our observation that many of these commuting workers have little or no interest in churches or religion. What once was a very rare sight, people in rural communities, doing manual labor on Sunday, is not so uncommon now. Many of these part time farmers use Sunday away from the factory as one of their work days on the land.

Our friend, J. P. Habegger of Berne, Indiana, who despite his age, made a lengthy trip by airplane from his home to the state of Washington and return, was entertained in the home of Rev. and Mrs. P. R. Aeschliman in good old Swiss style at Colfax, Washington. Mrs. Aeschliman honored the guest by composing a poem describing his trip and expressing good wishes. The brother, whom the editor met in Seattle and enjoyed an afternoon's delightful chat with him, has been kind enough to forward a copy of the poem for his enjoyment.

Rev. Freeman H. Swartz, pastor of the Eden church, Schwenksville, Pa., with Mrs. Landis, Mrs. Swoyer, and John Fretz, made an extended trip by auto to the General Conference. He reports that they covered 10,280 miles and consumed 752 gallons of gas. On the trip he preached at Mountain Lake, Minn., Odessa, Wash., Los Angeles, Calif., Newton, Kans., and Sommerfield, Ill. He says that every mile of the trip was enjoyed.

The Herald of Holiness prints a quotation from the British Broadcasting Company's ban on jokes about religion. It excludes from the air all references to the Deity, religion in general, churches and clergy. Public personalities must not be ridiculed, there must be no "off color jokes," no reference to immorality, serious illness, or physical deformities, marital infidelities, effeminancy, or drunkenness. — Quite a suggestion to our American type of broadcasting.

The Lutheran News Bulletin calls attention to the fact that out of 15,000,000 farm children under twenty-one years of age, 1,600,000 are virtually pagan today. Rural America is rapidly becoming a great mission field—yet we hear much of the numberless abandoned country churches throughout the country. Include in these figures the number of city children of the same age who are without religious training and the fact becomes both startling and appalling.

The Historical Society of the Franconoa (Pa.) District (Old Mennonite) will hold its fifth annual meeting in the Souderton Meeting House, October 5th. Those participating on the program are Henry Bechtel, of Spring City, Pa., John Lapp of Lansdale, Pa., John C. Wenger of Telford, Pa., Abram Yothers of Deep Run, Pa., D. K. Allebach of Hatfield, Pa., S. F. Coffman of Vineland, Ont. Subjects to be discussed: Conrad Grebel and the Swiss Brethren Movement; The Anabaptists Through the Thirty Years War; Christian Funk; Mennonite Hymnology.

The following notice is called to the attention of the Western District Conference: The Treasury of the Western District Conference has for some time been overdrawn. Our Conference convenes again next October. The Conference sessions always entail certain fixed expenditures. After Conference session we will again have added expense of printing the minutes which expense item usually amounts to $100 or more. During the past Conference year fourteen churches have sent in contributions to the treasury. We ask that those churches that have not yet sent in gifts kindly do so at their early convenience. Money sent for that purpose should be mailed to the treasurer, J. E. Regier, Newton, Kansas.

The Mennonite Hospital Society Concordia, Winnipeg, Manitoba, announces that during the past year the institution has been able to function satisfactorily under God's blessing. However, gifts are still greatly needed. The organization urges that congregations celebrating their Harvest Home Festivals and Mission Festivals would consider remembering this hospital with generous gifts.

NOTICE

TO MY FRIENDS NEAR AND FAR

If the Lord will, we shall leave our beloved Waterloo, Ontario, for the unknown to us yet Vancouver, B. C., as we have been commissioned by the Home Mission Board to establish and manage a Mission Station and a Girls' Home in that city.

We intend to go via the United States, visiting many churches which have invited me to serve them on my way to our destination. If someone should have to write me, please address your communications:

Until Oct. 12—% Rev. Paul Mouttet, Hillsboro, Kans.
Until Oct. 19—% Rev. P. E. Frantz, Buhler, Kans.
Until Nov. 2—% Rev. P. P. Wedel, Moundridge, Ks.
Until Nov. 12—% Mr. P. M. Janzen, 216 East Nevada Str., Ontario, California
Until Nov. 17—% Rev. J. M. Regier, Reedley, Calif.
And further—% Mr. D. J. Friesen, 753 East 54th Ave., Vancouver, B. C., Canada.

God Be With You Till We Meet Again! Yours in His service,

Eliese and Jacob H. Janzen.

DEATHS

Catherine Pelsy Nafziger was born August 5, 1850, at Rhodes, France, and peacefully passed away September 8, 1935, at her home near Goodland, at the age of 84 years, 1 month, and 3 days. She was united in the bonds of holy matrimony to Peter Nafziger in 1869, who passed away March 10, 1910. To this union were born the following children: Elizabeth, Julia, and Joseph, at home; Valentine, of Remington; and Rev. Peter D., of Danvers, Illinois. Two daughters, Magdalena and Helen, preceded her in death. She also leaves to mourn her departure, three granddaughters, Vivian, Berniece, and Helene, a large number of relatives, and a host of friends.

She united with the Mennonite church in early youth and remained loyal to the fundamentals of the faith until death. Throughout her suffering her faith and trust in God never wavered. She was always concerned about the welfare of her children, and always glad to have anyone come to visit her, many times desiring the Word of God read, and prayer in her behalf. "Blessed are the dead who die in the Lord—their works do follow them."

"Servant of God, well done:
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

"Softly and peacefully mother passed away
From earth to heaven, to make her stay;
Long and patiently she awaited His call,
Now in heaven she is waiting for us all."

Funeral services were held from the Zion Mennonite church, Tuesday afternoon, in charge of Rev. Aaron Egli and Rev. Val. Strubhar. Burial was made in the Goodland cemetery.

VICTORIOUS CHRISTIANITY

Christianity cannot perish. Its nature is to live and conquer. It came to the world for conquest and redemption. It has had many battles, but never has been defeated.

The old Jewish ceremonial laws and Jerusalem lost their power almost twenty centuries ago, but Christianity has been growing ever since. Nineveh and Babylon and Rome have perished, but Jonah and Daniel and Paul live on in power and influence that will never cease.

The devil is king in the world of evil spirits. Jesus Christ came that He might destroy the works of the devil. He is the Son of God. He is King of kings and Lord of lords.

In old Galilee the devils confessed Christ and feared Him and fled from His presence. In the wilderness alone in single combat, Jesus of Nazareth won decided victory over Satan three times. This was the initial conflict in the dawn of the Christian era.

The prince of darkness sought to sift Peter as wheat and that night, to limited human vision, the case looked very dark, but at Pentecost and in the years that followed, the devil was put to shame and Christ was exalted above all others. The devil in his realm is potent for evil. Christ is omnipotent for good.

Those who become faint-hearted and fear that evil sometimes has won permanent victory have forgotten that God knows how to bring good out of evil and when the evil day is over the wings of righteousness will fly higher than ever.—E. W. C.

IF I HAD PRAYED

Perhaps the day would not have seemed so long,
The skies would not have seemed so gray;
If on my knees in humble prayer, I had begun the day.
Perhaps the fight would not have seemed so hard—
Prepared, I might have faced the fray;
If I had been alone with Him upon my knees, to pray.

Perhaps I might have cheered a broken heart,
Or helped a wand'rer on the way;
If I had asked to be a light to some dark soul today.
I would remember just the pleasant things,
The harsh words that I meant to say,
I would forget, if I had prayed when I began the day.

I think I could have met life's harder trials
With hopeful heart and cheerful smile,
If I had spoken with the Lord just for a little while.
And, if I pray, I find that all goes well,
All care at His dear feet is laid;
My heart is glad, the load is light; because I first
have prayed.

—M. J. R.

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Rev [illegible] Moyer Mar 35

The Mennonite—Organ of the General Conference of Mennonites of North America. 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid. which is Jesus Christ." 1 Cor. 3:11

VOL. II **HILLSBORO, KANSAS, OCTOBER 15, 1935** **No. 20**

EDITORIAL

Those of us who recall the early days of the World War when no one ever thought that it would be only a matter of months before the United States would get into it, recall with what satisfaction the information that wheat had gone to a dollar was received. It had been many years before such a thing had happened and the thoughtless were inclined to hail this advance in the staple commodity as one of the benefits coming to a neutral nation, while the combating people were doing their best to exterminate one another. It was our materialistic interests masquerading as ideals that got us into the war and as materialistic things must be paid for with substantial dollars, we have the prospect of paying and paying for the pleasure of having won the war, until the crack of doom.

It is a singular coincidence that with the outbreak of the war between Italy and Ethiopia wheat again has risen to the dollar point. Perhaps the producer who has experienced two or three crop failures in succession begins to feel that things are again coming his way with the rise of wheat. Unfortunately, when things that people need go up, they are generally out of the hands of the producer and the benefit is gained not by the one whose labor has produced the commodity, but by the one who stands between him and the consumer, reaping an unearned profit. Should the present difficulties continue in Africa, there will be a large market for commodities of various kinds. We wonder how long the law of neutrality which would bar America from selling to the fighting nations will be able to stand out against the great greed of the money makers. And it may not be long before people generally will say, Why be neutral when other nations are making the money we might make? Why keep us out of the markets that the war creates when we need all the business we can rake up? We do not know how America will stand up against temptations to make money out of some one's war, but we do know that yielding to such a temptation got us into the last war and ended by us having to pay for it. —G.

Some days ago nearly a hundred thousand people crowded into an arena, paying nearly a million dollars for the privilege of seeing a negro pommel a white man into helplessness. And this, when there are millions of unemployed persons receiving assistance from the government in order to live and when business is still very near the zero mark. One must surely conclude that there is money somewhere and that it exists in such abundance that men do not hesitate to use it in so-called sport, paying for a few moments of that kind of a thrill an amount of money that would purchase a man a week's good board almost anywhere. Someone remarked, "The American people are willing to pay well for their sports," whereupon another observed, "That shows that the American people are fools." Any sensible person must agree with the latter observation, at least that it applies to a large portion of the population. There is more than a debasing demonstration of the bestial in mankind when so many can find pleasure in such a thing as a prize-fight—it is inhumanly cruel when there can be permitted the waste of so large a sum of money at a time when there is hunger and distress such as this nation never experienced. —G.

Religious papers generally are making much of the 400th anniversary of the printed English Bible which marked the 4th of this month. No one can properly estimate the power and influence the Bible has had upon the world or the English Bible upon the English speaking people of the world. Ours is the language that is spoken by more people than any other language. It is international in that it is the language of several nations. It is, too, the language that has available more channels for the distribution of the Word of God than any other language, press, commerce, education, and religion all have something to do directly or indirectly with the distribution of the Bible. It was the printed Bible that fixed the language of the English speaking people just as in Germany Luther's Bible gave the people of that country a fixed standard of speech and saved them from the numerous dialects that might have been the distruction of the language and so the destruction of the nation.

They tell us that every house has at least one Bible, even though that one may be for show. We hope that every one of our readers has a Bible of his own and that one for continued use. Only Bible reading Christians will be Bible living Christians. No doubt someone treasures mother's Bible. It represents so much because of its association with her and her associations with it. What a blessing the Book was to her! It may be that there is an inscription on the cover that tells that father gave it to her. Here, then, is the secret of the Christian home revealed—a household in which the Bible has a conspicuous part in the lives and experiences of those who make up that home.

The other day we heard the remark: "Who would think that we are so near Christmas"? Of course, thinking of Christmas leads one to think of the joy of gift-giving. How about selecting a Bible for the next gift to your dearest friend? You will find that The Mennonite Book Concern is prepared to offer some choice copies at attractive terms. —G.

WORLD WIDE SUNDAY SCHOOL NEWS

North American Administrative Committee Meeting

The semi-annual meeting of the North American Administrative Committee of the World's Sunday School Association is scheduled to meet in New York on Thursday, September 9th. Dr. Luther A Weigle, Chairman of the World Council of the WSSA, will make his first report at this meeting concerning the very significant visit he made to China during the past winter. Dr. Frank Langford of Toronto will report on the recent meeting of the Board of Managers of the WSSA held in London. Dr. Robert M. Hopkins, General Secretary, will tell of the arrangements being made in Oslo in preparation for the World's Sunday School Convention to be held there next year. A number of additional guests are expected from several of the important fields in which the Association is working, including Rev. Francisco Galvez of Philippine Islands, Rev. A. Ebisawa of Japan, Prof. G. Baez Camargo of Mexico, and Rev. E. C. Lobenstine of China.

CHINA—Resolution adopted by the National Committee for Christian Religious Education in China regarding the visit of Dr. Luther A. Weigle to China—"The members of this enlarged annual meeting of the NCCRE assembled in Kuling desire to place on record their deep sense of gratitude to God for the visit of Dr. Luther A. Weigle during these past months since February, culminating in this present conference. We have appreciated the rare gifts that he has brought to this study of education for service in the church in China; his broad experience of church life, of the work of theological seminaries and of Christian education; his ready grip of the essential problems and quick insight into the needs of China; his open-minded hospitality to suggestions from any quarter; his power of lucid exposition as a preacher and speaker; his single-minded devotion to the work entrusted to him; and not least his persuasive friendliness and infectious humor. We believe that the labors of these six months in collaboration with the Survey Team will mark the beginning of a new period in the history of the church and that the report soon to be published will prove a classic that wil guide our policies for many years to come. We would, therefore, express our warmest thanks to Dr. Weigle himself for all he has done, to his colleagues of Yale University for their ready cooperation in giving him leave of absence, and to the World's Sunday School Association and mission boards in America which have fostered this project from the beginning and helped to make it financially possible."

PREPARATIONS AT OSLO FOR WORLD CONVENTION—Enroute to the meeting of the Board of Managers of the World's Sunday School Association, which was held in London on August 22nd, Dr. Robert M. Hopkins, General Secretary of the WSSA, visited Oslo. He found the local convention committees there busily engaged in preparing for the coming of the Twelfth World's Sunday School Convention which is to be held in Oslo, July 6-12, 1936. The Rt. Rev. Johan Lunde, Bishop Primate of Norway, received Dr. Hopkins, Dr. James Kelly, Dr. S. O. Sigmond and other representatives of the WSSA most cordially. Bishop Lunde is serving as the chairman of the Convention Committee. This World's Sunday School Convention will be the most representative world gathering of Christian forces that has ever been held in Norway. It is moreover the first time that the World's Sunday School Convention has been called to meet in a Lutheran country. To assist Sunday-school workers in visiting Europe in connection with their trip to Oslo a series of post-Convention tours have been arranged with very attractive rates. These tours feature the best fjord scenery of Norway as well as the attractions of the other Scandinavian countries. More extended trips include Germany, Switzerland, Italy, France, and Russia. The opportunity to visit these lands at this critical time in company with well-known religious education leaders is making an unusual appeal to Sunday-school workers. The convention delegation is now forming and early registration is highly desirable.

IRAN—From this remote country, which has long gone by the name of Persia, the WSSA has recently received the following report: "In connection with our two schools for Jewish boys and girls we have a Sunday School with an average attendance of 250 scholars, who are taught by native Hebrew Christian teachers. We also have daily Bible lessons in our schools and we are glad to say that a large number have been influenced for service in the cause of Christianity. Christ as the Savior and Redeemer has changed many lives, who have not kept silence as they wish to share their joys with those who are as yet in sin and far from the Kingdom. We aim to build Christian homes. We know that they will greatly help in the spreading of the light of Christ in Iran. We earnestly hope and pray as the church grows Sunday Schools will be established in every town and thus the fellowship will be a reality.'"

EGYPT—There were fifteen provincial training conferences held last year in Egypt at which six denominations were represented. More than one thousand teachers and two thousand visitors were in attendance. There is growing fellowship with the Orthodox Coptic Church, and the workers of that ancient church are taking much interest in the conferences with a view to improving their plans for the religious training of their children and youth. Street Sunday Schools are increasing rapidly in Egypt. In the Evangelical Churches there are regularly maintained about 200 schools enrolling 3,500 children; in the Coptic Church there are more than 1,500 students in Street Sunday Schools. There are over 120 teacher training classes throughout Egypt.

GREECE—Rev. J. Riggs Brewster, representing the WSSA in Greece, recently visited Patras on the west coast of Greece. At the Metropolitan Cathedral he visited a Cathetic School that proved most interesting. Many mothers were present with their boys and girls listening to the lesson. In this way the Bible lesson is going into many homes in Greece. Mr. Brewster later visited the only school which is attempting to conduct its work on a graded basis. The superintendent is a priest, Father Gervasios, who is very deeply devoted to his task among children. Upon invitation, Mr. Brewster spoke briefly telling about the Sunday-school movement in the United States and about the recent growth of the movement in Greece. All present were very deeply interested in his remarks.

BIBLE LANDS — The Bible Lands Sunday School Union for Christian Education has arranged that the books in the field library at Beirut shall be loaned to the religious education department of the Near East School of Theology. In this way the students may have the advantage of these excellent books for reference. They are also sending lists of the books to religious education workers throughout Syria, Palestine, Iraq (Mesopotamia), and Iran (Persia). The Union has added sixty books to the library sent by the WSSA and this makes quite a considerable library now available for use in western Asia.

BRAZIL—Dr. H. C. Tucker, for more than forty years secretary of the American Bible Society in Brazil and a vice-chairman of the WSSA, has just returned from furlough to Rio de Janeiro. He sends this word which will be of interest to all concerned in the work of religious education in Brazil: "I have never been more deeply impressed with the opportunity and the need of a thoroughly modern and wisely adapted program of religious education in Brazil than at the present time. One outstanding feature of Brazilian life today is the interest in education; and the clamor for a moral basis or the moral element in the program is most pronounced. Now that the Constitution makes provision for religious instruction to be given in public and government schools, the Protestant Christian forces have a great opportunity and a responsibility to set forth the full content of that term, 'Religious Instruction', and to help furnish that spiritual and moral element in the program that many are desiring. Sunday Schools, daily vacation Bible schools, week-day religious instruction, and special courses in mission schools, are our opportunities for getting over the full meaning and teaching of that content of the word, 'Religious Instruction.' I am sure Sr. Anders and his helpers are doing their best; but how we do need more capable men and women at work on the task."

NEW BOOKS ON MEXICO—The Friendship Press, 150 Fifth Avenue, New York, N. Y., is issuing two very excellent books on Mexico—"Around a Mexican Patio," by Ethel L. Smither (cloth $1.00, paper 75c) presents a splendid course for primary children. "Over the Mexican Border" by Mildred Hewitt (cloth $1.00, paper 75c) presents an equally fine course for juniors. Sunday Schools, particularly in North America, that desire to have primary children and junior boys and girls take the proper attitude toward Mexico will do well to make use of these interesting and informing courses. Both books make appreciative references to the Sunday-school work in Mexico which is fostered by the Worlds Sunday School Association.

Truth is beautiful and divine, no matter how humble its origin.—Wayside Pulpit.

THE OFFICIAL CALL FOR THE TWELFTH WORLD'S SUNDAY SCHOOL CONVENTION

To the Leaders of Christian Education and the Sunday School Workers in Every Land

Greeting: In the name of the World Counci of the World's Sunday School Association, we the Officers, invite Leaders of Christian education and Sunday School Workers from all Nations to attend the Twelfth Convention of the World's Sunday School Association, to be held in Oslo, Norway, from the sixth to the twelfth day of July, in the year of our Lord Nineteen Hundred and Thirty-six.

The Eleventh Convention of the World's Sunday School Association was held in Rio de Janeiro in the year 1932, and was the first to be held south of the equator. The Twelfth Convention likewise will be the first to be held on Scandinavian soil.

The theme chosen for the Oslo Convention is "Christ the Hope of the World." Surely no more appropriate theme could be found in these days of powerful disruptive forces when the great need is for world unity—a unity which can be finally achieved only through Christ Who is the Way, the Truth, and the Life.

The Sunday School must have a distinctive share in winning the world to unity in Christ, for it is seeking to win and teach and train the oncoming generation for the Kingdom of God.

To visualize afresh our great task, and gain new inspiration for its pursuit, we bid you welcome to "Oslo 1936," and assure you of the cordial warmth of Norwegian hospitality.

We confidently claim the continued intercessions of all who are interested in the work of Christian education throughout the world on behalf of those on whom shall rest the responsibility of preparing for the convention that they may be divinely guided in all their ways so that all that is planned and achieved may be to the greater glory of our Lord and Savior Jesus Christ.

Harold Mackintosh, President
Luther A. Weigle, Chairman
James Kelly, General Secretary
Robert M. Hopkins, General Secretary.

London, England, August 22, 1935.

The Board of Managers of the World's Sunday School Association is issuing the following important announcement: "In view of the critical conditions prevailing in many parts of the world in the work of the Christian education it is the desire of the Board of Managers of the WSSA that the Twelfth World's Sunday School Convention to be held in Oslo, July 6-12, 1936, shall make a very vital contribution to the Christian forces engaged in such service throughout the world. In order that the convention delegation may be formed with this purpose in mind, and also in order that the delegation shall not overtax the very generous arrangements for hospitality which the local committees are making in Oslo to supplement the limited hotel facilities in that city, the Board of Managers requests the British Administrative Committee and the North American Administrative Committee to inform their respective constituencies that all delegates irrespective of the source of their nomination must be officially and individually approved and credentialled by the General Secretaries of the Association before the arrival of the delegates in Oslo. Indeed persons desiring to participate as delegates in the convention sessions and special arrangements made for official delegates cannot be assured of such registration unless their names are received and approved in the Glasgow or New York offices of the Association on or before May 1st, 1936."

World's Sunday School Association,
51 Madison Avenue, New York, N. Y.

PEACE IN CHRISTIAN ENDEAVOR

(Concluded from last issue.)

What do we find as we turn to the twentieth century? Practically the entire world was submerged in a wholesale slaughter of human life and the desolation of acres and acres of fertile earth and the destruction of millions of dollars in homes, factories, magnificent cathedrals, and priceless works of art. Had Christianity failed? No. In the words of Bernard Shaw, "Christianity has never failed, it has simply never been tried." And how true it is! It is we who have failed in the application of Christ's principles.

War! Just what is war? Most people have only a sentimental idea of what war really is. They think of war in terms of dying men, broken homes, orphans, widows, wasted fields, demolished cities, blood and tears. Yes, war is that and more. Armies, navies, submarines, cannons, bombing planes, and poison gas are the instruments of political organizations, that is, of nations. In his famous definition, Von Clausewitz says, "War is nothing other than the continuation of politics with altered means." "War," he continues, "is under all circumstances not to be thought of as an independent thing, but rather as a political instrument. It is an expanded duel. Each seeks to coerce the other to the fulfillment of his will through physical force."

I believe it could be summed up far more concisely in just three words, **"War is sin."** This is the conviction expressed by scores of religious assemblies. "We believe that war is sin because it involves (a) the slaughter of human beings, (b) violation of personality, (c) lying propaganda, (d) deliberate breeding of the spirit of hate, (e) vast destruction of property, (f) it puts in the place of moral law the doctrine of military necessity, (g) it distorts the religion of Jesus into the religion of a war god." (The commission on world peace of the general conference of the Methodist Episcopal church.)

It is unfortunate that in this country the burden of the struggle for peace has been almost entirely carried on by religious groups. In Europe and particularly England the labor movement has very closely identified itself with the fight for peace. Since this is the case our burden is made all the more heavy. Here, then, is the opportunity for the youth of the world and especially the Christian Endeavor Society. The most mechanically perfect instruments of warfare are useless without the man power to run them. We are the cannon fodder for the "next war," for it is inconceivable that presidents, kings, and capitalists would take to the field of battle to satisfy their feuds of honor, to amass great fortunes, or even "to make the world safe for democracy."

War is grounded in numerous complex causes the majority of which are probably economic. However, these causes are not static, but are constantly rearranging themselves or multiplying with each new situation. This has been our dilemma. What, then, is our alternative? If war is to be abolished it must be through a method which makes it impossible for nations to fight even though the most potent causes are exerting their maximum force. One of the greatest detriments to the cause of peace has been the willingness of people to fight for their governments. It would be inane for any government to declare war if it knew in advance that the public would not take an active part.

We half-heartedly tried disarmament, but all we really accomplished was the annihilation of a number of obsolete ships which were soon replaced by a larger and more efficient fleet. I would not, however, discourage any plan of disarmament, for if some good can be accomplished by a partial disarmament think what could be done if the nations would totally disarm. Of course, this might put a considerable crimp in the vast fortunes of the Schneiders and the Krupps, but I think they would be adequately taken care of. Even Samuel Insull has had his pension restored.

We have also seen that the signing of an armistice never permanently settled any dispute, but instead intensified the already existing hatred and desire for revenge. The most glaring example was exhibited at the close of our last great expenditure of wealth and humanity. The Treaty of Versailles was one of the most colossal political plunders the world has ever seen. And this plot of extortion was concocted by our expert political scientists! Man has made such tremendous progress (!) in the technique of mass murder that should he again choose to engage in another similar slaughter the ferociousness of it would make the last World War look like a Fourth of July celebration.

Perhaps you are familiar with Jacob Rile's fable of the spider that dropped from the branch of a tree spinning a strong cable behind it. After making an anchorage on either side, it wove its web at the intersection and set up business. The spider had chosen a good location where many succulent flies and moths passed. It soon became fat and prosperous. Then looking up and noting the cable one day, it said, "I don't need that any more," and cut it off. That is only a fable. No spider would be so foolish. It would know that everything depended on that cable. Only man is so foolish as to do a thing like that. He has taxed his ingenuity to the utmost in perfecting more efficient methods of exterminating life and then has turned them on his fellow men.

It was Emerson who said, "A drop of water has the properties of the sea, but it cannot exhibit a storm." If we as a handful of peace loving Christians attempt to act independently of the greater movement for peace, we cannot expect to be much more effective than a drop of water. If, however, we are willing to pool our resources with this larger group of like minded individuals, we may be as powerful as the sea.

As a step toward the realization of this goal we may expand our influence in urging the United States to become a participant member in the League of Nations and the World Court. Let us make every effort to abolish the R. O. T. C. in public High Schools and civilian colleges and universities. We ought also to advocate the establishment of a National Peace Department in the Federal Government. Dr. Albert W. Palmer has written a splendidly concise "Personal Non-invasion Promise" which, if presented to our legislative bodies in sufficient number, would have a very significant influence.

It is briefly this, "Reserving the right of national self-defense by such means as may seem to me wise, effective and Christian, I from now on definitely repudiate all aggressive war. I will cross no national boundary line to kill and destroy, nor will I support my government in sending its army or navy to do so." The particular genius of this statement lies in its all-inclusive nature and at the same time without becoming so vague as to be ineffective.

This in my opinion is the most effective manner of preventing a world catastrophe which another war certainly would be. We as Christian Endeavorers must go on record as absolutely refusing to sanction any future war or participate in warfare as an armed combatant. War is irreconcilable with the way of Christ and we cannot, therefore, give it our support in any shape or form. Circumstances do not alter the guilt of murder and rapine plunder. Why must we go on giving our sanction to such an atrocious practice?

After seventeen years of reflection this is the reaction of one who was caught in the frenzied atmosphere of war propaganda. "I renounce war. I renounce war because of what it does to our own men. I have watched them coming gassed from the front line trenches. I have seen the long, long hospital trains filled with their mutilated bodies. I have heard the cries of the crazed and the prayers of those who wanted to die and could not, and I remember the maimed and ruined men for whom the war is not yet over. I renounce war for what it compels us to do to our enemies, bomb-

THE MENNONITE AND
THE CHRISTIAN EVANGEL

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Rev. S. M. Grubb, D. D., 2956 North 12th St., Philadelphia, Pa.
Rev. Wm. B. Weaver, Danvers, Illinois

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ing their mothers in villages, starving their children by blockades, laughing over our coffee cups about every damnable thing we have been able to do to them. I renounce war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses, for the dictatorships it puts in place of democracy, for the starvation that stalks after it. I renounce war and never again, directly or indirectly, will I sanction or support another"!

Thank God I have been spared that dreadful experience; but if it should come, and the prospects seem ripe, I shall renounce war until all my energies have been spent in the name of the Prince of Peace.

I close with this sonnet by William Loyd Garrison, dedicated to that staunch enthusiast for peace, William Ladd:

"The conquerors of the earth have had their day—
Their fame lies weltering in a bloody shroud;
As Crime and Desolation haste away,
So fade their glory and their triumphs proud.
Great advocate! A fairer wreath is thine,
Base Envy cannot soil, nor Time destroy;
Thou art enlisted in a cause divine,
Which yet shall fill all earth and heaven with joy.
To calm the passions of a hostile world;
To make content and happiness increase;
In every clime to see that flag unfurled,
Long since uplifted by the Prince of Peace;
This is thy soul's desire, thy being's aim,
No barrier can impede, no opposition tame."

OUR PUBLICATION WORK

"Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth for ever."

"O sing unto the Lord a new song; for he hath done marvelous things."

Such feelings and thoughts welled up in the hearts and minds of the members of the Board of Publication since the days at Upland, California, when the conference treasurer reported that the diamond jubilee fund had reached a sum large enough not only to pay all conference debts, but also to insure a balance of considerable size. And, when on September 14, our treasurer notified us that he had received from the conference treasurer a check for $5800.00 with which to pay our burdensome notes and all debts past due, our minds were filled to overflowing with thoughts of gratitude toward our Heavenly Father who had so moved the hearts of thousands of our brethren and sisters all over the land that they were willing to lay their gifts upon the altar with the desire to wipe out our debts.

While we give God the praise for his wonderful help, I also, in the name of the Board of Publication, do sincerely thank every brother and sister in our Conference who through their contributions and their prayers have aided in the building up of the jubilee fund, also the members of the committee through whose special efforts the enterprise was carried out and brought to a successful end. May our Heavenly Father who is so rich in treasures that do not perish, graciously reward all friends who in one way or another have had a part in making this Jubilee year one of gladness and thanksgiving.

We were further gladdened by the resolutions which the conference passed in support of the work of puplication. They mean so much to our work and to the progress of our conference work in general that they bear repeating over and over. They read:

"Resolved: That the churches be asked to consider the work of publication as a missionary enterprise, and that they take at least one offering annually for the support of this cause.

"Resolved, that since we have our Book Concern and since the profits derived from this established undertaking have for a long time cancelled the deficits incurred by our church papers, we would urge and encourage our con-

gregations, Sunday Schools and other auxiliaries to purchase their supplies through the Mennonite Book Concern, Berne, Indiana; thus we will be helping ourselves to lift a burden that is weighing heavily on our Publication Board.

"Be it further resolved, that we encourage a renewed effort to put at least one of our church papers into every Mennonite home. It is only when members of a denomination take and read their church papers that they can be led into greater mission, denomination and church mindedness."

Greatly encouraged at being so decisively and strongly backed up by these wholehearted conference resolutions, and filled with gratitude for the relief from threatening debts, we shall with the help of God, earnestly strive to keep out of debt, to carry out the suggestions above, and to do what we can to improve the work intrusted to us. And we are confident that the leaders and the membership of our churches will cooperate with us in our efforts.

With this in mind we have some favors to ask:

Kindly order all supplies for Church, Sunday School, Christian Endeavor, such as quarterlies, teachers' helps, charts, cards, books for libraries or for private use, programs, and any other literature through the Mennonite Book Concern.

Our manager is ready and anxious to take care of all your needs, and you may feel assured that he will charge you no more than any other concern, in some instances less, and yet will be able to make a little profit on your orders. And many such little profits put together will eventually amount to a great deal. The complaint comes from our business office at Berne that there are still a good many churches that fail to order their supplies through it. In such cases the profits go to some outsider. That is not cooperation.

In the attempt to put at least one of our church papers into every home in our Conference that does not yet subscribe, we shall try this plan:

We prepare from our subscription lists a separate list for every congregation, with name and address of each subscriber. Then we submit this list to the leader of each respective church, with the request to check it over, correct it where necessary, and then to supply us with a list of names and addresses of those families or parties that do not subscribe. These we shall then gently try to induce to join our company of subscribers and to share the bond of fellowship that binds us together in our missionary, congregational, and conference activities. We feel it to be our duty to do this as a piece of missionary work. There are probably few homes in our conference that do not take their local paper or even some cosmopolitan daily. Isn't the conference paper just as necessary to a Christian family for the sake of Christian fellowship?

The "Bundesbote," due to the economical management of its editor-manager, now holds its own. But it should reach many more homes than it does. The Mennonite has always been hardest on our finances, causing large deficits without ceasing, year after year. We must roll up our sleeves and earnestly try to increase the number of subscribers from 1500 to 2500. Here we need especially the help of the leaders and members of our English speaking churches.

How soon shall we have our own English Sunday School quarterlies which one of the conference resolutions calls for? Not for quite a while. The Board of Education which is to get the material for these quarterlies prepared feel that they need considerable time and thought to do this work, if it is to be worthy of recognition. But if we are not yet to have our own, our two Boards together will recommend to the churches one or two quarterlies, published by other houses, that in their estimation merit our use.

May we trust that the membership of our Conference will continue to remember our Board and the work of Publication in their prayers?

J. R. Thierstein,
Chairman Board of Publication.

ARMISTICE DAY—WHAT RESPONSE?

By the time this appears in the church paper it will be high time to plan definite projects for Armistice Day. True, Armistice Day falls on Monday, November 11th, so the churches can plan for the observance of the occasion either before or after the date. Only let us not permit the occasion to slip past without a proper observance. What will your response be?

The General Conference Peace Committee is anxious to have some well directed response in connection with Armistice Day in every one of our churches. What your response will be may depend largely on you who are reading this notice and the leaders in your church. The committee is herewith submitting a number of suggestions that might be used or adapted to local needs and conditions.

1. Arrange to observe a week as a week of prayer for world peace. War clouds in Europe are indeed dark. Let us take this to the God of Peace, who is a present help in trouble.

2. Form study groups for those who are interested in world affairs from a Christian viewpoint, centering on the Italo-Etheopian dispute as the most serious menace. Try to find out what is the real cause of trouble. Will you try it for three or four meetings?

3. Prepare a Peace Workers library, giving books and magazines that throw light on this question.

4. Devote Sunday evening, November 10, to a Peace Program.

5. Give Peace Readings. Appropriate poems and selections can easily be found. If you want to have one and cannot find any, write and we will gladly help you.

Who should do this? The Christian Endeavor Society may be the logical group to put on these efforts, or it might be the Men's Bible Class or the Brotherhood. Whatever organization, let us make a proper response to Armistice Day, and let Jesus Christ, the Prince of Peace, be honored.

Very sincerely, for the Peace Committee,
A. J. Neuenschwander,
Secretary, Quakertown, Penna.

MINUTES OF THE 36th ANNUAL SESSION OF THE PACIFIC CONFERENCE

Held in the First Mennonite Church at Upland, California, August 2nd and 3rd, 1935

The 36th Session of the Conference was called to order by President J. M. Regier at 7:30 P. M. After the singing of hymn No. 154 and the reading of Eph. 2:13-22, the opening prayer was led by J. M. Franz.

After a few words of welcome by Bro. Regier, the choir of the Upland church presented a special selection of music. Following the order of business, the secretary read the minutes of the 35th session, which stood approved as read. The secretary read the delegate certificates that had been presented by the various delegates from their churches.

The following committees were appointed: Nominating committee—J. M. Franz, R. Evy, Mrs. J. E. Kaufman; Auditing Committee—J. H. Ensz, Homer Leisy, Elmer Widmer; Committee on New Churches—H. J. Krehbiel, C. Hege, D. D. Eitzen.

1st. Report of the Evangelization Committee was read by Brother S. S. Baumgartner. A very interesting paper was read by Bro. M. J. Galle on the subject, "Opportunities in the Field of Evangelism in the Pacific District Conference."

2nd. Report of the Treasury, prepared by Bro. John C. Jantz, but in his absence read by Bro. M. J. Galle. Then followed an open discussion on the evangelization work of the conference. Bro. Herbert Widmer reported on the work at Dallas, Oregon. Bro. P. R. Aeschliman reported on the work at Deer Park and Newport, Washington.

Resolution was passed that a committee of three be appointed to prepare some definite resolutions to work on, and present them at the morning session. The following committee was appointed: S. S. Baumgartner, M. J. Galle, J. E. Kaufman.

3rd. Report of the Field Secretary was read by Miss Emma Ruth. Following the reading of this report, Bro. M. J. Galle discussed the question, "How can the work of the field secretory be made more effective"? Resolved, that a committee of three be appointed to prepare resolutions regarding the work of the field secretary. The following committee was appointed by the chair: Miss C. Niswander, Miss Emma Ruth, Elmer Widmer. After arranging the time of the morning session to begin at 9:30, this session was closed with prayer.

Saturday, 9:30, Morning Session

Meeting was opened with the singing of hymn No. 157 and prayer, led by Rev. Mehl. Following the order of business the

4th. Report of the auditing committee was read as follows: We, the Auditing Committee, have checked the treasurer's books and have found them to be correct. J. H. Ensz, secretary. Resolved, that the report of the Auditing Committee be accepted.

5th. Report of the Committee on Recommendations concerning the work of evangelization was read by Bro. M. J. Galle.

Recommendation No. 1. We recommend, that Bro. P. R. Aeschliman continue to give his services to the Newport and Deer Park churches once a month or as often as he is able to arrange.

Resolved, that we adopt Recommendation No. 1.

Recommendation No. 2. We recommend, that the Pacific Conference pay Bro. Herbert Widmer the sum of $30.00 a month for his services at Dallas for one conference year. As to the matter of any changes to be made in their building, since the brethren have proven their ability so splendidly in the past, we trust that the local church can best devise some plan to meet this pressing need for more room.

Resolved, that Recommendation No. 2, concerning the work in Dallas, be adopted.

Recommendation No. 3. As to our work in Portland we find it a splendid opportunity to call upon the help of our ministers and talented laymen. Since the churches at Pratum, Albany, and Dallas, Oregon, are not too far away from this mission station, and since these churches have gifted workers in their membership, we would recommend that the Evangelization Committee with Miss Niswander confer with the three pastors of these named churches to make arrangements for supply preaching, and for all such service, our Evangelization Committee is to be permitted to reimburse the worker the sum of $5.00 a Sunday.

Resolved, that Recommendation No. 3 be adopted.

At a special meeting of the workers of the Pacific Conference, the following resolution was adopted to remunerate the workers who will be called to preach at the Portland mission.

Resolved, that the visiting workers at Portland be remunerated at the rate of $5.00 per trip, plus one cent per mile for the distance beyond 100 miles from Portland.

Recommendation No. 4. It is the practice of nearly all our churches to have occasional Protracted Meetings for the uplift of the church, and for the purpose of winning more followers for our Master. In our conferences we have a number of weaker, widely scattered churches, who in recent years have been unable to secure the services of a minister for such work.

Therefore we recommend, that any church in the Pacific District Conference which intends to hold such meetings may invite a minister of their own choice, from among our conference ministers, to conduct special meetings in that church, which may be of whatever nature the church desires, revival meetings, Bible lectures, or devotional meetings.

The Evangelization Committee will remunerate the minister at the rate of $25.00 a week for not more than two weeks a year, plus traveling expenses, provided the expense is not more than $25.00 a year.

When a church intends to hold such meetings it shall get in touch with the Evangelization Committee of the Conference and obtain its approval. The church is expected to take up a free-will offering, making it as generous as it can, to be sent to the treasurer of the Conference.

Resolved, that Recommendation No. 4 be adopted.

6th. Report of Bethel College representative was read by Bro. L. J. Horsch. The following five recommendations were made in this report by our college representative:

1. That every congregation in this Conference set aside the second Sunday in October as Bethel College Day and that this day be observed annually with appropriate exercises.
2. That every congregation make some provision in its annual budget for the financial needs of Bethel College.
3. That pastors and young people's leaders make strenuous efforts to interest students in Bethel College.
4. That the Conference in its budget make some provision to help defray the expenses incidental to attendance at the sessions of the Board of Directors of Bethel College on the part of the representative of the Conference.
5. That the Conference encourage each congregation to establish a Bethel College Fellowship.

Resolved, that we adopt the report of the Bethel College representative. Resolved, that the fourth recommendation of this report be included in the Conference budget.

7th. Report of the Committee appointed to form resolutions regarding the work of the Field Secretary, was read by Miss Emma Ruth. The following five recommendations were offered:

1. That the plan of financing the projects of the Conference by dividing the required amount into smaller sums and asking organizations and individuals to be responsible for them be continued.
2. That each state make an effort to hold its own Y. P. Retreat. This retreat to be sponsored

by the S. S. and C. E. Convention of that state.

3. That we approve a Christian Workers' Conference as suggested by Rev. Galle in connection with the annual Pacific District Conference.

4. That Vacation Bible School and Teachers Training work be encouraged in every church during the coming year.

5. That the field secretary or some one appointed as a substitute be requested to visit the churches during the coming year in the interest of S. S. and C. E. work. This trip to be financed by special offerings in each church to be sent to the Conference Treasury.

Resolved, that these five recommendations be adopted.

Resolved, that in the future a committee of three be appointed to take care of the Conference budget.

Resolved, that we revise the Conference budget of last year that it be appropriate to meet the needs of the coming year.

Resolved, that we appropriate $600.00 for the work of the Portland Mission.

Resolved, that the other items of the budget, for Dallas, Newport, and the work of the Field Secretary remain the same, but with the added amount of $60.00 to defray the traveling expenses of our Bethel College representative.

Resolved, that the Pacific District Conference in session at Upland is agreed that the amount of the permanent fund of the former sanitarium near Upland, which has been taken over by the General Conference at Reedley in 1917 be fixed at an even $20,000.00 and be so interred into the books of the Trustees of the General Conference.

The Committee on New Churches recommended that the First Mennonite Church at Shafter, California, be received into the Conference.

Resolved, that the First Mennonite Church at Shafter, Calif., be accepted into the Conference. Election of Conference officers now followed.

The result of the election is as follows:

President, D. D. Eitzen; Vice President, J. E. Kaufman; Secretary, M. J. Galle; Treasurer, J. C. Jantz; Evangelization Committee, J. M. Regier, 1938; Field Secretary, Emma Ruth; Business Committee, Homer Leisy, 1938, J. H. Ensz, 1936, Lester Hostetter, 1937; Trustees: Elmer Widmer, 1938, Ed. Leisy, 1938.

Resolved, that we unanimously accept the invitation to have the next Conference at Pratum, Oregon.

Resolved, that our 1936 Pacific District Conference meet from Thursday night until Sunday, to be followed by a Workers' Retreat from Monday to Wednesday inclusive.

After the closing prayer by Rev. Albert Claassen and the singing of "Blest be the Tie That Binds," it was resolved that this Conference be adjourned. J. M. Franz, Secretary.

SECOND QUARTERLY MEETING OF THE EASTERN DISTRICT CONFERENCE

Pine Grove Mennonite Church, Bowmansville, Pennsylvania, was the scene for the Second Quarterly Meeting, September 19th. Distance seemed to be no handicap with good roads and willing hearts. The sixty miles one way was something, when many of our churches lie within a radius of twenty miles. Of course, for the Pacific District Conference goers, sixty miles is barely a good start where conference churches are 1000 miles apart!

In the check-up on the programs made by the churches in working out the Conference Resolutions, it was discovered that a good beginning had been made, but that such subjects as Peace, Temperance, and Sabbath Observance need more attention. In the discussion that followed, it was emphasized that church people need to be definitely informed about these threatening issues. Almost half of the year is past, the treasurer reported, but only one-fourth of the budget support has come in. It is hoped that each church will make a sincere effort to send in their offerings, since our mission work must suffer if it is withheld.

The three papers presented, showed alertness, keen analysis, and a grasp of the assignment that was stimulating to those present. Rev. Howard G. Nyce, in his paper, "The Catechetical Problem," took us into the sacred task of laying the foundation stones of faith for our young people. Material and methods were discussed, but the heart of the problem seemed to be, how to make the proper approach and presentation of Jesus Christ as personal Savior to these young people. Rev. Nyce stated it as his conviction that when some of our young people lost vital contact with Christ and the church, that in a large measure the blame ought to be paid to ineffective, poor and hasty catechetical instruction. The Conference agreed that more was necessary to make sure of a real conversion experience than a mere going over of the various subjects in our catechism. Some ministers reported that they have an unhurried conference with each catechumen concerning his soul-salvation before the final rite of baptism is administered.

Rev. Freeman H. Swartz, in "Bible Exposition," showed how the Pauline Epistles: Romans, Galatians, Ephesians, Philippians, and Colossians, were each written to meet a particular human need. The exposition was conducted with the idea of finding the essentials of salvation in each epistle. Human needs called these epistles forth, Rev. Swartz asserted, they met them then and meet them now, if the reader comes with a sincere desire for the truth.

Avoid hobbies and preach the whole council of God, was the keynote of Rev. A. J. Neuenschwander's paper on "The Homiletic Problem." It was pointed out that a homiletic hobby was a pet theme that is brought into every sermon. While the pet theme may be very good in itself, if presented constantly tends to narrow and limit the range of preaching that is the minister's definite task. To remedy this, the speaker asserted, ministers need to plan their sermon themes ahead and studiously insert into these series of sermons every biblical theme. Delivery is a vital phase of a good sermon, but the thought and motive of a shedding radiance and glory on Jesus Christ is of greater importance. At all times the minister should not permit himself to be in the foreground, but Him in whose name he is laboring.

Mrs. Jacob R. Fretz, president of the Orphan Society, briefly gave the history, development, purpose and plan of the Society. The coming Orphan Society meeting, October 12th, at First Church, Philadelphia, was also announced.

The supper hour at the home of Brother and Sister Musser, will long be remembered as a pleasant occasion when we gathered around the family table and enjoyed the bounties that had been provided. Pine Grove Mennonite Church is not large, but a lively organization is maintained in every phase of church work, by Rev. Raymond V. Stubbs and his willing helpers. The church joined General Conference in 1872. The building is not very large, but the simple dignity of the architecture makes a pleasing impression on every worshiper.

A. J. Neuenschwander, Conference Secretary.

Rosthern, Sask.,
September 24, 1935.

It may be generally known that after so many years of crop failures on account of drouths, our expectations of a good crop this year have again been frustrated in many parts of Canada where our immigrants live, by hail, rust and frost, and many of our people will again be badly in need of help in the way of clothing, etc.

In view of the approaching winter, I would again urgently solicit help in the way of clothing, particularly for our many families who are again this year in need of help.

Trusting that our brethren, who have already so often helped us by their willingness to assist in relieving suffering on account of exposure, I am,

Fraternally yours,
David Toews.

CORRESPONDENCE

Sugar Creek Mennonite Church, Sugar Creek, Ohio. Dear Readers: Greetings! On July 21, our pastor, Rev. Wm. Stauffer, and Miss Esther Baldwin of North Jackson, Ohio, were married by the Rev. Mrs. James D. Wyker, with a large attendance of friends and relatives. The church was the scene of a beautiful and impressive service. The reception was held at the home of Mr. and Mrs. C. A. Buck. Rev. and Mrs. Stauffer left shortly after the wedding on a tour through the western states, where they attended the General Conference at Upland, California. During Rev. Stuffer's absence the pulpit in our church was supplied by Russel Mast of Walnut Creek, Ohio, a student of Bluffton College.

The former pastor of our church, Rev. Lester Hostetler of Upland, Calif., is here on a visit for a month. The chief purpose of his visit is to harvest the peach crop on his fruit farm. We are glad to have him with us and to have him preach for us.

Ten of our young people attended the retreat at Lake Shipshewanna. They report a week of inspirational work.

The church purchased a parsonage on Maple Street.

Rev. and Mrs. Stauffer are residing at the home of Mr. and Mrs. W. A. Buchey, where they are comfortably located until the parsonage is ready for occupation.

On Thursday evening, September 19, a large group of friends gave the pastor and his bride a rousing, good old-fashioned serenade. In turn the pastor has invited the serenaders to an ice cream supper, to be held in the church basement on Thursday evening, September 24.

Our Harvest Home services will be held on Sunday, September 29. The morning worship will be in charge of the pastor, Rev. Stauffer. In the afternoon we hope to have neighboring churches furnish us with some special music. The Brethren will furnish a special speaker for the evening service. We hope to have this as a real Rally Day for our church.

On October 13, we will have our fall communion. This will also be an opportunity to unite with the Fellowship of the church. The pastor will be happy to receive names from anyone who knows of people who would like to unite with us.

Beginning on the first day of October, and then every Tuesday evening at eight o'clock promptly, the pastor will conduct a round table Bible Study discussion. Anyone who is interested in a fuller understanding and appreciation of the Holy Scriptures is invited to attend. It will be very important for those attending to be there for the first evening for the introduction and background of the life and letters of the Apostle Paul.

With the passing of the vacation months we again turn our attention more to the activities of the church. We lag during the summer months and then start with a new life in the fall. We trust that our church as well as others may be blessed with a decided upturn.

Mrs. Homer Schrock, Corr.

Butterfield, Minnesota, September 30, 1935. To the Editor and Readers of the Mennonite and Christian Evangel: The time has come again when we are supposed to give a report of our church doings. We are again at the fall of the year where our Lord has blessed us with our bodily needs, has given us a good crop, and all we need. To Him be all praise! The Lord has blessed us in our spiritual needs also. We had the opportunity during the last three months to have missionaries with us. July 7, Mission and Children's Day were observed. Rev. J. Bartel from Mountain Lake spoke on home mission and missionaries J. R. Derksen from India and W. Bartel on foreign mission. In the afternoon the children gave the program, after which Mrs. Derksen spoke very interestingly to young and old. A lunch was served afterwards.

July 14, we partook of the Lord's Supper. Rev. J. Bartel had charge of it all.

July 21, missionary W. Bartel spoke in the morning. It was of great interest to listen and hear about the heathen.

July 28, missionary Kathryn Dick from Africa gave an interesting talk about her work.

August 8, Mrs. R. J. Friesen underwent an operation at the Mountain Lake Bethel hospital. We are glad to state that she is improving.

About the middle of August we had our relatives, Mr. and Mrs. J. H. Linscheid and family from Arlington, Kansas, visiting us, which we enjoyed very much.

August 21, Mr. and Mrs. Albert Linscheid and family from California arrived here and intend to make their home here on their father's farm. We are more than pleased to have them in our midst after an absence of eight years.

August 25, Rev. D. G. Dick spoke in the morning, and missionary J. Dester from India spoke in the afternoon. Mrs. Dester showed us a number of articles which were made by the heathen.

September 1, Rev. J. Bartel gave a report of the General Conference which he attended in California. It was of great interest to listen to him and we are very thankful to him. Rev. Bartel was our delegate to the conference.

Rev. J. Stoesz from Mountain Lake filled the pulpit on September 13, in the morning in the German language.

A few times this summer no one offered to have the Ladies' Aid, so we came together in church, had our services and paid our dues, and had no lunch. We were very much blessed, and it seems it works fine.

Our sister, Amalia Rupp, who fell about three years ago, is very poorly. She has suffered very much these years, and now she seems to be worn out. May our dear Lord help her to keep faith to the end and some day to live where no pain will be any more, is our wish and prayer. Mrs. Gust. Miller, Corr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

WHO NE'ER HAS SUFFERED

Who ne'er has suffered, he has lived but half,
Who never failed, he never strove or sought,
Who never wept is stranger to a laugh,
And he who never doubted never thought.

—Rev. J. B. Goode.

CHRISTIAN ENDEAVOR

October 27, 1935

The Effect Of Alcohol On Society

Isaiah 28:1-8

In the discussion of last week we considered the effect of alcohol on the body, now today we will discuss its evil effects upon society. This topic should be discussed from angles social, moral, and religious.

Questions

1. Has Repeal removed the evils of alcoholism?
2. What is the relation of drink and crime?
3. What is the relation of drink to poverty?
4. What does the saloon and drink do to our youth?
5. What will drink do to the manhood and womanhood of our land?
5. Why should the church of Jesus Christ be concerned about the liquor menace?
7. What can young people do to cure our land of alcoholism?
8. Why do otherwise sane men favor the continued repeal of the Eighteenth Amendment?

Some Facts Concerning Prohibition and Repeal

In a recent high school questionnaire of 1000 high school students, 923 believed that moderate drinking would injure their chances to succeed in business, and 739 thought that it would hurt their chances of success in business.

At the time of the Repeal, Dr. E. W. Hunt, President of Bucknell University, said: "Conditions here at this institution are several hundred per cent better than they were ten years ago."

Commander Evangeline Booth of the Salvation Army said in the days of Prohibition: "The children were ragged and emaciated representatives of a condition that has ended. Eighty per cent of the suffering of the families of the common laborers of our cities was wiped out by prohibition."

Kathleen Norris, one of our popular authors, has this to say: "Alcohol is the greatest single evil in the world. Poverty, crime, slums, squalor, cruelty, hunger, want, prisons, almshouses, and insane asylums are all supported by it. Without it all these things would be quickly reduced to controlable proportions and would disappear. A world without alcohol would soon be a world almost without suffering."

"At Adolph Stein's saloon the room was filled with a noisy crowd until 4:00 in the morning, and at the Blue Light Cafe the bartender was busy at 1:30 filling orders for a hotel upstairs and a public wine room in the rear."

November 3, 1935

What Christ Means To Me

(A Testimony Meeting.) Philippians 3:7-11

It is a psychological fact that we do not truly possess any truth until we have expressed it. A faith kept to one's self soon becomes a dying faith. We have too often robbed ourselves by keeping quiet when we had the opportunity of speaking a word for our Lord. The editor of this department feels that the greatest need of the Christian church is a deeply evangelistic faith founded on the ever seeking self-giving Savior Jesus Christ, who came as the supreme gift of an all-loving but righteous, sin-hating heavenly Father.

Paul was at one time in his life an avowed enemy of Jesus and the cross, but after his Damascus conversion he was willing to pass through all manner of persecution and hardships for his Master, and when he meditated on what Christ meant to him he went into ecstasies, turned on the organ with full power, pulled out all the stops, and there came forth a riotous music which has thrilled thousands of Christian souls.

We need the Christ of experience, it is a privilege to see what He has done for us. Did ever a God give himself as our God gave Himself through Jesus Christ? He showed us how to live by word and by example, and He gives us the power to live the abundant life. This comes to us as a gift, for it is by grace that we are saved, it is a matter of faith, when we see Him on cruel Calvary and know that He is counting on us, and desires to work through us, we being the vessel through whom He works, then we can understand that we are "the sons of God and it doth not yet appear what we shall be." Yes, Jesus is all the world to me." Is He to you? If not, why not accept Him now?

In planning for this service you might use a number of warm evangelical hymns, and the exposition of a few of the ecstatic outbursts of Paul and his faith. The greater part of the hour should be spent in everybody giving a testimony of their faith in their Lord and Master.

November 10, 1935

What Wars Do In The World

(Armistice Day)—Isaiah 13:6, 7, 17-22

Perhaps not for a decade has Armistice Day been filled with meaning as it is this year with war threatening in all quarters. We as Mennonites do well to consider the basic reason why we oppose war. It is not merely a sentiment but is rooted deep in the spirit, life, and gospel of Jesus Christ. War is not limited to the nations involved, but the whole world and all peoples are effected thereby.

Questions

1. What are some of the reasons why nations go to war?
2. What are some of the evil results of war?
3. In case of another world war, what should be the attitude of Christians when called to service?
4. Why are some men eager to answer the call to war?
5. What methods of war propaganda are used to make war popular?
6. What does Jesus teach about peace and war?
7. What are the implications of non-resistance?
8. What good, if any, ever comes from war?
9. What can young people do to rid the world of war?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

October 27, 1935

Rom. 1:1-16

The first seven verses of our lesson text form the salutation of Paul's letter to the Romans. Verse 1 states the writer; verse 2, the gospel to which he has been separated; verses 3 and 4, the person to whom that Gospel testifies; verse 5, the particular service to which the writer has been called; and verse 6, 7, the people to whom this message is now sent.

Verses 8-15 are called the thanksgiving verses. Observe that for which thanksgiving is offered, verse 8, and how that the thanksgiving is mingled with prayer, verse 9. A special petition in this prayer is indicated, verse 10, and the object of that petition, verse 11. The modesty of the great apostle is beautifully illustrated in verse 12, the reason for his delay in visiting them, verse 13, and the obligation he feels toward them, verses 14, 15.

The theme on Paul's mission is found in the sixteenth verse. Why is he not "ashamed of the gospel of Christ"? "It is the power of God unto salvation."

"Go ye into all the world, and preach the gospel to every creature."

Pre-Prayer

Request: Pray, just now, a silent prayer, for our brothers and sisters in Mexico and Russia.

Most of the countries of the world are tolerant of all religious faith. There are two notable exceptions to this rule, Russia and Mexico. Russia has as her goal the extirpation of every remaining house of prayer in the land by 1937. This anti-God movement is spreading rapidly to other countries. Mexico is now in the midst of a religious war, and this anti-religious movement of that country affects, not only the Roman Catholic church, but the missionary efforts of all denominations.

Mexico is predominantly a Roman Catholic country. Ninety-five percent of church goers in Mexico are of that faith. The Catholic church has been for so long a controlling organization that it has built up vast wealth and power. The church has controlled education, and its leaders have become rich, while the people became poor.

Protestant missions have struggled for freedom from ignorance, superstition, and church denomination, and have made remarkable headway during the years.

The blow of the anti-religious movement is falling heaviest upon the Catholic Church, and the rulers are determined to disestablish that church and drive its clergy from the country. No religious teaching is allowed, and the Bible is excluded from all the schools. All church properties have been "Federalized" by the Mexican government and the Mexican flag is now flying on the steeples of Baptist, Methodist, Presbyterian, Catholic, and other churches.

In the United States, 500 Catholic, Protestant, and Jewish ministers have signed a statement giving "moral support to those who labor for freedom of worship in Mexico." Nine-tenths of those signing represent 26 Protestant and 3 Jewish denominations in 41 States and Canada. Because such a large percent of church goers in Mexico are of Catholic faith, the Protestants and Jews are asked to take the initiative in a plea for religious freedom in Mexico.

Questions

1. Can a nation endure long without God?
2. Has history proved that they can or cannot endure? Give illustrations.
3. What is our greatest sin here in America?
4. Would I want to live in a Godless nation?
5. Is it true that when a church has been increased in riches and worldly wisdom, she has correspondingly decreased in spiritual power and piety?

November 3, 1935

What Is The Harm Of Drinking,

Prov. 23:29-32 (Consecration Meeting)

Drink is American Enemy No. 1

"Abstain from all appearance of evil."
I Thess. 5:22

Pre-Prayer

Ask God to help you to abstain from all evil and that you may remain true to Him.

To spend money for drink is to waste it. It is a bad bargain to spend even five cents for strong drink, because the purchaser always gets cheated. It is a poison to the body.

Liquor is a habit forming drug. The steady drinker soon becomes an unsteady drinker.

To drink is to offer one's personality. There is an impairment of one's mental powers, a slowing down of nervous response, a tendency to clumsiness, and, as one loses control of oneself, to talkativeness, staggering, nausea, and sleep.

The man who drinks a little, drinks too much Water quenches thirst; alcohol creates thirst.

To advertise the liquor traffic you never see an exhibit marked, "Before and after taking.'

It is unchristian socially because it does not take into account its effect on others.

What Great Men Have Said

"I am a total abstainer from alcoholic liquors I always felt I had a better use for my head.' —Edison.

"There is no cottage in this city humble enough to escape it—no palace strong enough to shut it out. It defies the law when it cannot coerce suffrage. It is the mortal enemy of peace and order; the despoiler of men, the terror of women, the cloud that shadows the faces of children. It can profit no man. It can uplift no industry, revive no interest, remedy no wrong. It comes to destroy."—Henry W. Grady, great editor, journalist, and statesman.

"My success depends upon my brain being steady. No one can take alcoholic liquors without blunting these physical powers, which I must keep always in edge. As a surgeon I must not drink."—Dr. Lorenz.

What God Says—

"Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Hab. 2:15. Also read Prov. 20:1; 23:20, 21; Eph. 5:18; I Pet. 2:11, 12; Isa. 5:11, 22; Rom. 14:21; Isa. 28:7; Dan. 1:8, 12, 15.

One has written, "I have known unborn babes to be cursed through booze; little children to starve because of booze; young people to be stunted for life through booze; gifted women to become imbeciles through booze; leaders in industry to become beggars in the street through booze; wedding rings to be sold for booze; fortunes to be squandered for booze;

girls to become outcasts through booze; boys to become criminals through booze; women to be hanged because of booze; men to go to the electric chair because of booze. Therefore, I am against booze." So say we all!

An exchange says, alcohol will remove stains from summer clothes. That is correct. It will also remove:

The winter, spring and fall clothes not only from the back of the man who drinks it, but from his wife and children as well. — Alcohol will remove: Furniture, rugs, and food from the home, lining from the stomach, liver from the side, hair from the head, and sight from the eyes. — Alcohol will remove a good reputation, a man's business, a man's friends, a happy look from the children's faces, a prosperous man to a pauper's grave, a man from respectable society to the penitentiary, and man from the highway to heaven to the road to hell.

As a remover of things alcohol has no equal!

November 10, 1935

What Did Jesus Mean By, "Love Your Enemies"?

Prov. 24:17, 18; Exod. 23: 4, 5

(Armistice Day)

"Bless them which persecute you: bless and curse not."

Pre-Prayer

Pray that this love may abide in our hearts.

A little girl attended regularly the preaching service of her father, who was the pastor of the church. He was a bit confused in his belief, and in an effort to get around certain teachings of the Bible, he, in expounding the Scriptures, offered endless explanations, which greatly bewildered the little girl. Finally, she could stand it no longer. Climbing, one day, into her father's lap, she said, "Father, if God didn't mean what He has so plainly said in the Bible, why didn't He say what He meant"? There was no answer to the little philosopher's reasoning.

When Jesus said, "Love your enemies," He meant exactly, and literally, what He said.

Hatred of your neighbors of other nationalities is foreign to the teaching and practices of the Lord Jesus Christ.

Suppose God was as slow in forgiving our sins as we are in forgiving others. Suppose God forgave us as imperfectly and half-heartedly as we forgive others. If there is ill-will in our hearts toward anyone it would be hollow mockery for us to utter the petition which Jesus has taught us to pray, "Forgive as we forgive"! How quick are even God's people to defend their rights, so-called, and be resentful of every slight, which is often more imaginary than real. How unlike Jesus is this attitude! He never defended Himself! He never gave like for like! He never retaliated!

David Lloyd George, former Prime Minister in England, said: "The supreme task of the rising generation is the abolition of war. Youth must substitute organized justice for organized violence. We old fellows were brought up in a world that regarded armaments with occasional wars as a part of the grim essentials of human civilization. The most horrible, the most devastating, and the greatest war will yet have to come unless youth tears the idea from the heart of civilization."

The best possibility of doing away with war comes through a widespread stand of individuals to apply the Christian principle of love to all situations. The time to "love your enemies" is before they are your enemies; the time to prevent war is in times of peace. The spread of international friendship and brotherhood, the renunciation of violence, the promotion of deeds of honor and justice between nations, and the progress of missionary work—all these are in the direction of peace.

Questions

1. What is the only solvent of human hatred?
2. Is it true that even God's people are slow to forgive and love those who may have wronged them?
3. If we do not forgive and love those who wrong us, are we true Christians?
4. Is it true that we often times take Jesus teachings, which are plain, and make explanations to fit our case or excuse ourselves?
5. If we "love our enemies" does that mean we must, beside loving, be willing to help him? Rom. 12:20.
6. Do we speak highly of our enemies or do we always speak evil of them? Read Matt. 5:43, 44; Rom. 12:14, 17; I Pet. 2:23; Luke 23:34; Ps. 18:48.

Trust that man in nothing who has not a conscience in everything.—Sterne.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

October 27, 1935

Topic.—Today's Call From Other Lands

Acts 16:9, 10

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"The field is the world." Matt. 13:38.

"Lift up your eyes, and look on the fields; for they are white already to harvest."' John 4:35.

Jesus spoke these words many years ago. Would He say the same today? We know He would. There are still people in all parts of the world who are not saved and we know that Christ loves them as He loved all the people of the world so long ago.

Some time later, when Paul was a missionary, Christ told him by the Holy Spirit that he must go far away to those who had not heard. You may have heard of the time when Paul was on one of his journeys expecting to preach in certain places and the Holy Spirit would not let him. Then one night he had a vision. He saw a man from a country farther on saying, "Come over into Macedonia, and help us"! Paul knew that the Lord had sent this message and quickly made ready to go. Many people were saved because Paul obeyed.

We often hear missionaries today speak of the Macedonian call. They are thinking of this call that came to Paul and want so much to have us see that people in other countries are still calling for missionaries. The natives have little or no joy in their old life. A man in a far-away land one day went to a heathen priest to confess his sin and find how he could get rid of it. The priest told him to drive nails into the soles of his shoes and walk five hundred miles. How his feet did hurt! After going some distance he had to sit down to rest. As he sat there, he heard a missionary telling about Christ and how he could forgive sin. The poor man threw his shoes far away and gladly gave his heart to Jesus.

The call for missionaries comes from many lands. First let us think of Africa. There are missionaries in this country, but large places have not been reached. We hear so much of sickness and sadness there. Some of the people are afraid of white missionaries because of cruel workmen who have been there, but they soon find that the missionary loves them and has come to help them.

When we hear of China, we think of its millions of people, so crowded that some live in boats. While some of China's people are very poor and do not have schools, others have money and education. Missionaries are in danger because of bandits, yet China is calling for help and many, both poor and rich, have come to love our Savior.

You have all heard of India, another land to which missionaries have gone, but where more are needed. Then there are Japan, Russia, and the islands. To be sure, the Russian leaders do not want God, but there are people there who do and we should pray for the Christians there that they may be real missionaries.

Coming nearer home, we think of our neighbor, South America. For some reason, we do not hear so much of that. Is it because it is so near? They do need missionaries there badly. They need to get the Bible and to hear of Christ who saves all who believe on Him.

Ask God to show you just what He wants you to do. It isn't too early to begin to get ready by studying His Word and learning of those who need Him.

Plans for the Meeting

For this meeting you will want either a globe or a map of the world. Interest the Juniors in as many needy fields as possible, telling a story concerning each field that they may see something of the need and the power of the gospel in those lands. Instead of the usual questions, assign a country to each of several Juniors, asking that they get missionary information concerning that country.

November 3, 1935

Topic.—Interesting Facts About The Bible

Psa. 119:105; John 21:24, 25

(Consecration Meeting)

While riding in a street car this afternoon, a stranger handed me a tract with these words at the top. "Why and How You Should Read the Bible." As I read the tract, I thought of our subject and said to myself, "Here is one interesting fact about the Bible." There is no other book so important that people everywhere tell of it in this way. Here is the first item on the tract, "The Bible is the message of God to man." Do you know that in the Bible itself we are told over 3000 times that it is God's word?

Here are more interesting facts: 1. The truths of the Bible are so simple that any of us can understand enough to be saved, yet there is so much there to think about that the wisest of men have not grasped all. 2. We tire of most books after reading them a few times, but the more we read the Bible the better we like it. 3. It has just the right message for everybody. From the time it was written, rich and poor, educated and ignorant, old and young could find what they needed in the book. 4. There are no mistakes there. We may think there are when we read only a few verses or do not read carefully, but those who know God and let Him help to understand, know the Book is true. 5. It tells all we need to know about heaven and how to get there. 6. It tells the awfulness of hell and how to avoid it. 7. The Bible is a whole library in itself. It contains books of history, books of poetry, books of prophecy and biography. 8. Verses in the Bible compare it with many other things. It is a lamp (Psa. 119:105), a seed (I Pet. 1:23), a fire and a hammer (Jer. 23:29), food (I Pet. 2:2), a sword (Eph. 6:17), water for washing (Eph. 5:26). 9. There are far more copies of the Bible sold each year than of any other book and no other book has been translated into so many languages. 10. It contains unusual promises, made by One who keeps His word.

"The Word of God is what we need;
To it at once we should give heed;
It shows us as we really are;
It cleanses by its mighty power.

"It feeds our souls and lights our way;
It tells us when we go astray;
It washes us and keeps us clean;
It's pure, and it has always been."
—Poem Selected.

Plans for the Meeting

Of course this will be a real Bible meeting. In addition to the study already suggested, take time to have the Juniors turn to some interesting verses and chapters. The longest verse, Esther 8:9; shortest verse, John 11:35; four verses alike, Psa. 107:8, 15. 21, 31; two chapters almost alike, 2 Kings 19 and Isa. 37, the middle verse, Psa. 118:8; verse containing the whole alphabet (excepting one letter) Ezra 7:21; longest chapter, Psa. 119; shortest chapter, Psa. 117.

Questions

1. Why are so many people interested in the Bible?
2. How do we know that it is God's Word?
3. How is the Bible a lamp? A sword? A hammer?
4. Why do Christains never tire of it?
5. Why is the Bible especially interesting to you?

November 10, 1935

Topic.—Why Christians Are Trying To Get Rid of War.—Psa. 79:1-3; 120:6, 7

Tomorrow we celebrate the day when the terrible World War ended. War is so cruel that we hate to think of it, but there are so many reminders that we can't forget. It would be bad enough if it ended when peace was declared, but it doesn't. Even you who were not here during the war have seen enough of the results during the depression and we have not finished paying for it yet. If we were likely to forget, a visit to one of the many hospitals for sick and wounded soldiers would again remind us that war is cruel. Many men who came home alive are still in hospitals or crippled or sick that they can never enjoy life again. Others who are well enough to be in their own homes have been left with weak bodies.

We are told in Jas. 4:1, 2 that wars come because of sin. Although the Bible warns us that there will be wars, Christians know that war is wrong and we hate it. We are looking forward to the time when Christ shall come as King, then there will be peace. Until that time we should be busy telling people of Christ who brings peace into the hearts of those who believe, also of the wrong of war and the sin that causes it.

Plans for the Meeting

In studying this lesson, use the Bible verses that tell of the wrong of taking life. Boys and girls should see sin and cruelty, not glory in war.

Questions

1. How are people today suffering from the World War?
2. Why do wars come?
3. Why do you hate war?
4. Why should Christians not go to war?
5. When will there be no more war?

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

Later Prophets and Leaders of Judah

October 20, 1935

The Message Of Jeremiah

Lesson Text.—Jeremiah 7:1-11, 21-23

Golden Text.—Obey my voice, and I will be your God, and ye shall be my people. Jeremiah 7:23.

In our last Sunday's lesson we studied the call of the great prophet Jeremiah. In this lesson we study the message he gave to his people. Jeremiah began to preach five years before the reforms of Josiah were inaugurated. The Scythians were overrunning Europe and were threatening to come south and east to Palestine. The people of Judah were vassal to Assyria and were living in idolatry and immorality. Jeremiah from his home in Anathoth rebuked Judah for her sins and warned them of the danger of the Scythians. Josiah then became king and the notable reforms began which abolished idolatry. During this time Jeremiah is silent, but moves to Jerusalem where he will be better able to study the political and religious condition of Judah. Josiah was killed in 608 B. C., where he with his poorly trained army tried to check Egypt from coming north. At Josiah's death the king of Egypt put Jehoiakin on the throne of Judah. Again the religious abuses which Josiah had abolished returned. In this critical period Jeremiah began to preach again and delivered his "temple sermons," from which our lesson is taken. He foretells the destruction of the temple and of Jerusalem because of the wickedness of the people, but they ridicule him and declare that Jerusalem can not be taken. Isaiah had taught earlier that because Jerusalem was the city of Jehovah, it could not be taken and the people believed the city was safe forever. Jeremiah is commanded to stand at the gate of the temple and proclaim the truth, that if the people will not turn from their idolatrous ways their city will be destroyed. He says, "You people trust in lying words saying the temple is of the Lord and cannot be destroyed. The people are substituting a past creed for active obedience to Jehovah. But Jeremiah's message was to no avail. His sermons were literally cut to pieces by the king, he has a trial in which the friends of Jeremiah acquit him, but later he is scourged and put in the stocks, so passers-by can ridicule him. Of all the prophets Jeremiah was the most persecuted. He was of all prophets the truest forerunner of Christ. There is one emphasis in Jeremiah's teaching which is very important. Up to his time the Hebrews had emphasized the nation rather than the individual. The family was the smallest unit. The people believed God's eternal purpose was for the nation as a whole. Now the nation is on the verge of collapse, and Jeremiah begins to emphasize personal fellowship with God. As the state was on the verge of shipwreck, he found God within the soul of the individual. Although the nation may be destroyed and the temple go to ruins, the individual can still worship God.

This emphasis was of tremendous importance during the captivity when all national and political hopes were at a low ebb. This individual emphasis is one of the outstanding truths of Christianity.

Where did Jeremiah get his message?

What to your mind is the central truth of his message?

October 27, 1935

Belshazzar's Feast

Lesson Text.—Daniel 5:17-28

Golden Text. — Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Proverb 20:1.

The feast of Belshazzar is set in an historical situation that needs interpretation. In the first place this scripture is taken from the book of Daniel. This book was written in the second century before Christ during the awful persecution of Antiochus Epiphanes, Syrian king of the Jews. The first part of the book relates incidents in the history of the Hebrews where men like the three in the furnace and Daniel stood firm and remained true in spite of persecution. So also is this incident which we are to study. The author of Daniel relates an incident that occurred when the Babylonian empire went to pieces and the Medes and Persians gained control.

Belshazzar, the son of Nabonidus the king, and undoubtedly prince regent, made a banquet to his lords and generals and officials of his kingdom. At this banquet they used the sacred vessels that had been brought from Jerusalem and the temple when the Jews were taken into captivity. The author relates it because Antiochus Epiphanes had also been very sacriligious and had used the sacred things in the temple for secular use. At this banquet, while they were feasting and drinking, a mystic hand appeared and wrote on the wall. None of them could read it and so the queen suggested they call Daniel. Daniel came and interpreted the writing on the wall which announced the downfall of the Babylonian empire and the victory of the Medes and Persians.

Of course, in the mind of the author of the book of Daniel this incident revealed two things: first that Jehovah will punish people who profane or make secular that which has been consecrated for spiritual uses. In the second place that God is still alive and is interested in His people, and that He will bring judgment on those who harm God's people. Our scripture also makes clear the fact that pride always leads to destruction.

Who is Belshazzar?

How would this incident encourage the Hebrews who were under severe persecution of Antiochus Epiphanes?

What are some of the outstanding works of pride in a life?

November 3, 1935

Judah Taken Captive

Lesson Text.—II Kings 25:1-12

Golden Text.—Righteousness exalteth a nation; but sin is a reproach to any people. Proverbs 14:34.

We have now through character study traced the history of God's people from Abraham to the time of the captivity. We noticed how their history began with Abraham's family, then increased to Jacob's clan, and finally in Egypt they developed into a large tribe although in bondage. Moses led them out of bondage in Egypt and brought them to Mount Sinai where the law was given and the nation of Israel born. Joshua led them into Palestine where the process of conquest and unification went on under the Judges. Finally Israel became a kingdom with its Promised Land, Palestine, and its ruler a king. The united kingdom had three rulers, Saul, David, and Solomon. At the death of Solomon the kingdom divided into Israel of the north with ten tribes, and Judah of the south with two tribes. These two kingdoms existed side by side from 937 B. C. until 721 B. C.

In 721 B. C., the Assyrians destroyed Israel of the north and took many of the people into captivity. These lost ten tribes of Israel are really lost and were absorbed by the heathen nations. The kingdom of Judah continued until 597 B. C., when Babylonia came and carried off into captivity the choice young princes of Judah, among whom were Daniel and Ezekiel. Then in 586 B. C. the Babylonians came again, completely destroying Jerusalem and the temple, thus ending Judah as a nation politically. This is what we mean by the captivity. Here in the captivity the Hebrew nation becomes Judaism. The emphasis is now not on a land, or a temple, or political state, but upon a people of the Law. Here the synagogue arose to teach the law and the scribes became the writers and interpreters of the Law.

The Babylonian captivity which seemed to be a defeat for the Hebrews, became one of the most fruitful periods of their history. Most of the Old Testament was written and compiled here. Some of the results of the captivity were: First, it spiritualized their worship, brought about a higher conception of God, and gave a new idea of the possibilities of Israel's service to the world. It stimulated literary activity, and gave the Hebrews a Bible.

What are the causes of Judah's downfall?

Was it a hindrance or a help in carrying out God's purpose for them?

What are some of the results of the captivity?

The Word of God is both regenerating and illuminating. If there are things about your life that need correcting, go to the Word of God for the corrections.—H. L.

I esteem the Gospels to be thoroughly genuine; for there shines forth from them the reflected splendor of a sublimity proceeding from the person of Jesus Christ of so divine a kind as only the divine could have manifested upon earth.—Johann von Goethe.

JOTTINGS

The First Church, Philadelphia, celebrated its Seventieth Anniversary, October 6 to 13. There were meetings every evening during the week. Dr. J. E. Hartzler was the speaker at all of the meetings. Neighboring churches and churches of the Eastern District Conference were invited to participate.

The annual meeting of the Orphan Society of the East District Conference has been called for October 12 in the First Church, Philadelphia. This is in connection with the anniversary celebration. Dr. Hartzler is the speaker.

At the Sunday School Convention of the Eastern District Conference the following officers were elected: President, Jacob Solt, Allentown; Vice President, Norman Bergey, Schwenksville; Secretary, Margaret Stover, Philadelphia.

The Mission Project for the schools for this year is to be $500.00 toward sending the Boehrs back to China, $250.00 toward the mission work at Winnipeg, and $50.00 toward expenses of a Field Secretary for the General Conference Young People's Work.

A total number of 115 people visited the Retreat that followed the General Conference. Ohio, Pennsylvania, Iowa, Minnesota, South Dakota, Kansas, Oklahoma, and California were represented. The group recommended that similar retreats be held in connection with future conferences.

Brother J. E. Regier, treasurer of the Foreign Mission Board, reports the following receipts for September: Balance in hand, September 1, $279.73; General gifts, $2232.34; for Orphans, $230.00; Interest and rent, $60.00; Bills Papable, $1,000.00. Total $4302.07. Paid out on Order, $3651.31. Note Payable, $500.00. Balance on hand, September 30, 1935, $150.76.

Report of Executive Committee of Mission Societies of General Conference: For India, $134.00; Expenses of Executive Committee, $40.25; Miscellaneous, $171.75. Total $346.00. Mrs. Frieda Regier Entz, Treasurer.

After visiting the General Conference and churches in California, Oregon, Washington, Idaho, and Kansas, Miss Frieda Sprunger, missionary to the China field, returned to her home in Berne, Indiana.

The Bluffton News gives an account of the translation of a rare old Hebrew manuscript by Prof. J. Quiring, who for years was a member of the Bluffton College faculty. The priceless document is expected to shed some light on the times preceding the time of John the Baptist. It was salvaged from the limbe of forgotten manuscripts and has been the subject of study by Prof. Quiring for the past eighteen years. According to Prof. Quiring, the nine priceless sheets of parchment reveal a vivid and unforgetable picture of the Jews in 172 B. C., trying to keep faith and standards as Greek paganism swept over Palestine. Historically this year is near the close of Old Testament times. Written with flaming pen, this tract was intended for circulation among synagogues of faithful Jews. It warned them to beware of the Syrian tyrant, Antiochus, and his hireling, Joshua, who were leading the people into pagan wickedness. The writer was one of the loyal Jews who had fled to the region of Damascus. The nine parchment sheets from which Prof. Quiring made his translation are a medieval copy from the original vanished work. It dates from about the tenth century. Copied by two medieval scribes, one a little more careless than the other, the work is badly spelled and the pages are mutilated. The very last word is smeared with a greasy thumb print so plain that the police would have no trouble in identifying the careless bookman were he alive today.

Miss Martha Burkhalter of Berne, Indiana, who, after spending some time in further preparation for future work and a year as Dean of Women of Bluffton College is planning to return to the field in India. A reception was given to her recently in the shape of a cousin party, that is, those who attended, were all cousins of Miss Burkhalter.

The Ladies' Missionary Society of Berne, Indiana, undertakes to send quantities of dried fruit to missionaries on the foreign field, where it is greatly appreciated. In Berne arrangements were made to receive contributions for this fund in one of the business houses of the town.

Students enrolling in the freshman class of Bluffton College, Bluffton, Ohio, numbered 73, which is a 25 percent increase over last year.

Miss Wilhelmina Kuyf, a member of the First Church, Philadelphia, and a recent graduate of the Hartford Theological Seminary, will enter the mission field, going to China. An ordination service will be held in the First Church on Sunday, October 13. The pastor, Rev. Carl Landes, will officiate.

Miss Justina Schmidt of Buhler, Kansas, a graduate of the Bethel Deaconess Training School, Newton Kansas, left for the mission field, Nigeria, Africa, September 18.

The Western District Conference will be held in the Newton, Kansas, city auditorium, October 23 to 25 The Ministers' Conference will be held in the Hebro church, October 22. Besides the regular business o the conference there will be a Young People's program and a Women's Mihssionary program.

Let us keep our conscience bright before God an man. Discharge every duty to save others, and mak your life a pattern of good works.

ONCE MORE OUR TREASURY

Dear Mission Friends:— Yesterday our Executive Committee had a meeting, and among other things the time of sailing of the two Sisters, Burkhalter and Schmidt, to India, and that of Brother and Sister Boehr and family to China, was considered. In view of the fact that about $5000.00 for salaries are due this month, but the money to pay is not in the treasury, it was decided to send no missionaries back to the field before we can pay this salary. We think salaries should have the preference to sending out missionaries.

It was also decided to make another appeal for the traveling money for the workers mentioned, who with the children will need eight and one-half tickets, totaling about $3300.00.

The gifts for this year have come in better than last year. We have about $7000.00 more than we had last year at this time, for which we thank the Lord and the donors. But there have been more expenses this year, and so we make this appeal. If the number of tithers would increase, all this could soon be paid.

In the name of the Board,

P. H. Richert, Secretary.

ANNOUNCEMENT

The Peace Committee of the General Conference has designated Sunday, November 3, 1935, as the Peace Sunday for the fourth quarter. The regular lesson for that Sunday is the "Fall of Judah," and the Peace Committee has selected as the sub title the "Fruits of Militarism." This lesson calls attention to the militaristic policy carried on by the nation of Judah and its result, and points out the possible parallel of today. All Sunday Schools not receiving the Peace lessons regularly are invited to secure copies of this lesson by writing to the Mennonite Book Concern, Berne, Ind.

NOTES FROM THE BETHEL RETREATER

Held at Bethel College, August 24, 1935

Draw nigh unto God and He will draw nigh unto you.
James 4:8

"Seek and ye shall find."—Benny Bargen

This is a universal law. "Be careful of the desires of thy heart, for they shall surely come to pass." The real treasures of life do not lie on the surface. We must dig deeply and God will reveal truth. We may find something better than we sought. "Knock and it shall be opened unto you." Do not pound on the doors of life. Knock gently and the door of friendship, the door of useful life, and the door of truth will open. Jesus is the true pearl. Let us sell out to Him.

Mennonite Principles.—Rev. A. R. Keiser

A creed is the result of an inner experience and may be termed a yardstick of faith. Mennonite characteristics have distinctive qualities, some of which are, however, merely "driftwood." Among real principle are separation of church and state, adult baptism, the simple life, adherence to the Bible as guide of faith, non-resistance, and non-swearing of oaths.

Missions.—Rev. Freeman H. Swartz

A few suggestions thrown out were: Take notes; have a missionary scrap book; make maps; study a particular field, its political history and geography; study missionary history, comparative religion and biography and build a missionary library. Rev. Swartz gave us a perspective, gave us the "why" of missions, showed us a glimpse of the field, gave us the order of method used and facts of great missionaries. To what has God called me? What is my ability? What is my preparation?

Young People's Work—Mrs. E. L. Harshbarger

We must expand our educational program and build on childhood and youth. The week-day schools, Sunday Schools, Daily Vacation Bible School, and Bible Study for credit in high school are movements designed to realize this end. Our teachers must be better prepared, our methods must be more adapted to the child and our vision must be broadened.

About ninety retreaters were regularly enrolled in this, the tenth Bethel Retreat. Several from Nebraska and Oklahoma were present as well as from western Kansas. The fine cooperation made the Retreat a real answer to prayer in being a success spiritually as well as financially.

MISSIONARY RALLY

The East Swamp Church near Quakertown, Pa., was the scene of an inspiring Missionary Rally of the Young People's Union of this district, for the P. J. Boehr family.

Arthur Mohr served as song leader, while devotions were led by the Misses Claasen and Unruh of Bowmansville. Rev. E. J. Bohn, of Souderton, gave the address, basing his message on Isaiah 61:1. Appropriate responses were made by both Rev. and Mrs. Boehr, while the special music was furnished by Harlegih Rosenberger, trombone and Richard Hager, violin and vocal solos. Miss Elsie Schimmel favored the audience with one of her delightful readings, while a Father and Son Quartet, composed of Rev. Boehr, John Boehr, Earl Hallman,, and Pershing Hallman, furnished two numbers of music.

Representing the Foreign Mission Board, Rev. Howard G. Nyce gave the audience a brief word picture of the need confronting this board, and expressed his appreciation of the efforts made by both Young People's and Sunday School organizations in meeting the problem in a practical way. The day before the latter organization, in annual convention, at Allentown, had pledged to raise Five Hundred Dollars toward the returning of the Boehr family to China.

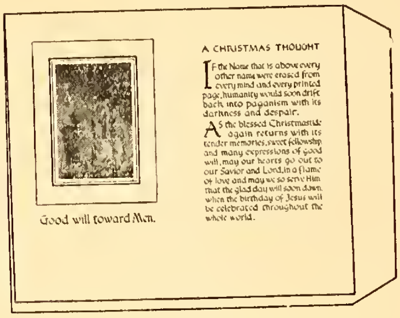
Guests of especial interest present were Miss Linda Brown, daughter of Missionaries Rev. and Mrs. H. J. Brown, now in China, who joined the Boehr family in singing several hymns in Chinese, and Mr. Edwin Miller of Freeman, S. D., who with Miss Brown, is a student at Biblical Seminary in New York.

John E. Fretz.

LOOK AHEAD TO CHRISTMAS

This Most Attractive Christmas Greeting

has found popular favor with pastors, teachers, superintendents, church visitors, officers of organizations, and others who desire to extend a Christian greeting to their friends and church members at Christmas time.



A CHRISTMAS THOUGHT

If the Name that is above every other name were erased from every mind and every printed page, humanity would soon drift back into paganism with its darkness and despair.

As the blessed Christmastide again returns with its tender memories, sweet fellowship and many expressions of good will, may our hearts go out to our Savior and Lord, in a flame of love and may we so serve Him that the glad day will soon dawn when the birthday of Jesus will be celebrated throughout the whole world.

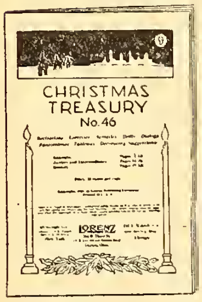
Good will toward Men.

No. 805

Each folder may be uniquely folded together and sealed along the gummed flap and mailed under 1½c postage to any address. Personal signature or printed three-line church address may be added at the end of the message in the convenient space provided.

Price per box of 100 folders	$2.75
In less quantities, per dozen	35c

Christmas Recitation and Exercise Books



In these booklets will be found entertainment matter for the Sunday-school to fit in with any idea of service for Christmas. Each contains: Primary Recitations, Intermediate Recitations, Tableaux, Drills, Motion Exercises, Acrostics, Primary Exercises, Intermediate Exercises, Intermediate Dialogs, Dialogs for Seniors, Pantomimes, and Decorating Suggestions. All this material is on Christmas topics. The greatest aids published for preparing Christmas Sunday-shcool entertainments.

(Arranged in the Order of Last Year's Sales)

New, 1935, Christmas Treasury No. 46	$0.25
1. Christmas Treasury No. 45	.25
2. Christmas Treasury No. 44	.25
3. Christmas Treasury No. 43	.25
4. Christmas Chimes	.50
5. Christmas Anthology	.50

The 50 cent books are much larger

SEND CASH WITH ORDER TO

Mennonite Book Concern

Berne, Indiana

Christmas Program Material

Christmas Services

(Arranged in the Order of Last Year's Sales)

New, 1935, *Christmas Tidings. By Fred B. Holton
Classic Revival. *Hail to the King
1. *In Old Judea
2. *Road to Bethlehem
3. *God's Gift of Love
4. *A Song in the Air
5. *The Joy of Christmas
6. †The Wonderful Christmas Story
7. *New Christmas Songs (B)
8. *The First Noel
9. *Christmas Memories
10. Star-Led Pilgrims
11. Away in a Manger
12. *Lead on, O Star

The price of the services marked (*) is 10 cents per copy, $1.00 per dozen. The price of the one marked (†) is 10 cents per copy, 85 cents per dozen. The price of those not marked is 8 cents per copy, 85 cents per dozen. The quantity price of all is $3:25 per fifty, $6.00 per hundred.

Christmas Song and Story Programs

In this type of program, preparation is simple and the effect on the audience is impressive. A reader tells the story and the school or a selected group sings the songs.

(Listed in the Order of Last Year's Sales)

1. Gold of the Wise Man	$0.30
2. His Christmas Star	.30
3. A Christmas Candle	.30
4. Come, All Ye Faithful	.20
5. Grandfather's Christmas	.20
6. Bethlehem	$0.25
7. Benjamin, the Shepherd's	.30
8. Granny Gay's Christmas	.30
9. Like the Wise Men	.25
10. Christmas Messenger	.20

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5. The Great Light. Sumerau
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THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Je 36

The Mennonite—Organ of the General Conference of Mennonites of North America. 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid. which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, NOVEMBER 5, 1935 No. 21

EDITORIAL

NATIONAL COMMEMORATION OF ENGLISH BIBLE

These last few months of 1935 give the church a fine opportunity to emphasize the importance of the Bible. Four hundred years ago October 4, 1535, was printed the first English Bible translated by Miles Coverdale. This important event is to be celebrated by Christian organizations throughout the world from October 4 to December 8.

The result of this commemoration should not only be a material one, of the selling of more Bibles by book companies, but church people raise the question as to what place the Bible has in the life of society.

The Bible as a library of sixty-six books, has three outstanding values: In the first place it is a book on religion. Religion is the life of God in the soul of man and the Bible from Genesis to Revelation is an account of the religious experiences of men and women. It came out of life and therefore is valuable for life. The religious experiences recorded there were experienced and lived before they were written. This is essential in our interpretation of the Bible. How often we try to make it speak in fields in which it does not pretend to be an authority. We do not turn to the Bible primarily to discover and study geology, philosophy, history, or even to discover charts of future events. It is a book on religion and in the field of religious experience it is absolute authority.

In the second place the Bible is the history and literature of a chosen people. It records the religious experiences of the Hebrew people. Every author of the forty is a Hebrew except one Luke. Its environment in the Old and New Testament is Jewish. It is Hebrew history, but the purpose of the history is not primarily to relate historical facts, but to reveal through history of a people God's eternal and redemptive purpose for mankind. This is of inestimable value because Christianity has its roots deep in Judaism. Jesus was a good Jew and Christianity is the religion of Jesus.

In the third place the Bible is a Book of Life. It came out of life and is an authority on life. An ancient poet said, "The Bible is the book that finds me." How often when we read it do we say to ourselves, "I am the man," "I have sinned." We say with the Psalmist, "Thy Word have I hid in my heart that I might not sin against thee." May this Word ever be precious to us. Its value does not lie in its transient forms, but in its abiding message. It lies not in its outgrown forms, but in its reproducable experiences. —Weaver.

WHY READ THE BIBLE

The great mass of Americans neglect this splendid book because it is regarded as entirely a religious composition. This is a great mistake. Even if we do not care to read the Bible because of its religious nature, we will find in it the purest English undefiled that has ever been set in type.

The Bible is the most quotable book in all literature; all of the greatest classics taken together have but a fraction of the sayings in the Bible that fasten themselves in the mind.

Everywhere throughout this amazing volume are the most extraordinary experiences of every kind. It is the most interesting Book ever written. It is more entrancing than the Arabian Nights.

The King James or Authorized Version of the Bible is not the product of individual genius, like Shakespeare's plays, for it was the work of forty-seven men, not one known outside this performance for any superlative talent. Individual genius, such as Shakespeare's, we may allow to come in great creative epochs in the course of nature; but that forty-seven men could have brought such a marvel to birth, and that after no very long gestation, was such a wonder that the most skeptical mind must stand humble and aghast at it.

Its effect on English literature was immediate and has lasted to the present day.

In no book are wonderful stories as beautifully told and noble thoughts so ably expressed. It is a book that should be used in all our public schools, high schools and colleges. It is elevating in thought, its purity of English commends itself to every thinking mind.

Dr. Frank Crane in an article on "Why the Bible Is the Best Seller" stated: "It is not the Jew's Book, nor the Catholic's, nor the Protestant's, nor the Orthodox's, nor the Heretic's; it is Man's Book and wherever a soul is born into the world, this Book is for him and in that final hour that comes to all men, when the spirit shudders forth into the unknown, this Book alone brings the Word, like a bell in the fog, from Him who says: "I am the Resurrection and the Life.' "

Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to its influence. The Book of Books has lived and grown through the centuries; we have celebrated the Three Hundredth Anniversary of the King James Translations. It has stamped its impress upon the map of the world; its boundaries are clearly marked.

The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

The Old Testament, when considered in the light of a historical document, has frequently been slighted by scholars, who have regarded it simply as a romantic legend of the ancient Hebrews. Today, however, modern scientific investigation is constantly making discoveries which confirm many of the events set forth in the venerable Book of Books.

The most recent of the Biblical stories to be affirmed by archeological research is that of the great deluge in Mesopotamia, about 4000 B. C. Dr. C. Leonard Woolley, director of the joint University of Pennsylvania Museum and British Museum expedition into Ur of the Chaldees, offers a parallel story of the flood, written by the surviving people.

The Harvard University recently decreed that no man can receive his A. B. in that institution without a Bible examination. They rank the Bible as a work of literature, without which no adequate appreciation of English letters is possible.

The sales of the Bible continue to be larger than those of any other book. It meets all the questions of life. It is harmonious throughout and is applicable as a final authority in all matters of human conduct, to all ages and every country.

There are about eight surviving copies of the so-called "Gutenburg" Bible, which was printed some six hundred years ago and so highly are these remaining copies prized that it was reported one was sold to an American collector, recently, for $100,000.

THE MENNONITE GIRLS' HOME IN SASKATOON, SASKATCHEWAN, CANADA

Introduction

Until the last emigration of our people from Russia to Canada, the Girls' Home, with its two main objectives, namely, to secure work for the unemployed girls in the cities and to give them spiritual guidance during their sojourn there, was unknown to our people both in the Old Country as well as in Canada and the United States. This was due to the fact that the people who were more or less well to do, engaged in farming and living in compact settlements, had no need for institutions of this kind. It was the desire of all Mennonite families to give their children employment and bread in their own homes. Therefore, except in very rare cases, the girls did not go to the cities to find work. The parents tried to keep their children at home, under parental influence as long as possible, and nowhere did the children feel happier than in their own homes. The love of home was taught not only by the parents, but also in our schools, and it was with sincerity that the following song was sung:

"Wo's Dörflein dort zu Ende geht,
Wo's Mühlenrad am Bach sich dreht,
Da steht im duft'gen Blütenstrausz
Ein Hüttlein klein, mein Vaterhaus.

Da schlagen mir zwei Herzen drin,
Voll Liebe und voll treuem Sinn,
Mein Vater und die Mutter mein,
Das sind die Herzen fromm und rein.

Drum tausch' ich für das schönste Schlosz,
Wär's felsenfest und riesengrosz,
Mein liebes Hüttlein doch nicht aus,
Denn's gibt ja nur ein Vaterhaus."

A high ideal of our people was to keep our homes sacred and pure. It was when the war and the Russian Revolution broke out with their terrible consequences, when families were mercilessly reprived of their simple rights, children being roused against parents and parents against children, and the authority of the family was physically and morally destroyed, that thousands of our people left their homes in Russia to look for a country where they could work peacefully and live according to the principles of their faith. So it was that these families, bitterly poor, turned their steps to Canada. Many hospitable homes were opened to them, but soon they were busy establishing homes of their own. Circumstances, however, were none too favorable and it was found necessary for the children to leave their parents in order to find employment elsewhere so that they could help them in their struggle for existence. In the majority of cases it was the girls who left home. It was with reluctance that the parents sent their children out into the world to fight their own battles, for they knew well that their high ideal of a home with the children under their guidance was endangered.

In a short time a number of girls were found working on farms and also in the cities. Because of the fact that the wages were higher in the cities, a large majority of the girls went there. The parents appreciated the extra income that the girls brought home, but at the same time they became uneasy at the thought that, under the influence of city life, these girls might eventually lose the faith of their fathers. So the idea of establishing, in the larger cities, Mennonite Girls' Homes, with a family in charge, originated. This idea was finally realized by the Home Mission Board of the General Conference of North America when the first Home was opened in Winnipeg, Manitoba.

Opening of the Girls' Home in Saskatoon

Because of financial difficulties, it was impossible to organize a Girls' Home in Saskatoon at the same time. However, the ministers of the Rosenorter and Nordheimer congregations held church services for the girls and the Mennonite families in Saskatoon. It was in the year 1930, thanks to the cooperation of the Home Mission Board on the one side and of the Mennonite families in the city and the girls working there on the other hand, that a permanent worker was engaged, and on the 29th of January, 1931, the Mennonite Girls' Home in Saskatoon was opened. On this occasion Rev. J. J. Klassen of Dundurn and Rev. David Toews of Rosthern were the main speakers. The latter suggested the following motto for the Home:

"O selig Haus, wo man dich aufgenommen,
Du wahrer Seelenfreund, Herr Jesu Christ!
Wo unter allen Gästen, die da kommen,
Du der gefeiertste und liebste bist.
Wo aller Herzen dir entgegenschlagen,
Und aller Augen freudig auf dich seh'n,
Wo aller Lippen dein Gebot erfragen,
Und alle deines Winks gewärtig steh'n."

Through the foundation of the Girls' Home, the work of the congregation changed entirely. The girls' gatherings, Sunday School, Christian Endeavors, and the regular Sunday church services were all duly arranged and the work became quite systematic.

Letter of Thanks

The girls who were present at the opening of the Girls' Home, presented the following letter of thanks to the Home Mission Board through Rev. David Toews:

Dear Mr. Toews: In the year 1923, due to the Russain revolution and its consequences, our Mennonites from Russia emigrated to Canada. As you understand, the conditions and circumstances under which the movement was made possible caused our people to be scattered throughout Canada. Without any means, our fathers and mothers came to Canada and took up their struggle for existence. Because the adult members of the family wished to help their parents materially, it was quite impossible for the families to remain together. The boys found work on farms and the girls in the cities.

The Home Mission Board of the General Conference of North America showed intense interest in the welfare of the girls in the cities, and tried to give them a home in the city as a substitute for the parental homes they had left. In Winnipeg a Mennonite Girls' Home was organized, whereas in other smaller cities the local minister visited the girls regularly. It was impossible to arrange for a Girls' Home in Saskatoon at the time, but the girls have never felt neglected. We thank you, dear Mr. Toews, that traveling ministers have visited us here, and we thank the Messrs. D. P. Enns, Bennon Toews, and J. J. Thiessen for recreational services given us on Thursday nights. And because today we are celebrating the consecration of a Mennonite Girls' Home in Saskatoon, we cannot say how much we appreciate the fact that the wish of the girls for a Home in Saskatoon has become a reality.

We wish to express our appreciation to you, the representative of the Home Mission Board, and also to any one who has helped to make the plan for a Mennonite Girls' Home a reality. We, the undersigned, wish you to extend our heartfelt thanks to the members of the Mission Board who have helped to make this possible.

(Signatures.)

Our Aims and Achievements

The two chief aims, which we had in mind, were: Firstly, we endeavored to find work for the unemployed girls, and secondly, we wished to give them the necessary spiritual guidance. Our first aim was attained by means of our employment bureau, the second by means of gatherings at the Home every Thursday and Sunday, also by means of church services and private conversations held on quiet evenings. It has always been our desire to procure the best positions possible in the city for our girls, not only because there the salaries are higher, but because in the larger homes the girls are able to gain more experience. The positions in hotels and restaurants are not recommended by the Home. It may be said, the ladies employing our girls value their diligence, faithfulness, honesty, and modest ways. They appreciate the fact that they are able to receive recommendations from the Home for the girls they wish to employ. The relationship existing between these ladies and our Home is a desirable one. Many women are greatly pleased if the girls visit the Home regularly.

The second objective is certainly of much greater responsibility and importance. To clarify this phase of our work, I shall add a few remarks regarding our Home "family." Our girls consist both of immigrants and Canadian Mennonites. The ages range from 16 to 44 years. The education these girls have received varies considerably. Some have visited a good school in the Old Country, others again have obtained an education in Canada, while there are still others who have had no opportunity whatever to receive any schooling. Many of these girls who were wealthy in the Old Country, are confronted with reversed conditions here. With these many individual differences, it may be easily understood that there are many different views regarding the matter of what is right and what is wrong. The city, with its many attractions, such as show windows, theatres, fashions, and jewelry, tempts many girls who had to leave their parental homes while still very young. This, therefore, is the main task of our Home, to warn these girls against the dangers and pitfalls of city life.

This is not always a simple matter. It requires much courage, love, and wisdom from above to understand each girl individually. We find the pedagogical principle "to individualize and not to generalize" holds true also in our work. We fully realize that we may have not always been successful in our undertaking, but we can say with a clear conscience that we have at all times strived to do what was right. As the Apostle Paul says, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." (1 Cor. 9:19.) Of the one hundred and ten Mennonite girls in Saskatoon about ninety visit in the Home. Considering the fact that these girls have to work in the daytime, we hold our regular Sunday church services in the evening.

The day of rest for these employed girls is

Thursday. To enjoy this day as fully as possible the following time table is usually followed: In the afternoons the girls do the necessary shopping and visiting, at six o'clock we have lunch at the Home, from seven to eight o'clock we hold discussions of the Bible, after which the singers leave to attend choir practice, whereas the remaining girls stay until ten o'clock. On these Thursdays much hand work is done, which is later sold at the mission sales, the proceeds of which go for mission work, our Home, the needy in Russia, and for the sick and poor. Through the reading of the weekly Mennonite papers, the girls are keeping in touch with and are more closely united to the work of our Mennonite congregations throughout the world.

In our work we endeavor to remain with the motto: "Our people's aims, our aims; our people's needs, our own needs." In the close cooperation of the congregation, the press, the girls, and the parents of our girls, we are able to uphold this work, to keep our employed girls in our congregations, and to lead them on to a Christian life. With God's blessing everything will go well. He will lead and guide us!

With the sincerest thanks for the kind support we have received,

J. J. and Katherine Thiessen.
337—5th Ave., North, Saskatoon, Sask.

FIRST MENNONITE CHURCH OF PHILADELPHIA CELEBRATES SEVENTIETH ANNIVERSARY

The First Church of Philadelphia enjoyed a season of unusual blessings, October 6 to 13, 1935. In keeping with a suitable observance of the Seventieth Anniversary of the church, Dr. J. E. Hartzler of Woocester, Ohio, delivered a series of nine sermons and lectures, leading us to a clearer understanding of many biblical truths which were so clearly stated and applied. Thursday of the week was known as Community Night when the pastors of the neighboring Protestant denominations, five in number, were present. Saturday evening was Eastern District Conference Night on the anniversary program.

Our Pastor Emeritus, N. B. Grubb; Rev. E. J. Bohn, Conference President; Rev. A. J. Neuenschwander, Secretary of the Conference and our former pastor; and Rev. C. J. Landes, our present pastor, participated. These were followed by Hartzler's lecture.

Sunday morning was an impressive service with a good attendance. Dr. Hartzler preached the communion sermon. During the service period the pastor, Rev. C. J. Landes, ordained Miss Wilhelmina Kuyf, a member of our congregation, to the office of missionary in foreign fields. Miss Kuyf is affiliated with the Hartford Mission Fellowship, the Foreign Mission Conference of North America, and the Eastern District Conference recognized this high calling. She has been accepted for work in world missions in China.

This service was very impressive and while memory lasts will not be forgotten.

It is to be hoped that the work of our church will continue and that the efforts will be richly blessed.

LAKE SUPERIOR REGION

On October 13th, the Secretary of the Northern Bible Society had a most unusual experience. In company with a Finnish minister I drove out into the country eighty miles and took part in the burial services of a communist. This man was over seventy years old and had lived in a community where almost everyone is an avowed hater of God, the Christian church, and of our government. Picture the scene that met our eyes. A large settlement of Finnish people located in the backwoods, no churches, no religious activities are ever held there. The funeral services were held in a large dance hall, over two hundred people had gathered and were awaiting our arrival to hold the Christian burial service. A Christian school teacher had held a Bible school for the children during the short period last summer, which fact accounted for a desire on the part of the bereaved family to have a Christian burial for the deceased. As I stood in front of the audience with the Finnish minister, my heart was deeply touched. How destitute these people are of the things which make life worth while—faith in God and the blessed hope of eternal life with Jesus Christ our Savior. The very atmosphere seemed dark and gloomy because there were no Christian homes in the community. (There is an atmosphere of hope and joy in a community composed of Christian homes that seems to permeate the very air we breathe.)

The funeral service began with the Finnish minister singing a song in his mother tongue, and then read a portion of the Scripture. The Christian school teacher with several of the children followed with a song in English, after which the minister preached the funeral service in Finnish. Then I was called upon to give the message in English. I felt very keenly the importance of this opportunity to give a direct Gospel message to these atheists. I prayed that God would speak to their hearts. Then the casket was placed in an old truck, and we two, with the neighbors followed the body to a nearby graveyard, where a few of the community's dead lie buried. What a lonely, gloomy spot — and what poor, benighted people! How different the burial of one who is God's own!

After the service the minister and I were invited to the home of the bereaved for lunch. A large number of their friends had gathered in the house and before we left the minister again asked me to speak and offer prayer. The handshakes in farewell showed me that we had been a blessing that day and that the words spoken had not been in vain. We feel that these poor, unfortunate souls can be won for Christ.

The Northern Bible Society is now arranging to place a Bible in each one of the homes in this community and to give each child a New Testament. We pray that God will speak to their hearts as they read His Book.

We have here in the north in the Lake Superior region a great many settlements of this same type — many of them with over one hundred families and entirely neglected religiously. We have learned the best way to win them into the right way of living is through the method of work our Society employs — "distributing the Bible." We do need substantial help to carry on more rapidly the work of the Lord in these needy districts. Won't you help? Pray for the work.

Northern Bible Society.
715 West Superior Street, Duluth, Minn.

DR. JAMES M. GRAY CALLED HOME

The Rev. James M. Gray, D. D., LL. D., whose name for forty years has been linked with the expanding work of the Moody Bible Institute of Chicago, was at midafternoon on Saturday, September 21, released from earthly life. Though in his eighty-fifth year, he had shown remarkable vigor to the last, having addressed a large audience in the Institute auditorium on Friday of the previous week. He was seized with a heart attack early on Sunday morning, the 15th, in his home, and was later removed to the Passavant hospital, where his death occurred.

For the past year Dr. Gray has carried the title of president emeritus of the Institute, the man of his choosing, Rev. Will H. Houghton, D. D., of New York, having assumed the duties of president last November. The year was one of great activity for the venerable teacher. His engagements for Bible conferences took him to the Atlantic seaboard, to the distant South, and to Canada, meanwhile he carried heavy class work at the Institute and edited, as for many years, the Moody Bible Institute Monthly.

The body lay in state in the Institute auditorium for three hours on Sunday afternoon, when thousands of friends and students passed before the casket of him whom they revered as teacher, counselor, and friend. Private funeral services were held at the late residence on Monday morning, the immediate family and a few invited friends and co-workers giving reverent attention to the deeply devotional and comforting words spoken by Dr. Houghton.

Interment was made on Tuesday, the 24th, in the Woodlawn cemetery, New York, the city of Dr. Gray's birth, and where his wife and son, James M., Jr., rest. Surviving are three sons: Dr. Hugh B., of Boston; Curtis R., of Holland, Mich.; and Philip M., of Ridgefield, Conn. His daughter-in-law, Florence Ryder Gray, and grandson, James M., III, have been his home companions for the past sixteen years.

Dr. Gray's long and eventful life was given without stint to the defense of Bible truth by both voice and pen, as well as in training many thousands of young men and women to proclaim redemption through Christ in all parts of the world. Two generations of students have shared the rich inspiration of his teaching and influence.

As a teacher, Dr. Gray came into prominence many years ago as the author of what is known as the Synthetic Method of Bible Study. In book form his Synthetic studies have stimulated unnumbered thousands in an understanding pursuit of Bible knowledge. As an author he leaves some twenty-five volumes and booklets on doctrinal themes to continue his ministry. Next in importance to "Synthetic Bible

THE MENNONITE AND THE CHRISTIAN EVANGEL

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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

Studies" is his great one-volume work, "Christian Workers' Commentary on the Old and New Testaments." The gleaning of his tireless pen can but prove an enriching treasure through many years to come.

—Moody Bible Institute.

THE FIRST MENNONITE CHURCH OF PHILADELPHIA

SEVENTY YEARS OLD

(The following paper was prepared from records available by Joseph B. Bechtel, Senior Deacon of the First Mennonite Church of Philadelphia and read during the Anniverarsy Program, October 12, 1935.)

To the vision of a pioneer in the Unification Movement of Mennonites in the early sixties may, in a measure be ascribed the founding of the Church of the Denomination in this city, whose seventieth anniversary we are celebrating this 12th day of October, 1935.

It was during the summer of 1862, that Rev. Daniel Hege, a minister of scholarly attainments and strong convictions, who had been appointed by the General Conference to present the project of a Mennonite training school to congregations represented in conference and to solicit subscriptions when practicable, visited churches in eastern Pennsylvania. While visiting among families in this city who held membership in country churches, he became convinced that there were enough members of the denomination here to form the nucleus of a church organization, and recommended strongly the beginning of preaching services to lead eventually to the formation of such an organization. An interest having been aroused, services were held from time to time in the homes of members. The recommendation gave encouraging signs of bearing fruit when on October 27, 1865, a service was held in a small frame chapel on Diamond Street, between Germantown Avenue and Fifth Street, by Rev. Moses H. Gottshall, elder of the Schwenksville charge.

Representing, as Rev. Hege did, the General Conference in the early years of its existence and effort, it may in truth be said that among the first fruits of this body stands this influential congregation of the Eastern District Conference.

The congregation was organized with Rev. Moses H. Gottshall, of Schwenksville, Pa., as elder, and David Taylor, a member and deacon in the East Swamp congregation, as deacon. Services were at first held bi-weekly, morning and evening, in the rented chapel on Diamond Street. Shortly afterwards the building was sold to the East Pennsylvania Eldership of the Church of God, and then the services were held in a rented hall on Germantown Avenue near Norris Street. On January 12, 1867, the chapel in which services were first held, was purchased, and regular morning and evening services, supplied by visiting ministers, were continued. At first the congregation was considered as a mission of the conference and was represented in conference by two delegates.

From the foregoing you will readily see that this congregation is a born child of the General Conference and therefore we should never shirk, but ever regard it an unusual privilege to still be a part of the conference.

We should also feel constrained to lend every possible aid to the General Conference projects, whenever opportunity presents itself.

January 27, 1872, the first by-laws or rules and regulations under which the affairs of the congregation were to be conducted, were formulated and accepted. The intent of this procedure no doubt was good, but the outcome was not so good, because in the application of these newly adopted rules a dispute about the use of the English language arose which within two years, or about 1874, caused a split in the membership and about half withdrew and organized the Second Mennonite Church. It was not very long before the then known Second

Mennonite Church merged with the Fifth Moravian Church. Records show that one by one a good many of these members came back and again identified themselves with the First Church.

Our congregation was admitted as a member of the Eastern District Conference at the May session of 1872.

The church building in which we now worship and in which we are this evening assembled was erected during the summer and fall of 1881 and was dedicated the third Sunday of January, 1882. It was erected at a cost of $9,000.00.

The ground on which our church stands was bought January 12, 1867, for the sum of $1,500.00.

Our congregation became an incorporated body July 9, 1881.

The twenty-fifth anniversary of the church was observed during 1890, at which a membership of 204 was reported.

During 1894, our congregation began expansion by establishing a mission Sunday School, which in the course of four years developed into the Second Mennonite Church at Franklin Street and Indiana Ave. The lot at this corner was bought for $3,000.00 and the church building erected at a cost of $5,547.75, or a total cost of $8,547.75. The Second Church was dedicated April 4, 1899, at which time thirty-six members from our church transferred membership to the Second Church.

Until 1912 the Second Church was owned and financially aided by the First Church. During this year the First and Second Church made one united effort and the financial obligation resting on the Second Church was reduced to a point where they could assume the full responsibility. A full and complete transfer of the church property was therefore made that year.

During the summer of 1900, while our pastor, Rev. N. B. Grubb, was vacationing in Europe, a guest of the N. Snellenburg Co., our pipe organ was installed at a cost of $1,658.87, and was first played at Rev. Grubb's home coming service in September of the same year.

Rev. Grubb, having been a newspaper publisher before he took the pastorate of this church, naturally believed in the free use of printers ink, with the result that with January 1891 and for five years following a thirty-two page report of the activities of the church appeared. This was followed by a twenty-four page monthly, known as "The Mennonite Endeavor" and was published by the Christian Endeavor Society for a period of five years. This publication was substituted with the weekly bulletin, which has been issued ever since, and which makes last Sunday's issue of October 6, 1935, No. 33 of the 34th volume.

To this church and the untiring efforts of our Pastor Emeritus, then our active pastor, goes much of the credit for the beginning and early development of the Zion Church of Souderton, and which today is the largest in our Eastern District Conference.

Our church was also a major influence in the establishing of the Mennonite Home at Frederick, Pa., and again Rev. Grubb saw a need and had faith to believe that it could be accomplished. He bought the Home property, then had an Eastern District Conference called, and sold it to them at cost. The price was $1,150.00; of this amount our congregation contributed 66 percent and the Conference the balance. This whole enterprise, I am sure, has been very much worth while and has been a blessing to all who lived there.

MEMBERSHIP—At time of our twenty-fifth anniversary we reported 204 members. At the time of the fiftieth anniversary we reported 465 members. At the last annual congregational business meeting, January 1935, we reported 364 members on the active list and 56 on the associate list.

The pastors who served this congregation, were: Rev. Samuel G. Clemmer, April 5, 1868, to February 16, 1870; Rev. Levi O. Schimmel, March 10, 1870, to April —, 1873; Rev. Albert E. Funk, February 1, 1874, to July 1, 1882; Rev. N. B. Grubb, October 1, 1882, to January 1, 1920; Rev. N. B. Grubb (Pastor Emeritus), January 1, 1920, to date; Rev. A. J. Neuenschwander, February —, 1921, to August 11, 1929; Miss Mary E. Bakewell, B. D., September 15, 1929, to April 20, 1930; Rev. Carl J. Landes, August 3, 1930, to date; Rev. Reed F. Landis.

The deacons who served the congregation, were: David Taylor, 1856 to 1878; Abraham S. Weiss, 1875 to 1882; Nathan Sleifer, 1883, to 1898; Joseph B. Bechtel, 1892 to date; Casper Hett, 1872 to 1880; Peter R. Kline, 1878 to—; Reuben S. Strunk, 1893 to 1908; Harrison Landis, 1908; Seward M. Rosenberger, 1916 to 1925; Abram B. Bartin, 1925 to date; Isaiah W. Gross, 1917 to date.

FINANCES—Much could be said on this subject, but suffice it to say that from all available records the First Church has always done her reasonable share when the need presented itself.

In reading our Fiftieth Anniversary Souvenir book of 54 pages and 20 years of weekly bulletins, I discovered some very interesting items. For instance, I tarried to carefully read the financial report of our congregation presented at the annual meeting in January 1920.

For information and encouragement to the younger folks present and absent, I quote from this report:

Total receipts for home use		$3456.42
Total receipts from Contingent Fund		27.00
Total receipts from Mission Collector		885.78
Total receipts for Mennonite Home		
Current	$ 238.35	
Endowment	1008.00	1246.35
Total receipts for Charity Fund		21.18
Total receipts for Educational Fund		21.50
Total receipts 106 Red Cross Members enrolled		106.00
Total subscriptions to Eastern District Conference Thanksgiving Fund		11710.00
Grand Total for 1919		$17274.23

Of this amount only $3456.42 was used for our church, the rest was missionary.

In our Church Bulletin of February 24, 1924, I find a committee appointed to consider ways and means to provide additional Sunday School space, and, if necessary, buy the adjoining property. In July 13th bulletin we find the committee authorized to solicit funds. We find the annex was bought and settled for September 4, 1924, purchase price $7,000.00 plus improvements at a cost of $2,751.51, making the total investment $9,751.51. Of this total amount there remains unpaid at this time the sum of $3,700.00, which is the entire obligation against the annex and main building. The annex was first used Sunday, March 29, 1925.

In January 1924, the request came from the Foreign Mission Board of General Conference for contributions equal to $4.00 per member. While we felt we could not raise this much, we promised to make efforts to raise $1,000.00.

From the foregoing statements you will see that the First Church was always willing to lend a helping hand in no mean proportions. I believe that we as a congregation have learned the very practical lesson that the reward of work, well done, is more work and we were blessed in proportion.

Duplex Envelope Plan of Financing

The first visitation was made March 26, 1926. Among other things, Rev. Neuenschwander made this suggestion in his remarks. Tomorrow history will have been made for the Mennonite Church and the church bulletin of April 4, 1926, reveals that 252 pledges were signed to the amount of: Home use, $3,401.26; Benevolences, $1,206.20. The system has served us well and is still with us.

The First Church always believed in Christian activities and here are some of the auxiliaries:

The Sunday School was organized May 3, 1868, and the first session was held on May 10, 1868. The following served as superintendents in rotation as named: James L. Reber, Jose Schimmel, Rev. Albert Funk, Joseph B. Bechtel, Seward M. Rosenberger, Wm. Kremer, Rev. Samuel C. Clemmer, John C. Egley, Charles H. Moyer, Andrew S. Bechtel, Erwin S. Weiss, Robert Ross, Michael Kratz, present superintendent.

The Ladies' Aid Society was organized in March 1882 and has been rendering a valuable service ever since.

Young People's and Christian Endeavor Societies

When a Young People's Society, May 24, 1886, was authorized it was done with the provision that the meetings be held in church. On October 18, 1892, this Young People's Society was changed to a Young People's Society of Christian Endeavor, and has been busily engaged in the Master's work, sometimes a bit more actively and then again at times not as active but still functioning. In later years were added the Boy Scouts and Camp Fire Girls organizations.

A few of the fruits of the efforts put forth in the First Church. List of members who entered the Christian ministry: J. Shelly Myers, Cornelius H. Wedel, William H. Grubb, Otto Lichti, Albert R. Schorman, Andrew S. Bechtel, Arthur S. Rosenberger, Henry A. Frederick, Silas M. Grubb, Samuel M. Musselman, Frank F. Gabel, Harvey M. Shelly, Ann J. Allebach, thirteen in all. Missionary, ready to leave, Wilhelmine Kuyf; evangelists, several of the members were licensed evangelists.

In closing, may I say that as I look back over the years since I have been affiliated with this congregation, which is since February 1890, we have undergone many changes. We had many blessings and happy occasions, but naturally, also some bitter experiences.

It seems to me that this brief review of 70 years of our church life should be a real challenge to continue the work so well begun and so ably carried on by our elders.

With the better facilities of today and much better intellectual qualifications, I am wondering if we are doing our job in the same proportion better.

If Dr. Hartzler's lectures of this week have gripped us as they ought, I am sure the seventy years just ahead will be even better than the seventy that are behind.

If during this week's program, celebrating the seventieth anniversary of our church, we have learned to know a changeless Christ in a changing world and a God-consciousness, the work will go on and prosper. May it be so!

NOTICE

The 1935 Christmas Catalog of the Mennonite Book Concern, Berne, Indiana, will be distributed within the next few days. If you don't get your copy, or want a few extra copies, please notify us and we will send one by return mail.

F. J. Wiens, Manager.

BETTER THAN THE BEST FEELINGS

Joyous feelings are not the best blessings God gives us. For our joyous feelings may leave us, but there are blessings that can never leave us. Facts are better than feelings; feelings can change, but certain facts cannot. There are three words each beginning with the letter F, and it is important to keep them in their proper order. Fact, Faith, Feeling. God tells us of certain facts connected with Himself and every believer which cannot change. Our faith is to believe those facts. As Evan Hopkins said long ago, feelings come third; they follow facts and faith. In faith we are to keep our eyes fixed on facts, and never take our eyes off the facts in order to turn in the opposite direction and look at our feelings. To do this means a faltering faith. A writer speaks a needed word: "How often we miss God's best, and fail to 'possess our possessions,' just because our faith falters, and we forget the covenant which God Himself has made with His people! Our changing feelings rob us of th enjoyment of a changeless fact—the fact tha God is faithful who promised His mercy from everlasting to everlasting upon that tha fear him." Let us turn utterly and foreve from our feelings or lack of feelings, and loo unto Jesus. He is our unchanging Savior, ou very Life; and He is "the same yesterday, an today, and forever."—S. S. Times.

MY BIBLE AND I

We have traveled together, my Bible and I,
Through tempest and sunshine I still kept thee nig
Though dark were the days, thy comforts were stron
"Fear not, I am with thee" I still made my song.
My solace and comfort when trouble was nigh.
We were still close together, my Bible and I.

My stay and my comfort, by day and by night,
My treasure, my succor, my comfort, delight;
My solid foundation from earth's rudest shock,
I am safe in the shadow of thee, blessed rock.
With thee for my guide, I can Satan defy;
We will hold to each other, my Bible and I.

Thou sword of the Spirit, revealer and guide,
My doubts are dispelled when I've thee by my side.
The Master, himself, soon put Satan to flight
When appearing to him as an angel of light.
With thee I can conquer, and Satan defy,
We'll keep closer together, my Bible and I.

So now who shall part us, my Bible and I?
Shall Satan's temptations when age dims the eye?
Come storm or come sunshine, come sleet or come rai
My stay in the past, I will trust thee again.
Be my song in the night, when preparing to die,
We will still be companions, my Bible and I.

—Selected.

SIGNS OF THE TIMES

It is a gratifying sign of the times, that th world is apparently returning more and mo to the Bible. Innumerable voices are raised t summon the world to this return. Even Jou nalism is not idle. Daily papers are printin extracts from the Scriptures. And a moveme is in operation to induce the daily papers t publish regularly Biblical passages. Read wha the Bible says, read with open eyes and heart and without looking through the enlightene spectacles of others, read and judge for you selves. Many boast that they know the Bibl thoroughly; but it is not true at all; most them do not understand it and do not want t understand it; and those who do, cease to war against it, because they realize how much they still have to learn from it. —Selected.

An Alaskan girl was found by her teacher admiring a beautiful sunset. When it was suggested that she try to put the scene on canvas, she replied: "Oh, I can't draw glory." — No words of ours can tell the beauties of the Lord Jesus Christ. He is the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the One Altogether Lovely. Let us ask Him to clear our vision, taking away everything that obscures His loveliness.

CORRESPONDENCE

Odessa, Washington, October 21, 1935. Rev. P. R. Aeschliman visited the Menno and Ruff churches Sunday, October 13. He spoke at Menno in the morning and at Ruff in the afternoon. Rev. H. S. Wannamaker of the Congregational Conference spoke at Menno in the evening this same Sunday.

Yesterday, Sunday, October 20, we had our annual "Home-Coming-Day" in the Menno Mennonite Church. Very many of the members who now live at great distances and can not attend our regular services any more, were present. Many of our former members also were present, but have since joined other churches due to the fact that they live nearer other churches. The church was filled both for the morning and the afternoon sessions. At the morning services, Bro. W. C. Rhea, whose wife is a former member of our church, preached the sermon. In the afternoon there was a joint program rendered by the Junior and Y. P. C. E. Societies, which was followed with a communion service. Large audiences were present at all services. A Fellowship Luncheon was served at noon. People came as far as 150 miles.

The church choir of Menno is preparing to render the Christmas cantata, "Chimes of the Holy Night," by Holton, at some time during the Christmas season.

The Elementary Sunday School is preparing a sacred dramatic Christmas cantata, entitled "The Story of a Christmas Gift," by Ruth Dale. This also will be given during the Christmas season. Rev. M. J. Galle.

Mountain Lake, Minnesota, October 15, 1935. The last month our little city has done justice to the word "Cooperation." For on September 15, the Christian Endeavors in and around this community held a Union Conference. The theme for the day was "Go Ye," according to Matthew 28:19-20. The Rev. R. L. Moyer of the Northwestern Bible School of Minneapolis was the guest speaker. The other features of the program were orchestra numbers and songs in various forms by the different societies.

On October 13, Mountain Lake held its annual "Hospital Day" program for the financial benefit of our local institution. The guest speaker was Rev. M. M. Horsch of Beatrice, Nebraska.

During the morning service of October 13th, the Bethel congregation celebrated the annual Harvest Festival, Rev. Horsch addressing the audience. His theme was based upon the Scriptural lesson told by Jesus in Luke 12.

We trust that these programs may have been a blessing to spiritually hungry hearts, and that we may all strive to work more faithfully for our Master. Bethel Church, Ass't Corr.

Normal Church Notes, Normal, Ill. Our pastor conducted one week's services at Home Sweet Home Mission.

The Primary Department observed promotion day.

October 9, Rev. E. A. Sommer gave a very interesting description of a missionary conference in the Belgian Congo and discussed a few of their native problems.

The Women's Missionary Society held its annual Birthday and Guest Night meeting at the home of Mr. and Mrs. Ed Springer, October 11.

Rev. Litwiller is recovering from a major operation at Mennonite Hospital.

Revival services conducted by Rev. Earl Salzman, began Sunday morning, October 20, and will continue for two weeks.

The Bible lessons taught by Rev. Weaver and Rev. Hartzler were well attended, closing October 21.

Newton, Kansas. Dear Editors and Readers of the Mennonite and Christian Evangel. On July 7th, our pastor, Bro. J. E. Entz, preached a very earnest sermon. In the evening in the adult C. E. Society Mrs. Leisy, nee Krehbiel, gave an address on "Ladies work for peace," giving a historical sketch of ladies' work for peace. Br. C. A. Lehman from Chicago was at the meeting, but had to leave before he could sing for us.

On Sunday, July 14, Professor Goertz of Bethel College preached German and English.

Wednesday evening, July 17, missionary Kuhlman from China spoke in the basement of the church to the Ladies' Missionary Society and others very interestingly about their work. Mrs. Kuhlman showed very pretty embroidery.

Sunday, July 21, Missionary Duerksen from India spoke German and his wife in English, very interestingly.

Wednesday evening, July 24, a men's quartet from the Los Angeles Bible Institute gave a program in our church. There were not as many in the audience as we might have wished for the excellent program.

During the absence of our pastor at the General Conference on Sunday, August 4, Rev. B. Regier preached an excellent German sermon and Rev. Keller English. The next Sunday Prof. Goertz preached, and on August 18, our pastor made the introduction in German and Rev. F. Swartz from Schwenksville, Pa., preached in English.

Sunday, September 1, was a blessed day for the congregation. After Sunday School, where the Apostle Paul was the subject, Rev. A. Kreider from Bethel College preached on "All things are yours," showing the precious promises God has given us. At two o'clock in the afternoon, after a thunderstorm which detained many from a distance from coming, was the ordination for elder of Missionary S. F. Pannabecker. Three members of the board for foreign missions were on the platform. Rev. J. E. Entz opened the meeting, emphasizing the need of prayer. Each of the members of the Board of Missions spoke very suitable and encouraging words. After the ordination the president spoke to Brother and Sister Pannabecker. They both gave a short but impressive message. It was a very solemn and edifying occasion, which those who were present, will not easily forget. If only more of the many friends of our mission could have enjoyed it! In the evening was the meeting of the adult C. E. Society. The subject was prayer, in harmony with the forenoon and afternoon meetings. The great importance of prayer in the life of the Christian was emphasized.

On September 8, our returned assistant pastor, Dr. A. Warkentin, preached.

On September 15, in the evening, Rev. Ramseyer, representative of the Northern Bible Society, spoke of the importance of the Bible in our time.

On Thursday, September 19, Sister Frieda Sprunger from China spoke at the prayer meeting about their work.

On September 22, Rev. Warkentin preached. On September 26, Rev. B. Harder from Germany spoke about his work, chiefly among the Russians, emphasizing the hunger for the Word in spite of all persecution, severer than any before.

Sunday, September 29, our pastor preached. In the evening Rev. H. T. Unruh of Halstead gave a report of the International C. E. Convention in Philadelphia to the C. E. Societies.

Fraternally yours,
C. van der Smissen.

Aberdeen, Idaho, October 4, 1935. Dear Editor: On March 5th and continued through to March 10th, our congregation enjoyed the sermons of Rev. Balzer very much.

A short dedicatorial service was held by the Sunday School on March 10th to dedicate the hymn books presented by the late Miss Lizzie Wiebe. The dedicatorial prayer was given by Rev. J. E. Kaufman and the Sunday School sang the hymn "Praise Him" as an opening number. Later the song, "Shall we gather by the river" was sung softly in memory of the donor, the late Miss Wiebe.

Baptism services were held in our church, when fifteen members decided to accept Christ as their Savior. Mr. and Mrs. Henry Friesen were welcomed into the church by the right hand of fellowship.

Sunday evening, May 25, the Ladies' Mission Society celebrated their twenty-fifth anniversary. The charter members were especially invited, as some of them are not members of our church anymore. Each charter member was presented with a pink rosebud after a short talk of welcome from Mrs. J. L. Toevs. The collection was to be used for the Diamond Jubilee Fund.

Our church decided to try to hold a Retreat, both for old and young. It began on July 4th and ended on July 6th. Due to it being the first one, it was decided to make it brief. Quite a few attended, some stayed the whole time and some just came for the evening. Many of our young men were busy with irrigation and they couldn't possibly leave for such a length of time.

Seven of our members were delegates to the conferences held in Upland and Los Angeles, California: Rev. and Mrs. J. E. Kaufman, Mr. and Mrs. H. C. Wiebe, Edith Giesbrecht, Alice Lehman, and Herbert Hege. Both parties went per auto. Very interesting reports were given at the services Sunday morning, August 25th.

We have had many visitors here this summer. Some of them talked in our church. Rev. Edgar Toevs and Prof. Hirschler spoke one evening. Dr. Dester and Miss Schmidt talked to us on a Wednesday night. Mrs. Dester had some interesting displays and she gave a short talk after the service, concerning them. We are always glad to have and to hear visitors.

Another treat we had this summer was listening to the Bethel A Capella Choir. They rendered a program Saturday evening and one Sunday morning. After the Sunday services, a fellowship lunch was held in the basement of the church, served cafeteria style. More than 200 people were served. Everyone seemed to have enjoyed it a great deal.

At the Ladies' Aid the Ruth Hege "Travelog" is enjoyed very much. It is read by one of the members while the others quilt. It was decided to hold an all day meetnig next Tuesday in order to finish some quilts that the Aid has promised to quilt.

Mrs. John Becker has been quite ill for the past two weeks, but we are hoping she is on her way to recovery. Corr.

Anchor Mennonite Church, Gibson City, Illinois. Miss Elizabeth Schertz and her brothers, Dan and Earl, visited at the home of George Schertz and family, Wednesday, October 2.

Mr. and Mrs. Wilbert Sommers and son, Clarence, of near Pekin, visited the former's uncle and sons, Mr. Julius Unzicker, and Walter, Ezra, and Roy, and their families, September 28 and 29.

Mrs. Walter Unzicker and Otto Unzicker went to Mercy Hospital at Champagin, Sunday, September 29, to get Mrs. Otto Unzicker, who had undergone a major operation. Mrs. Unzicker is recovering nicely.

Mr. and Mrs. Ralph Schertz and little daughter, Evelyn, spent September 21 and 22 at Metamora, Illinois, visiting the latter's father and brothers.

Mr. and Mrs. Joe Schertz worshiped in the Normal Church, October 13, then visited the latter's sister, Mrs. Amelia Swartz, and family. They also visited their son's wife, Mrs. Harold Schertz, who is at the Mennonite Hospital, who underwent a major operation some time ago. She is recovering nicely.

Mrs. Aaron Augspurger, Mrs. Edgar Gingerich, Miss Elizabeth Schertz, and their brother Earl attended the funeral of Norris Springer at Stanford, Friday, October 10.

October 6, we observed the Lord's Supper. Rev. and Mrs. Wm. Weaver and daughter worshiped with us. Rev. Weaver gave a very impressive message on the sacredness of observing the Lord's Supper, stating that that is one occasion when we are either doing a great thing in respect of our Lord, if we really are living true to Him. On the other side, if we partake of such a great feast unworthily, what a sad thing it will be for us. Rev. Weaver and family took dinner with Carl Young and family. In the afternoon Rev. and Mrs. Augspurger accompanied them to the North Danvers Home Coming.

Mr. and Mrs. Lou Augspurger of Bloomington brought Rev. and Mrs. Augspurger home October 8, and visited at the home of Miss Elizabeth Schertz and her brothers, Dan and Earl.

Mr. Charles Shippert has been having a severe attack of siatic rheumatism. Let us remember him at the throne in prayer, as he surely needs our prayers.

The Ladies Aid met at Mrs. J. Garber's, October 2, and knotted a comforter for Rev. Lantz's mission, also donated food and used clothing.

Mr. and Mrs. Chester Roth, Mr. and Mrs. Claris Roth and Claris Dean, Mr. and Mrs. Ralph Roth and Velma Schertz worshiped with us September 30, and spent the day at the home of P. A. Schertz.

Sunday, October 13, we had the pleasure of having quite a number worshiping with us from the East Bend Mennonite Church. Their church was closed because they are redecorating it.

Mr. and Mrs. Ralph Schertz and Evelyn visited with their sister, Mrs. Harold Schertz, at the Mennonite Hospital, October 13.

Mr. and Mrs. Dale Bronn and her mother, Mrs. Mary Garber, and two sons, Elmer and Morris, visited at the home of John Garber and family.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

PRAYER

Henry Van Dyke

These are the gifts I ask of Thee, Spirit serene—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have Thee take away—
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.

A MEDITATION

Fellow Traveler, on the pilgrimage of the Christian life, what is your success? Are you a radiant Christian? Have you been victorious over moral evil? Have you found real enjoyment in the Quiet Time? Has your life been kept open to God? Have you been able to overcome selfishness and pique and does the Holy Spirit give you guidance?

So many of us Christians are fellow pilgrims with the Hebrews (6:1), we are still busy with the rudimentary principles of the Christian life or perhaps have become dull and listless when we should be going "on unto perfection." We have read again and again the parable of the sower and were unmindful that we belonged to the seed-class sown among the thorns (Luke 8:14). Perhaps our fault has been that we have harbored a sense of moral sin and could not or would not break from it. When imagination and evil are in conflict, imagination always wins—at such times imagination must be centered on God, Calvary, goodness, and helping others.

Let us meditate upon what Christ would have the Holy Spirit do in our lives. When tempted, let us turn our evil imaginations to God and make a long nose at the devil. Let us practice the Quiet Time more faithfully and expect guidance from the Holy Spirit who desires to direct us into all truth. Ere long it will surprise you at the new joy and radiance which will be yours. You will want to bring souls for Christ. You will have a new sense of righteousness and a new experience of being guided and used of God. Do you desire to be a son or daughter of God? You may have this high place if you will. Will you begin? He will do His part.

INSPIRATION

(In memory of the first General Conference Retreat, 1935)

I walk alone to the point of inspiration,
And with the omnipotent God commune;
In this life of great preparation,
His loving kindness to my soul is a boon.

"Ye believe in God, believe also in me,"
Thus is the Saviour's plea.
How can my heart troubled be
When to Him I can flee.

The mountains are as a fortress, ours is God,
We shall soon go down to the valley deep,
Our daily life to plod.
Fear not, we are His sheep.

This spot on earth is so wondrous,
But in His Word I find the promise
Of a greater place—"My Father's house."
That will be real paradise.

Submitted by Louise Richert, 6157 Springvale Dr., Los Angeles, California.

It is up to us to keep the windows of our souls so clean that the light of hope and joy can shine in".

CHRISTIAN ENDEAVOR

November 17, 1935

Investments In Health

Proverbs 4:20-27

This topic is not to be a Red Cross lesson on health, neither is it to be a day when the health nurse comes to school, nor a lesson in hygiene, although each one of these is very much worth while. Our topic tonight should show the relationship between true Christian conduct and personal health. When we read the divine precept that "the soul that sinneth it shall die," we know what is spoken concerning the soul is also meant for the body. Paul writes to the Corinthians (6:19), "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own"?

The writer of Proverbs exhorts him who would live the abundant life to attend to his words of admonition and warning and hold steadfastly to those truths. He tells us that his words are life and will result in health to the body. The child of God is not to be too careful of his body even unto selfishness, but neither should we burn our candle at both ends. Anything which hinders the full life—physically, morally, or spiritually—becomes sin either if it be our own body or the life of someone else that is affected. That is the reason why the church of Jesus Christ should be mightily concerned with all problems which have to do with intemperance.

In planning your program do not forget to stress the devotional aspect of the service. It would be well to have periods of sentence prayer and urge members and others to offer a brief prayer. It is a sad index to a Christian's life if he must confess that he cannot pray.

If possible find a Christian doctor or nurse who will address your group on the relation of moral evil to physical health.

Questions

1. How thankful should we be for good health?
2. How are persons effected who have lost health or some member of the body like the eye or a foot?
3. What is the relative importance in regards to physical health and spiritual health?
4. In what ways is it true that "the soul that sinneth he shall die"?
5. How careful should we be of our health?
6. What are some of the outstanding evils effecting health today?
7. To what extent can bodies be healed by faith today?

November 24, 1935

What Great Things Hath God Wrought For Us?

(Thanksgiving) Luke 8:26-39

This Thanksgiving topic was made famous because of its being the first message sent over the telegraph lines after Samuel Morse had made his wonderful discovery. It is to be found in its original form in Numbers 23:23, "It shall be said of Jacob and of Israel, What hath God wrought"? Our Scripture portion relates the incident of the Gadarene demoniac and the words of Jesus when He sent the healed man away, saying: "Return to thine own house and show how great things God hoth done unto thee."

Material blessings are an evidence of God's love and care. But in reality things material are secondary. Quite often we think the only reason why we should be thankful is if our granaries and storehouses are all filled, and if every crop was abounding in plenty. If one crop is lacking we hear someone say, "Why should I be thankful when our cabbage was such a total failure"? Just as though cabbage is of greater importance than the love of God and the abiding presence of the Holy Spirit enriching and enobling our lives.

Or perhaps our reason for being thankful is because we happen to have more of some tangible goods than our neighbor. If that is the case we have not gone deep enough to make our thankfulness mean a thing. We are just as snobbish as the Pharisee who thanked God that he was not as other men. True thankfulness springs from the heart which has full fellowship and communion with the Divine and acknowledges suffering as just as much of an evidence of a sympathetic and loving Father-heart as full granaries and good health.

Questions

1. Give a brief history of our American Thanksgiving Day.
2. Is Thanksgiving an evidence of plenty or should it be an attitude and a relationship?
3. In what way should Luke 8:39a be a rightful spirit of Thanksgiving?

4. What are some wrong attitudes in the Thanksgiving season?
5. Can we be truly thankful without sharing?
6. In what ways may suffering be a cause for thankfulness?
7. Show how the Christian Gospel is our greatest gift.

Simple Things

Give me the simple things close to my home,
The things that are familiar, old and dear.
I do not have to wander far, or roam
The Seven Seas—when I have splendor here.

Let those who will seek promised lands afar,
For treasures so remote I shed no tear.
Why should I strive to reach a distant star
When heaven with all its beauty is right here?
—Dorothy Day.

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

November 17, 1935

What Makes A Movie Helpful Or Harmful?

I Cor. 15:33; I Tim. 4:12

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

Pre-Prayer

Help me to say nothing that I would be ashamed of saying if Jesus should come; do nothing that I would be ashamed of doing if Jesus should come; go to no place where I would be ashamed of being found if Jesus should come.

The first thing that we should do is to distinguish between moving pictures as to what we include in movies. Most generally we think of the pictures shown in the theatres, and often other places of community meeting in the smaller towns, as movies. These are merely for entertainment. There is another type of moving pictures known as educational pictures. The helpful characteristics of this type of pictures are namely: the portrayal of historical events, with characters true to life and possessing character points that may be attractive; use of travel scenes, showing customs and peoples of other lands; and teaching of moral and religious lessons by dignified and well-supervised films.

This type of picture is not shown as much and used more in the educational system as our method of teaching.

The evils of the movies overbalance, by far, any good that can be claimed for them. It is true that in recent times the movies have reached a new low level in evil. This situation has given rise to an organization, sponsored chiefly by the Catholics, whose purpose is the purification of the screen. Because of the millions of children and young people who daily attend the movies, and because of the demoralizing influence of some of the pictures, it is to be hoped that their effort for betterment may be crowned with a measure of success.

Movies could be made a power for good, but it is doubted seriously whether there will ever be any great lasting improvement in their moral tone. As the situation now is, the forces of evil are largely the producers and promotors of the moving picture industry. In their mad quest for money, they do not even scruple to keep their doors open on the Lord's Day. It is said that a stream can never rise higher and purer than its source. Though there may be exceptions, the moral tone of Hollywood, where most American films are made, is not such as could have the approval of the followers of Christ. A sort of halo of glory and a glazing-over of respectability, as given the divorce evil, because of the pace set by the Hollywood stars who marry and separate at will. Surely a movie is harmful which includes off-color scenes of immorality where the sacredness of the home and the marital relationship is minimized; surely a movie is harmful which includes scenes of banditry, or of murder, and where the criminal is often made the hero. These things are so harmful that Oriental countries and Turkey recently forbade the showing of movies of this type in their countries.

As relates to the movies and the Christian's relation thereto, we are ever to keep in mind that we are our brother's keeper, that we are never to offend, or afford occasion for stumbling to our weaker brother for whom Christ died, and that where there is a doubt as to whether a thing is right or wrong, we should always give Christ the benefit of the doubt.

Questions

1. If young Christians follow Paul's advice to

Timothy would there be any place for movies in his or her life?

2. In what way have commercialized amusements hindered the proper use of the Lord's Day?
3. Should movie places be allowed to remain open on Sundays? Why?
4. Have movies affected the home life of America?
5. Can a person be a true Christian and lust after the things of the world?
6. Is there anything else in which I could spend my time and money, and be profited more than by attending a movie?

November 24, 1935

What Makes A Radio Program Helpful Or Harmful?

James 5:10; I Thess. 1:8

"I will do marvels, such as have not been done in all the earth, nor in any nation." Ex. 34:10.

Pre-Prayer

That we may have the power to stand for the things that are high and noble and that we may not allow ourselves to drift from "assembling ourselves together" as Christian people.

In this day and age we have come to see one of the greatest agencies for the dissemination of information. Its possibilities for good in the preaching of the Gospel of Christ to shut-ins, to prisoners, to those on the high seas, and to others in out-of-way places is beyond the imagination of man to compute. Only when the scroll of eternity is unfurled will it be fully known how many hearts have been cheered and inspired because of the soulful hymns of the church which go out over the air.

A radio program is helpful when it brings good music, inspiring address, historical information, current events of importance, political happenings, clean dramas, poetry and entertainment. It can widen one's knowledge of affairs near at home and afar off and give inspiration from travel, school, home and church.

A radio program is harmful when it is vulgar in its language, when its music is cheap and uninspiring, when its drama is bloodthirsty and sordid. It is harmful when it advertises through the spoken word those things which oppose physical and moral well-being, such as cigarettes, liquor, and gambling. It is harmful when it belittles religious and sacred things, when it makes light of sacred institutions, such as marriage, the home, and the church.

The radio, too, has the harm of overindulgence. It may be a foe to the study of home lessons for students, and it may create a taste for unwholesome habits of thought and recreation.

Watch that the daily devotional programs coming over the air, while of untold value, are not substituted for times of personal, private devotionals, when God speaks to us as we read His Word, and when we speak to God in prayer.

Watch that radio programs, however good, do not interfere with times of quiet and meditation in the home. In this stressful day, our nerves become overwrought and taut. They need relaxation and quiet, at times, and for this purpose God established the home.

Watch that a religious service broadcast over the air is not a substitute for our attending the public worship service of our churches when it it physically possible for us to attend. There are no substitutes for the collective assembling of God's people in the house of the Lord. There we receive the encouragement and help which comes by contacting with our fellow Christians. There the warmth of our handshake and contagion of our smile encourage other hearts.

Questions

1. What type of radio program do I listen to, and why?
2. Is the radio helping to fulfill Jesus' command that the Gospel should be preached to every creature?
3. Has the radio helped to get people to go to church or do they substitute radio worship service for church worship service?
4. Can one be a Christian and consistently absent himself from the house of the Lord on the Lord's Day?
5. Is it possible for the radio gospel messages to help us to live better and nobler lives during the week?

Bearing one another's burdens is very different from bearing down on them.

The hardest thing in the garden of life is digging up the root of evil.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

November 17, 1935

Topic.—God's Gift To Me

Acts 17:28; John 1:16, 17

Six of God's gifts to me are mentioned in the Daily Readings for today.

My body. I Cor. 6:19, 20. How often have you thanked God for your body? Most of us are well and strong. I hope we think of our strong bodies as a gift from God instead of just taking them for granted. There are people whose bodies are never well, yet often we find these people happy and praising God for other blessings.

"One night during one of the Chapman Alexander meetings, a poor paralytic was wheeled down the aisle and placed just before the platform. During the song service, Mr. Alexander caught sight of him, and asked, 'What is your favorite hymn? We will sing it.' Immediately he answered, 'Count Your Blessings.' There was no wail, no complaint from the poor cripple. He had a heart full of thanksgiving to God for the hundred other blessings which God had showered upon him, and he was not complaining because he was crippled.

"If we have sound bodies, we should thank God for them. If, however, we are called upon to suffer sickness and disease, we should still thank God for other blessings which He has bestowed upon us."

The mind of Christ. Phil. 2:5. A blessing often not thought of is the fact that God can change our minds and cause us to think rightly.

Salvation. Rom. 6:17, 18. Several times during the past year I have heard a group of people sing a chorus which begins, "It's a great thing to be saved." They always sing it happily. Could anything be better than this one of God's gifts? What a blessing it is to know that we are saved and that salvation is for all who believe on Christ! That changes the whole life. A woman in a meeting one night heard John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." She gave her heart to Jesus and went home very happy, for she knew by that verse that she was saved. But the next morning she was worried. The happy feeling was gone and she feared that she was not saved after all. Her little boy said, "Why, mother, has your verse changed"? Of course it had not. The mother's heart was filled with peace then as she realized that God's Word does not change and she had salvation because she had taken Christ as her Savior.

Confidence. Rom. 8:28. Many times we have experiences that we would avoid if we could. Things happen that seem all wrong and it is hard to see how this verse can be true. Even at such times we should remember that God has not forgotten. One night there was a terrible storm on the Newfoundland coast which endangered the lives of fishermen. About midnight the home of one of these men burned to the ground. In the morning after the men had landed safely, the wife told her husband about the fire. She was surprised to find that the light had led them to shore. Otherwise they must have died. I wonder if they thought of Rom. 8:28?

What manner of love! I John 3:1. It is not necessary to say much about this verse. We need only remind ourselves that everything worth while that we have is given to us because of God's great love.

The Savior. John 3:16. As we near Thanksgiving Day and try to count God's gifts to us, we must thank Him for our Savior, who lived and died for us and is now living and coming again.

There are many other of God's gifts not mentioned in the Daily Readings. Another is the Bible, of which we spoke two weeks ago. Along with that we think of the church.

Then we do not want to forget the more ordinary gifts, such as food, clothing, home, friends. See how many you can think of.

Plans for the Meeting

Have each Junior bring to the meeting slips of paper on each of which is written one of God's gifts. Each Junior may bring as many as he wishes. Have these placed in a box prepared for the purpose. One or two adults should take charge of the box and after all Juniors have made their contribution, sort the papers, laying aside all duplicates. Now make a list of all the gifts named. The superintendent will find plenty of material here for a talk or study. When making the assignment a week before the meeting, quote Jas. 1:17, which shows that everything good is a gift from God.

Questions

1. How does counting our blessings help us to appreciate them?
2. How may I show my appreciation for God's gifts to me?
3. Why has God given us so many gifts?
4. How would God have us use these gifts?
5. How may we share them with others?

November 24, 1935

Topic.—Living Thankful Lives

Eph 5:1, 2, 20 (Thanksgiving)

There is a story told of two men who had been ill. One day when both were feeling better they were asked how they were feeling. One said, "I am better today." The other said, "I was worse yesterday." He had not learned to be thankful.

What is a thankful life? Is it one that takes a great deal of time to thank God on Thanksgiving Day and then forgets all about it the rest of the year? No, indeed! It is good that we have this one day to think especially of His goodness to us, but a thankful life is one that lives as well as says, "Thanks." If you are really thankful to your father or mother for a gift you say, "Thank you," then take good care of the gift and try real hard to please the one who gave it.

That is the way we should live thankful lives before God. Thank Him with our lips, then use wisely all that He has given us and try to please Him. Last week we spoke of some of His gifts. Today we think of how we may prove that we are thankful.

We all know the story of the ten lepers that Christ healed. Only one thought to say "Thanks," and Jesus sorrowfully said, "Were there not ten cleansed? but where are the nine"?

In Acts 3, we read of a lame man who was healed. He praised God before the people. All knew what God had done for him.

As we read of Paul, we find another way to live a thankful life. He showed his gratitude to God by going about preaching and working that others might be saved. He never tired of telling what the Lord had done for him.

We have, then, another group of three ways to live thankful lives. First, thanking God in words, then telling others of His goodness, and lastly, by serving Him faithfully.

Plans for the Meeting

As you think today of ways of showing gratitude to God, plan to bring cheer to someone who has less than your own Juniors, for which to be thankful.

Questions

1. What is a thankful life?
2. Why should we live thankful lives?
3. Tell of Bible men who showed gratitude to God.
4. What is the good of a special Thanksgiving Day?
5. How do you think we should spend the day?

About Giving Thanks

There are some people who give thanks unto the Lord in their hearts. This is a very good thing to do. When we thank the Lord in our heart it is not a put-on thankfulness. It is a real thankfulness, for that which is in the heart is real, whether it be good or bad.

But even though we have a thankful heart for the goodness of the Lord to us, that is not enough. He wants us to bring praise unto His worthy name by thanking Him as well with our lips. It is a help to others when we thank the Lord in their hearing sometimes. The Psalmist David said, "I will give thanks in the great congregation: I will praise Thee among much people." (Psa. 35:18.)

Are we ashamed to thank and praise the Lord when we are in a company of people? If we are, the Lord will be ashamed of us before His Father and all the holy angels. If we are ashamed of our Lord, we do not love Him very much.

A certain hymn says we shall count our many blessings and name them one by one. But we cannot do this, for they are too many to count. Many of our blessings come to us in ways which do not seem like blessings. Therefore we would not think of counting them among our blessings. But if we are thankful for ALL things we cannot miss any of them, and thus the Lord will be pleased. —Selected.

Devotion to duty is a fire that warms us, but worldly ambition is a fire that consumes us.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

Later Prophets and Leaders of Judah

November 10, 1935

Ezekiel Teaches Personal Responsibility

Lesson Text.—Ezekiel 33:7-16

Golden Text.—So then every one of us shall give account of himself to God. Rom. 14:12.

Last Sunday we studied the downfall of Judah as a nation in Palestine. The Babylonians captured the city of Jerusalem and took the people into captivity. There were three groups of Jews after 586 B. C. The largest group remained in Palestine in the rural territories and under the rule of Babylonia. The second group was taken to Egypt where they formed the nucleus of that large group of Jews surrounding and in Alexandria from 200 B. C. to the time of Jesus. In this group was Jeremiah. The third group which was the smallest, but the leaders of the Hebrews, went to Babylon. In this group were such as Daniel and Ezekiel. The destruction of Jerusalem marked the division between Hebrew history and Jewish history. In Hebrew history the prophets were the dominant figures, but now during the captivity and after it is the influence of the priest. The Hebrews never again had a political rule except the brief one hundred years of the Maccabees from 163 B. C. to 63 B. C. They now devote their energy to religion rather than national and political hopes. They become a church rather than a nation. They live under the Babylonians, Persians, Greeks, Syrians, and Rome. As a place to live Babylonia was better than Palestine. Babylonia was a rich plain where crops grew bountifully. Navigable canals brought moisture to the soil as well as serving as arteries for traffic. Such a canal was the river Chebar, where Ezekiel had his vision. The Jews were treated kindly by the Babylonian government. As long as they paid their imperial tax and did not rebel they were free to keep their customs and their religion. There was only one restriction: they could not go back to Palestine. The captivity had a great effect on Judah's religion. They lost the faith in their nationalism and their faith became more spiritual. Their Jehovah now became the God of all the nations. They looked upon their experience in Babylonia not as a defeat, but as a sifting time, a time of purifying, through which God was getting them ready for a great spiritual task. This, of course, was not true of all the Jews in captivity. Some become so interested and absorbed in the good soil in Babylonia and their prosperity materially that they lost their faith and accepted the worship of Babylonian gods. This is the environment and atmosphere in which Ezekiel did his work. Ezekiel was the master mind of the Jews while they were in captivity. He was a priest and the son of a priest of the temple at Jerusalem. He, therefore, had splendid training for his task. He was born during the reign of Josiah and undoubtedly often heard Jeremiah preach. It was obout five years after he was in Babylonia that he had a remarkable vision and call to his life work. He was a prophet by nature and a priest by education. He at once became the spiritual leader of the exiles. Ezekiel saw that nationalistic hopes were gone, and so he set about to build a church instead of a nation. He was a preacher, pastor, writer, and organizer. One of the outstanding truths of his message to the exiles is personal responsibility for their sins. To us this seems so common that the statement is almost a platitude. But to the time of the exile the emphasis was on the nation. Israel sinned and Israel as a nation would be punished. But now Ezekiel emphasizes that the individual is responsible to God for his life. This very emphasis gave rise to the teaching of the law to all. As before mentioned, the Jews now become the people of a Book, the Jewish Scriptures. The result of this was two-fold. First it was during the exile that many of the books of the Old Testament were either written or compiled. In the second place it gave rise to the school for the Hebrews. Here they not only worshiped and read the Law on the Sabbath Day, but also taught the Law through the week to the children as well as adults. All this because each person was responsible to know the Law and to obey it.

Who was Ezekiel?

What did the captivity do for the Jews?

What definite contribution did Ezekiel make to Judaism?

How does Ezekiel emphasis on personal responsibility compare with that of Jesus?

November 17, 1935

The Return From Captivity

Lesson Text.—Ezra 1:1-6; Psalm 126:1-6

Golden Text.—The Lord hath done great things for us whereof we are glad. Psalm 126:3.

The Sunday School lesson of October 27 historically should have come between last Sunday's lesson and this one. The Jews were taken into captivity in 586 B. C. under the Babylonian king Nebuchadnezzar. When he died, there was a succession of weak monarchs, the last of whom was Nabonidus, whose chief interest was in unearthing the treasures of the past rather than governing. That is why his son Belshazzar was prince-regent. During the weakness of these Babylonian rulers there was a new figure rising in a little province of Anshan, belonging to Media. He became so strong he finally seized the throne of Media. As King of Media Cyrus went on conquering until he became king of Persia in 549 B. C. Then he turned to Babylon, which was supposed to be impregnable. He, however, through the treachery of Babylonian priests, captured Babylon without a blow in 538 B. C.

Cyrus was one of the greatest men of history. He had a high personal character and was well trained. He was big-hearted, tolerant, wise, ond daring. He was a born leader. Even one of the Hebrew writers refers to him as the Messiah. He particularly had a genius for getting loyalty from his subjects. He allowed freedom to his subjects, ruling them through their native princes. So it was that the Jews were allowed to go back to Jerusalem which we call the Restoration. He not only returned the sacred vessels of the Jews, but encouraged them to rebuild the temple in Jerusalem.

There were three returns the first under Zerubbabel, the second under Nehemiah, and the third under the scribe Ezra. Our lesson deals with the first return. Not very many of the Jews cared to return. The journey to Jerusalem was eight hundred miles and full of danger; Palestine was desolate; there would be no homes awaiting their return. On the other hand it was much more difficult to earn a living in Palestine than in Babylonia. A large majority remained in Babylonia. Let it be said, however, that they furnished the finances for the minority to go as well as financed much of the building of the temple. But a small group did return with joy under Zerubbabel, the grandson of Jehoiachim, and of the house of David. This return particularly brought joy to the older ones as they saw their homeland again. It was after all out of this remnant that returned that five hundred years later Jesus came.

What circumstances brought about the return of the Jews?

Why did not all the Jews wish to return?

Was Cyrus led of God to allow the Jews to return?

What significance is this return to us as Christians?

THE BIBLE IS GOOD READING

Bible reading is not only of importance to religious people, but is education and profit to everyone.

Everywhere throughout this amazing volume are the most extraordinary experiences of every kind. It is the most interesting Book ever written. It is more entrancing than the Arabian Nights.

"The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking."

"Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to its influence. The Book of Books has lived and grown through the centuries; we have celebrated the Three Hundredth Anniversary of the King James Translation. It has stamped its impress upon the map of the world; its boundaries are clearly marked."

The Bible is the most quotable book in all literature; all of the greatest classics taken together have but a fraction of the sayings in the Bible that fasten themselves in the mind.

It meets all the questions of life. It is harmonious throughout and is applicable as a final authority in all matters of human conduct, to all ages and every civilized country.—Selected.

JOTTINGS

The Junior C. E. Rally Anniversary and Founders' Day was held on Sunday, September 15, 1935, in the Saucon Mennonite Church at Coopersburg. The meeting opened with a call to worship by two trumpets. A very interesting program was rendered. Greetings were brought by Mrs. Florence Schultz, Junior Superintendent of the Eastern District Conference, and from various countries. The speaker was Miss Rebecca Hughes. —Lillie Reeves.

Prof. Russel A. Lantz of Bluffton College has been engaged to direct the Choral Society of the First Mennonite Church of Berne, Indiana, in its rendition of Handel's Messiah. There are about 100 members in the choral society. Rehearsals began October 21. Plans are to present the oratorio on Sunday, December 22.

The First Mennonite Church of Berne, Indiana, has been greatly blessed by two series of meetings during the month of October. Dr. Walter L. Wilson of Kansas City, Mo., conducted meetings from October 13 to 18, and Dr. R. E. Neighbour of Elyria, Ohio, from October 23 to 31.

Rev. J. M. Regier has resigned his charge at the First Mennonite Church of Reedley, California, to become Field Secretary for Bethel College. His resignation was to become effective November 1.

The Mennonite Church and the Oklahoma Bible Academy at Meno, Okla., held a joint Harvest-Thanksgiving Festival on Sunday, October 27th. The afternoon session was held on the grounds of the Bible School grounds, where a new building was dedicated. The school has been badly in need of this building for several years, and although it is still in the process of erection, three of the rooms are already in use.

Rev. J. H. Janzen, who has been appointed to establish a Girls' Home in Vancouver, B. C., has moved from his home at Waterloo, Ont., to Vancouver. His address for the present is: ℅D. J. Friesen, 573 East 54th St., Vancouver, B. C., Canada. He and his family made the trip by car and enroute to their new home stopped to visit several churches in the United States.

A meeting of the Young People's Committee of the General Conference was held in Newton on October 29, 30, and 31. Rev. D. D. Eitzen of Los Angeles, Cal., is chairman of this committee.

Rev. J. B. Epp of Meno, Okla., expects to spend the winter in Chicago so that his daughters can attend school there. His permanent address remains Meno, Okla., but his Chicago address is 865 N. LaSalle St. In his absence substitute preachers will occupy the pupit of the Orienta Church.

Rev. J. H. Epp of Hillsboro, Kansas, was the principal speaker at the Bethel College Founders' Day program, held on October 12.

Rev. and Mrs. E. B. Steiner, formerly with our mission in India and in the past few years active in missionary work along the borders of Nepaul and Tibet are spending their furlough at Pandora, Ohio.

A conference of the ministers of the Mennonite churches in Saskatchewan is to be held at Rosthern, Saskatchewan, November 5 to 7. The program looks interesting.

A meeting of representatives of various historically Pacifist churches such as the Mennonites, Friends, and Dunkards was scheduled to meet in Newton, Kansas, October 31 to November 2. Rev. H. P. Krehbiel, while serving as chairman of the Peace Committee, planned this meeting and he is in charge of all arrangements.

An important meeting of the Board of Education was held at Newton, Kansas, at the end of October. Among the matters up for consideration were the new Junior Catechism and the proposed adult English Sunday School Lesson Quarterly. The members of this Board are E. G. Kaufman and D. H. Richert of Bethel College, Kans.; A. S. Rosenberger, Bluffton, Ohio; D. J. Unruh, Lansdale, Pa.; J. D. Unruh, Freeman, S. D.; and Lester Hostetler, Upland, Calif.

The increased enrollment at Bethel College, Bluffton College and Freeman Junior College is very encouraging. The figures for Freeman are not available, but the latest reports show that Bluffton has a total enrollment of 210 and Bethel has 315 students. It is particularly gratifying to note the increase in the number of Mennonite students. Bluffton has over 80 Mennonite students and Bethel over 190.

The Western District Conference, which was held October 23 to 25 at the Newton city auditorium, was very well attended. There are now 58 organized churches with a total membership of 10,414. This is a gain of 289 over last year. In addition there are 3911 children under 14 years of age who are not members. The total Sunday School enrollment is reported to be 12,791. Over a thousand persons were present for the opening session of the conference. 56 of the 58 churches were represented. Rev. J. H. Janzen, enroute to his new charge at Vancouver, B. C., was one of the speakers at the Conference.

Dr. S. M. Grubb, pastor of the Second Mennonite Church of Philadelphia, is recovering from a very serious attack of pneumonia. His aged father, Rev. N. B. Grubb, although now in his 86th year, has been filling his pulpit. He conducted the communion on Sunday, October 13.

Dr. and Mrs. Herbert Dester of India, who have been visiting friends all over America since landing in May, have gone to St. Louis, Mo., where they will spend the next six months in school. Dr. Dester will take advanced courses at the Washington University School of Medicine, and he and Mrs. Dester will both take some courses at the Eden Seminary.

MINISTERIAL RETREAT

The ministers of the Middle District Conference are invited to be present at Chicago, November 3-7, for a time of inspiration and spiritual uplift.

The time of fellowship as well as the messages which will be delivered should prove a rich blessing to all present. Also matters pertaining to conference work will be considered.

The meetings will be held at the Mennonite Mission. Entertainment will be provided by the church.

This is an important meeting for our conference work, so let us come in the spirit of prayer.

DEATHS

William C. Gerhart, was born in Bucks County, Pennsylvania, near Applebachsville, on September 3, 1858. At the age of 21 years, he located in Philadelphia, where he was in business for 33 years. On December 24, 1884, he was united in marriage to Miss Elizabeth McQuarry. They were permitted to share the blessings of married life for more than fifty years and celebrated their golden wedding anniversary last December in the circle of friends, with a program of praise and gratitude to God for His blessings. One son, Samuel L., was born to this union.

Brother Gerhart was for 41 years an active and influential member of the First Mennonite Church of Philadelphia, serving as trustee, treasurer, Sunday School teacher, and assistant superintendent. In 1916 he moved to a farm near Worcester in Montgomery Co., and when Grace Mennonite Church in Lansdale was organized, he became an active member of this new congregation.

Brother Gerhart died on August 5, 1935, aged 76 years, 11 months, and 2 days. He is survived by his wife, one son, three grandchildren, and one sister. The funeral was held on Thursday, August 8, in Grace Mennonite Church, Lansdale, and was conducted, in the absence of the pastor, the Rev. Daniel J. Unruh, by the Rev. A. M. Fretz, Perkasie, and brother Gerhart's former pastor and intimate friend, the Rev. N. B. Grubb, Philadelphia. Interment took place at Northwood cemetery, Philadelphia.

Scheffel.—Mary Roth Scheffel was born in Alsace Lorraine, October 13, 1851. Her father died and is buried in his native country, but her mother came to America with the remaining members of her family in the year 1852, settling in Ontario, Canada. A few years later she moved her family to Jefferson County, Iowa. Here Mary grew to womanhood. She accepted Christ as her personal Savior in her youth, uniting with the Amish Mennonite church, later transferring her membership to the Mennonite Brethren in Christ church of Trenton, Iowa. On February 15, 1875, she was united in marriage with Clayton Scheffel. This union was blessed with two daughters; both preceded their mother in death, Catharine died in her childhood, Mary lived until about seven years ago. None of the immediate members of her family remain. In her declining years she made her home with relatives. During her last illness she was in the home of her nephew, John Wenger, near Wayland, Iowa, where she passed peacefully away October 12, 1935, lacking only a few hours perhaps of being 84 years of age. She leaves one granddaughter, six greatgrandchildren, and a large number of other relatives to mourn their loss.

The funeral was held on Monday afternoon, October 14, 1935, at the Green Mound church near Trenton, Iowa, conducted by Allen Miller, pastor of the Eicher Mennonite church, and Simon Gingerich, pastor of the Sugar Creek Mennonite church. Interment in the Green Mound cemetery.

Carl Weindel, son of Carl and Katherine Weindel, was born in Germany June 7, 1858, and passed away October 13, 1935. He came to America 1878 and lived in Cleveland, Ohio, for a number of years. He was a hard worker, a mechanic by trade. He was a great lover of nature. One of the greatest joys of his life was the raising of flowers. He was well versed in scripture and history. He was a member of the Mission Church at Cleveland, Ohio. He came to the Mennonite Old Peoples Home, August 4, 1932, and was regular in his church attendance here as long as his physical condition permitted him to do so. His wife preceded him in death. He leaves to mourn his departure four daughters and five sons: Anna Koch, Cleveland, Ohio; Esther Bauerle, Clifton, N. J.; Elsie Peterson, Salina, Kansas; Genevieve Weindel, Salina, Kansas; Otto Weindel, Cleveland, Ohio; Howard Weindel, Cleveland, Ohio; Carl Weindel, Cleveland, Ohio; Elmer Weindel, New York; Herbert Weindel, St. Joseph, Mo., also seven grandchildren and a host of friends.

The funeral services were held at the Meadows Mennonite church, Wednesday, 3 P. M., in charge of Rev. G. I. Gundy.

MARRIAGE

Imhoff-Miller. — Miss Irene Imhoff, only daughter of Mr. and Mrs. D. E. Imhoff, Bloomington, became the bride of Roy H. Miller, eldest son of Mr. and Mrs. Emil Miller of Hudson, in a ceremony held at 8:30 A. M., Sunday at the Mennonite mission parsonage at Peoria. The Rev. Jacob Sommers of the Peoria mission officiated at the single ring ceremony. Miss Lucille Schad of Carlock, close friend of the bride, and Claude E. Miller of Hudson, brother of the bridegroom, were the attendants. A wedding dinner was served for the immediate families at the country home of the bride's parents. The guests included the wedding party, the parents of both bride and bridegroom, Lloyd Imhoff, brother of the bride; Mr. and Mrs. Harold Imhoff of Carlock; John and Harold Miller of Hudson, brothers of the bridegroom. The bride was a graduate of Carlock high school with the class of 1931. She has taught four terms in the Bible vacation school held at the Mennonite mission in Peoria. The bridegroom attended Brown's Business College in Bloomington. He has been employed by the Normal Sanitary Dairy.

Merry Christmas Greetings
The Season's Greetings!
Warmest Christmas Greetings
Christmas Cheer
Christmas Greetings
C H R I S T M A S G R E E T I N G S
Merry Christmas
Joy to You
Happy Christmas Wishes
Christmas Peace
Season's Greetings
All Good Wishes at Christmas
Christmas Greetings
Christmas Greetings
Greetings
Christmas Greetings
Hearty Christmas Greetings
Greetings!
Greetings!

Scripture-Text "Sunshine Assortment" No. 35

21 CHRISTMAS FOLDERS WITH ENVELOPES IN GIFT BOX

There is individuality, refinement, and a striking note of the true Christmas spirit in this unusual assortment. Each folder was designed and carefully chosen to make the "Sunshine Assortment" the most outstanding one of the season. Verses with a depth of meaning bearing upon the true import of Christmas are used. Choice Bible passages grace each of these messages, richly enhancing them with cheer and friendly good wishes. Variety of stocks, styles of designs, and harmonizing colors, in addition to die-cut effects, inserts, novel features, etc., embellish and increase the value of this assortment. The gift box is done in silver, red, and black, then varnished. Guaranteed to please you.

Price $1.00

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The MENNONITE BOOK CONCERN, Berne, Indiana

JUBILEE MISSIONARY NUMBER

THE MENNONITE AND THE CHRISTIAN EVANGEL

Rev Emanuel Troyer Jan 36

The Mennonite—Organ of the General Conference of Mennonites of North America. 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

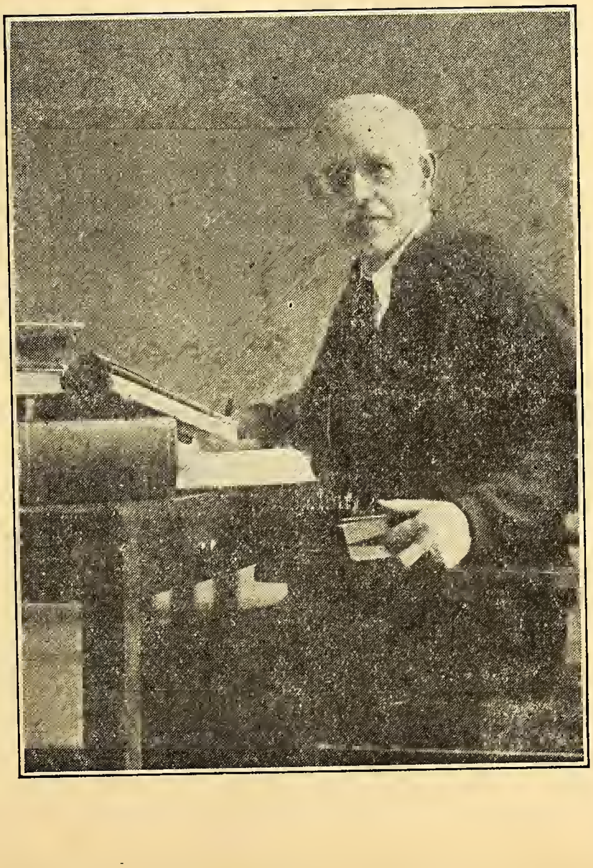
"Other foundation can no man lay than that is laid. which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, NOVEMBER 19, 1935 No. 22

FOREIGN MISSIONS

RODOLPHE PETTER

is our senior missionary, Lame Deer, Montana. He has worked among the Cheyennes for forty-four years, and has reduced their language to writing. After giving them a large dictionary and numerous minor translations, he finished the New Testament this year, and had it printed by the American Bible Society. The photo shows him at his work table.



The American Bible Society, New York, has just sent him the following letter, of which we received a copy:

"At a recent meeting of the American Bible Society you were voted a life long honorary member of this society, as a recognition for your translation of the New Testament into Cheyenne.

"It is a pleasure to send you the enclosed certificate as a token of the high esteem which you have with our society on account of your long time service among the Cheyennes, and the special work in which the Bible Society gladly participated.

"May strength and health be given you for future days of widened happy and fruitful service among the people where you so long have been permitted to further the interest of the Kingdom of God."

(The New Testament in Cheyenne can be bought for $1.00 as a souvenir.)

The two Sisters Martha Burkhalter and Augusta Schmidt are leaving November 15, for India on the S. S. "Coolidge" from San Francisco. May the Lord protect them on the journey!

JUBILEE MISSIONARY NUMBER

The Jubilee Conference has passed into history, but the Jubilee Year is not yet over, and so it seems fitting to make this number a Jubilee Number. All missionaries have been asked to send in both a pictorial and a written contribution to represent themselves to the mission friends, so that also those who could not attend the conference may the better share in this celebration.

The cuts have practically all been sent in (or photos), but the articles have not all come, which makes it necessary to use extracts of the Jubilee Mission Report.

It should perhaps be explained that the cuts are mostly property of the missionaries, and so do not cost us much. Some cuts are somewhat old, but to most of the readers they are new, and they will enjoy them just the same. We must save even on such a mission number. If it were not for that, we would reprint the whole mission report as read before the conference, but that would be quite expensive.

Read, Please, This Whole Number

When the first two foreign missionaries, Paul and Barnabas, gave their first mission report to the church at Jerusalem, 50 A. D. (which was also a kind of jubilee year), the record says: "They reported the conversion of Gentiles, and caused great joy among all the brethren." That is even today the purpose of these reports, to cause joy among the mission friends, because "The joy in the Lord is our strength." And we certainly need all the strength we can get, to continue our work. We need strength of faith and love and hope in order to pray, work, and give as we should. Therefore we plead with our mission friends to read the mission reports, and also the conference report, which contains the Jubilee Report.

The Plan for Systematic Giving

This is also in the conference report. But it ha already been published in our church papers. Systematic giving is the easiest and most adequate giving as experience shows. Read also the testimony as i will appear in the papers (or may have appeared whe this issue is printed). The plan has been accepted b the conference for presentation to the churches fo final action.

3481 Souls Have Been Saved on Our Fields

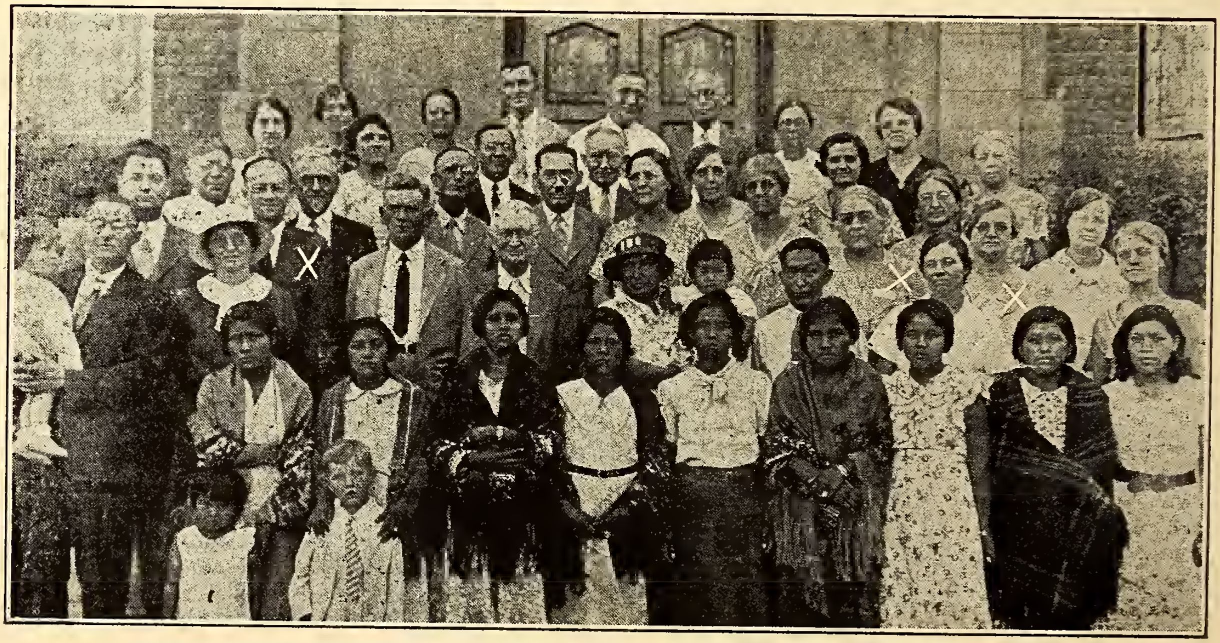
That is worth more than all it costs. Who woul not rejoice over them! If the angels in heaven rejoice over one sinner who repents, how much mor should we rejoice over these 3481!

Thank the Lord for All Gifts!

And we thank also the donors. The fact that we could celebrate this jubilee after 75 years of work without debts is a special reason for rejoicing. Now let us see to it that no more debts are made.

We are glad to report that we could make all payments this year when they became due, and that we can begin to return furloughed missionaries. The two Sisters Martha Burkhalter and Augusta Schmidt are planning to leave November 15th from San Francisco on the S. S. "Coolidge." Brother and Sister Boehr are planning to leave a little later, if their health permits. We will yet need about $10,000 for this year.

In the picture of the mission group at the General Conference you will find three persons marked by crosses. From left to right: A. E. Kreider, new Board member; Mrs. R. A. Goerz, and Mrs. Regier Entz, officers of the Women's Mission Societies.)



Mission Group at the Diamond Jubilee Conference at Upland, California, August, 1935
Nine Hopi Indian girls in the front row

China

LITTLE YU JAN'S VISIT TO HEAVEN

Frieda N. Sprunger

(Yü Jan is pronounced like "Yü Rän")

It was a happy day for Suen Yü Jan when it was told her she might enter the Hua Mei School at Kai Chow as a pupil. Just how that longing to be able to read came to her, we do not know. It may have come to her as her father, who is a Christian, daily gathered his family about him for family evening or morning worship, when each one who was able to read his or her verse in turn. She could not read, but longed to do so, especially as she, too, had learned to love the Lord Jesus.

She was such a little bit of a girl—scarcely more than nine years old. The fact that her parents were very poor and it was often hard for them to feed their little flock of children, may have had something to do with little Yü Jan's undernourished, undersized condition. It may have been due to the fact of the great poverty in the home that her parents were very anxious that someone undertake the school support for their little girl, for then not only would she learn to read and write, but would be fed as well.

Attending school and learning new things every day was all so different from staying at home constantly taking care of the baby, or going out to gather dry weeds, leaves, stubbles, and sticks that were to serve as fuel with which to cook their meals. How eagerly she went to classes, and with what joy she mingled with the other girls on the playground and in their bedroom (which was shared by about ten girls) as they prepared to retire for the night! Always there would be a radiant smile on her face as we met, accompanied by a deep, graceful bow with which she tried to show some of the gratitude she felt.

Thus passed the greater part of the first happy year in school. Before the year was quite completed she took ill and was taken home. The parents took care of her as best they could, but finally brought her to the hospital. Here the doctor and nurses also put forth every effort trying to combat the pneumonia that had laid its hold so heavily upon the little girl. Efforts seemed futile and the battle a losing one, for the little girl became weaker every day. The devoted father wept as he stood by the bedside, realizing that there was little hope for his little daughter's recovery.

"Do not weep, father," said Yü Jan, "I am going to Jesus, and it will be so much better there than here."

For some time she lingered, but gradually her breathing became slower. The eyes took on a peculiar glazed, set appearance and then closed slowly. The father, bending over the little form to note the last signs of life, could detect no motion or heaving of the breast, and felt that all was over. In a few moments the attending nurse would be drawing the sheet over the little face and the body be removed from the hospital room.

Suddenly the eyes opened, the lips moved, and little Yü Jan was speaking once more:

"Wo hui lai liao"! (I have come back), she said simply.

Slowly but surely her condition improved from that time on, to the surprise of those about her. As her strength returned, she would tell of what had taken place on the day when she had nearly "slipped away."

"I had come up to the very door of heaven," she would say, "and caught a glimpse of what was within the gate. I saw Jesus there, and He saw me. I saw Dr. Chai (who had died recently), and many others that I knew. Oh, it was all so beautiful"!

"But," she continued, "I was there only a very short time when Jesus came to me and said, 'Return to earth, little Yü Ran, go back to your home and to your studies. Prepare to serve me well and after you have labored for me for a while, you shall come here again.' And so I am here now."

Pray for little Yü Jan, that she may in truth come to be a true servant of God and that if He so will, the way may be open that she may continue her preparation, soon.

THE MOSLEMS IN OUR DISTRICT AND OUR OPPORTUNITY

The General Conference of Mennonites of North America is working a district which is in the extreme southern part of what is now called Hopei Province.

In the northern part of this district is a very large population of Mohammedans. The south suburbs of Tamingfu city, which borders this district, almost the entire suburbs is said to be Mohammedan.

When I first went to China in 1917, I had no idea that there were Mohammedans in China. I had heard of the "Three Religions of China," Confucianism, Fascism, and Buddhism, but that there was a "Fourth Religion," as Dr. Zwemer calls it, I had no knowledge of. My first acquaintance with Moslems was made in the central part of our field, at Kaichow (P'u Yang Hsien). Twice a week children's meetings were conducted on a certain street in this city and the children of a few Mohammedan families also attended. They were dressed like the other children, but their features were a bit different from those of Chinese children. Their eyes were big and bright and shiny black, and their faces were a bit angular. I visited their folks in their homes and found them and their kinsmen to be butchers. My first impression was that they commanded respect. — somewhat retiring and reserved, but friendly.

Later, when our place of worship was removed to another section of the city, I lost that contact and the Moslems were wiped out of my interest for a number of years.

A few years after my return from my first furlough they were brought to my attention again in another city of our district, farther north. However, I saw only an occasional woman in the courtyard. Their silent figures were a mute appeal and challenge to my heart.

Two years later I moved to another city, still farther north, and there I found a Mohammedan woman, a member of our church there. On visiting her home, I realized that I was in a Mohammedan section. Again those mute doors and closed courts presented a peculiar challenge to me. The Arabic hierogliphic script in white on a purple paper slip pasted on the lintels of their doors and on the door posts set them off from that of the Chinese homes.

I was introduced to several homes. I was received cordially, but here again was that same reserved and somewhat aristocratic bearing in men and women alike. My work occupied so much of my time that it was impossible for me to get better acquainted with them. But I would like to give the impressions I received as I went about my regular work in the church and the community.

They appear to be a distinctive people. There seems to be an air of wholesomeness about them, of character and stability and dependability. They are stronger built and better nourished than the average Chinese, who have a tendency to slouchiness. The men present a more manly appearance. Those of the scholarly type are slender and have oblong faces and the laboring class are rather sturdy, with square faces and big black eyes, alert and with a humerous twinkle in them. They look industrious and daring, or alert, as though they have a purpose which is worth working for.

They are engaged in various businesses: keepers of inns, of tea shops and other shops, traders of hides and animals; but those I came in closest contact with were the cartmen and butchers. As cartmen they revealed a jolly disposition, ever open to a good joke or jest. They usually had well fed animals of a better breed and they proved good cartmen. In winter they were dressed in sheep or goat skin furs, sometimes unlined, and caps of the same fashion. Their athletic jump, as they jumped off and on the cart, as they urged on their animals, made them more akin to the Europeans, in contrast to the sluggish and somewhat phlegmatic movements of the Chinese.

It occurred to me then, that they were of a different race, but I learned, on inquiry, that my Chinese friends were ignorant on this subject, although in their reference to the Moslems, they always evidenced an attitude of aloofness, as one would towards a foreigner, they were unconsciously strangers to them. Why it had not dawned on their conscious mind was perhaps due to the fact that the Moslems have absolutely adopted their dress, even bound feet, the plan of their homes and furnishings, and their food; differing only in that they abstain from pork and idol worship and that on their door post and lintels they have not the customary Chinese ideographs, but have the Arabis script. These were the outstanding outward appearances noticeable to the average Chinese and to us. They are further distinguished in that they have their own "Li-pai Sii" (temple), in which they worship.

The Moslem women also seem to be better built than the Chinese, their faces are somewhat large and angular, with prominent cheek bones. Their features seem to be even more distinctive than those of the men. They are rather retiring and quiet and yet there is a dignity about them that commands respect. They wear a black veil or a white cloth, turban fashion, wound around their head. They are unveiled. Their homes are neat and orderly in general, devoid of pictures and incense urns. Their children seem to be better nourished than the Chinese children. The women also present a cleaner appearance than the average Chinese women. One often finds the women dressed in gray, in contrast to the Chinese women who dress in the various shades of blue or black.

Although the houses and courts follow the plan of the Chinese home, as said, those I got into were different, in that I usually found in the courtyard hides spread out to dry, mostly cow hides, and piles of bones of sheep and goats, getting them ready for trade or sale.

For the winter of 1933-1934, I was called to a city in the extreme northern part of our field and was amazed to see the large Mohammedan population in the south suburb of the big city of Tamingfu. Here again I had the same experiences. It overwhelmed me to think that absolutely nothing was done for them, and I felt that we were neglecting a very important task God had laid at our very doors.

What could I do for them? was my next question I was confronted with difficulties. Here was a people who received me so wholeheartedly, unbiased, unprejudiced. They seemed to feel that missionaries had something in common with them, for did we not worship only one God? And did we not, like they, disapprove of idols and idol worship and the burning of incense? They knew about Jesus and Abraham and Isaac and Mohammed. I did not want to spoil that feeling of unconscious fellowship. There was something homey about it all. It drew me to them and my heart longed to get nearer them, and enter into their spiritual life.

As I entered their homes, they gave me the feeling which might be described as "Here is somebody who understands us." The women were not of the curious kind one usually finds among the uneducated Chinese women. In their faces was expressed an intelligence which was ready for teaching, if wisely and tactfully administered. They seemed of calm and undisturbed disposition and revealed a certain superiority, dignity and strength, perhaps intensified by their somewhat masculine faces and well built bodies.

I realized I had to be wise in my approach, lest I do the right thing in a wrong way, or as father would say: "Try to open the door the wrong way," push open the door when it needed a pull, or pull it when a gentle push would do it. My concern was: which way does the door open to give me entrance into their hearts?

This made me realize that I must review Mohammedanism, and in a special way study Mohammedanism in China, and I resolved that it should be my aim to study the subject as soon as the opportunity should present itself to me. I enrolled in the class on the study of Mohammedanism and particularly on "Moslems in China," which is to be followed up in closer study of the Moslems in our own field, should I return to China. I shall then try to get into personal contac with them, more so than I have been able before. shall try to establish friendship with them and try to understand their inner life.

As it is, I have to say with one of the other missionaries to the Mohammedans: "I know next to nothing" of the beliefs of the Moslems in our own field. Jus how do they carry on their worship in China? I know they have a mosque in each of the cities mentioned How much does it mean to them? How much do they get out of it? How much of a part do the women have in these worship services? Are they allowed to attend the services in the "Li-pai Sii," or temple, at certain hours? In what are they interested? I must get interested in what they are interested in, if I want to get them interested in what I am interested in. And I must become a friend to them, for people do not want the religion of their enemies.

Somehow I feel we are not only missing a great opportunity, but we are falling short of the great task God has laid at our very doors and some day we will have to give account for the neglect of this duty.

There are said to be 230 million Moslems in the world. In China the estimate is about twenty million. The magazine "Friend of Moslems" has an article in which the author, Hajj Muhammed Shakin Shaj Kugin, says, "that the last census of 1931 estimated fifty million Moslems for China." Hopei Province, the Province in which our General Conference has its mission work, has the largest Mohammedan population, and a province next to Hopei Province has the next largest population.

There are numerous mosques and schools in China, and Peiping even has a special mosque for women.

The Moslem women in China are not suppressed like the Moslem women of other lands, although they, too, occupy an inferior position in the home, but not as inferior as that of the average Chinese women. This makes it comparatively easy to get acquainted with the Chinese Moslem women and girls.

This article has been written in particular with the view of studying the Moslem people from a perspective, study the religions of China as a whole, in order to face my missionary call and task anew, and see where I might have failed in the fulfillment of this my mission, because of lack of understanding the people of the land. I have found this review most beneficial. It has been a serious rethinking of my missionary purpose and aim. I feel, we as a group of missionaries have fallen short of the great commission, "Go ye out into all the world, even the Moslem world, and preach to them also the Gospel, for we have a holy duty towards them and a great responsibility to make Christ known and outstanding to them, as the One who is far above their prophet Mohammed.

We are not only concerned about the 50,000,000 Moslems in China, but we should be just as much concerned about the children and the children's children, as one author puts it.

The Moslem is capable of change and modification. They are ready for a change. These changes are due to the influence and contacts with different races and customs of other countries. One author says, "that the spirit of the world during the reformation and renaissance, is the spirit of the present modern Moslem world."

Over a year ago four Moslem students from China were sent under escort of a leading middle school professor, named Sha, to enroll in the ancient Moslem University at Cairo. This University, Al-Azhar, is the educational hub or heart of the entire Moslem world. The student body then totalled 9,200. The The President Az-Zawahiri, of the Board of Directors, has two great aims: 1. To conserve the ancient system in which the student may choose and regulate his course of study without limit of time. 2. To establish and foster a modern system divided into four divisions: A primary; a middle (high school); collegiate; and normal. The primary covers four years; the middle five years, and includes, besides theological and Arabic, courses in history, civics, and hygiene. The collegiate covers four years, leading to the degrees in arts, law and philosophy; finally there is the normal department for two years, which comprises teaching and preaching.

Al-Azhar was founded in 972 A. D. and has five branch schools. These have more than 10,000 pupils and they come from various countries, like Afghanistan, Irak, Yemen, Syria, Hedjaz, Palestine, Turkey, Jugo-Slavia, Roamia, South and West Africa, etc.

The Moslems in Egypt on hearing that Moslem students were coming from China, were very much elated. Within one week the fame of the Chinese Moslem students spread all over Egypt. The presence of these students in Cairo should be of great interest to the missionary body. It will mean a reformation for the Chinese Moslems.

Little schools on modern lines are springing up wherever there are mosques in China and are evidences of a new day. The old fashioned school still struggles on with flocks of orderless youth still sitting about in the mosque enclosures chanting with glorious din Arabic phrases written by their teacher on their wooden pallets, but these schools are fighting a losing battle. (Extracts from Geo. K. Harris article in the "Moslem World"—Al-Azhar through Chinese Spectacles.)

Moslems hold important positions in Central Government offices, Provincial offices, on newspapers and in schools in almost every province, and there are more than ten kinds of Moslem magazines and papers in Chinese.

Should all this not present a tremendous challenge to us to get them in contact with and under the influence of the Gospel? They seek salvation in the five meritorious acts of Islam: Creed, prayer, fasting, alms, and pilgrimages. Why not present to them Christ, the One who gives salvation, free and freely?

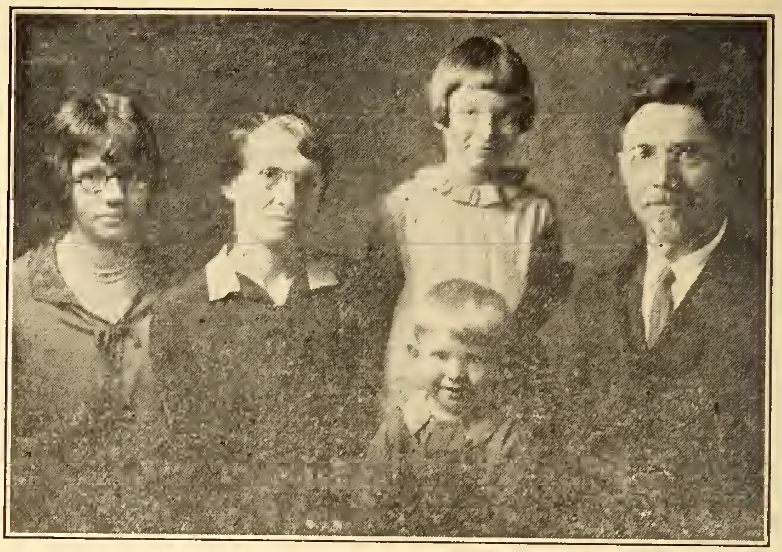
They long for fellowship with people of kindred spirits and they feel that spirit of likemindedness among us missionaries due to our common belief in One God, and the dispproval of images. Why not give them this fellowship and learn to understand them and meet their need and get them interested in what we believe, and thus link them up with that higher and deeper fellowship, with the Divine Christ, even their Lord and Savior.

The Moslem students are beginning to study their religion, and they will modernize much to suit the present situation, and we must be aware of this and keep our eyes open. A great help along these lines are the magazines "Moslem World" and the "Friends of Moslem," then we must be familiar with the Moslem papers and magazines. And above all, we must be thoroughly familiar with our own Bible in order to give them intelligent answers to their questions. And we must be familiar with their Koran and their belief. And we ourselves must be sure of our own faith and belief and know that we stand on rock foundation and so be able to give a clear testimony of the faith within us.

CHINA MISSIONARIES

The family of H. J. Brown, senior missionary in China. He opened the work there.

Here are three group pictures from China. In 1936 they plan to celebrate their twenty-fifth Jubilee Year by publishing a book.



Group of former and present missionaries

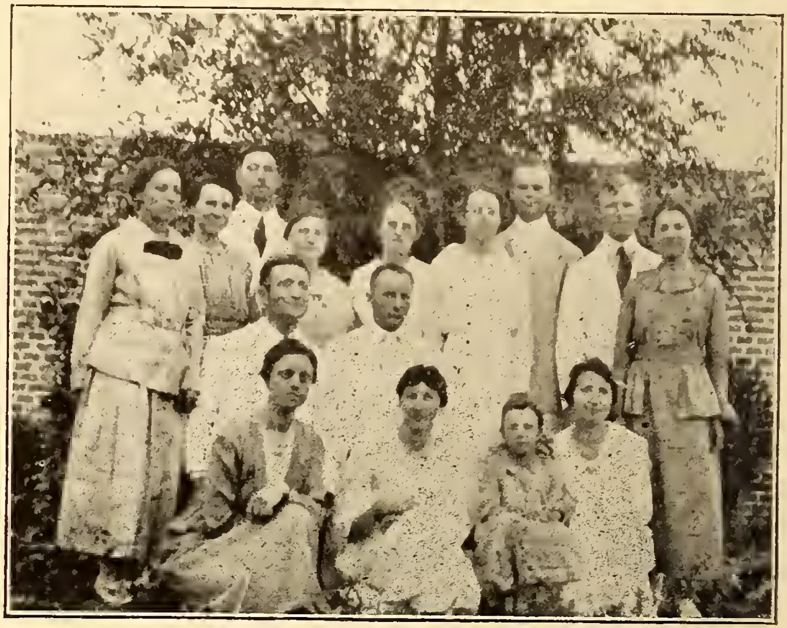
Left to right:

Standing—
- *Talitha Neufeld
- Mrs. H. J. Brown
- Mrs. P. J. Boehr
- *Mrs. E. G. Kaufman
- Mrs. W. C. Voth
- S. J. Goering

Sitting in middle—
- P. J. Boehr
- E. G. Kaufman

Sitting low—
- Aganetha Fast
- *Christine Habegger
- A child
- *Metto Lehman

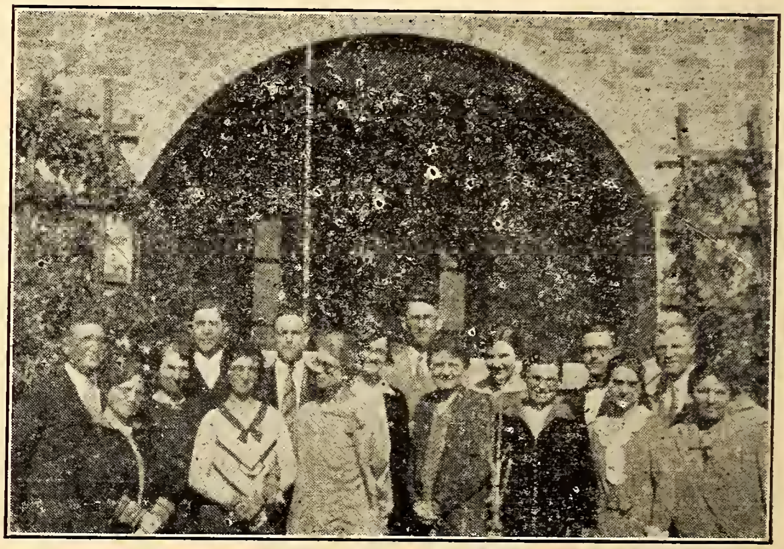
(Those marked my asteriks are no more in the work.)



Present Workers in China

Left to right:
- P. J. Boehr
- Mrs. P. J. Boehr
- Mrs. H. J. Brown
- Mrs. C. L. Pannabecker
- C. L. Pannabecker
- Aganetha Fast
- *Marie J. Regier
- August Ewert
- Elizabeth Goertz
- Mrs. Ewert
- Mrs. S. F. Pannabecker
- S. F. Pannabecker
- Mrs. Goerng
- S. J. Goering
- Frieda N. Sprunger

(Not all on this photo. W. C. Voth and wife are only on photo above.)



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Rev. Wm. B. Weaver, A. M., Danvers, Illinois

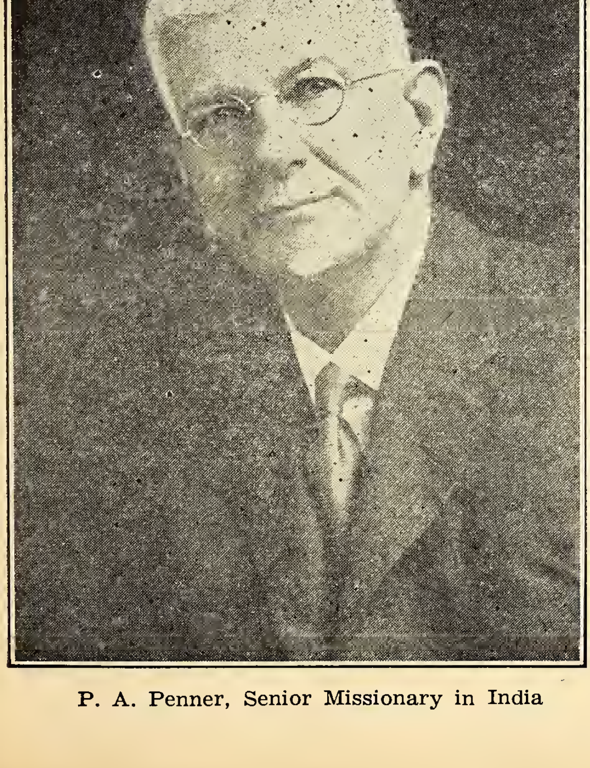
India

DEDICATION OF NEW WOMEN'S WARD AT BETHESDA LEPER HOME

P. A. Penner

Champa, C. P., India.— The tenth day of September was a red letter day in the Bethesda Leper Home. On this day the Commissioner, Mr. C. F. Waterfall, C. I. E., I. C. S., laid the cornerstone of the Rani Mankumari Devi Silver Jubilee Ward. This is to be a brick ward containing three rooms each 12x14 feet, and having two verandas running lengthwise on either side of the building. Each room is to house four leper women. But, suppose we start at the beginning. In the month of April, Mr. Waterfall visited the Leper Home and gave it not only a thorough inspection, but inquired minutely into the further needs of this growing institution. He left us with this impression that the government might be willing to help us in the erection of needed buildings. That not many gifts came from Indians, who really ought to help their own people, surprised him, and although I have no authority for saying so, he may have mentioned this fact in the presence of well-to-do Indians. Perhaps in some other way the urgent need for more accommodation for lepers in this Home came to the notice of the better class Indians of this area. Be that as it may, about a month after the visit of Mr. Waterfall, the Rani Mankumari Devi of Pandaria graciously offered a sufficient sum of money to erect a ward for twelve women lepers. The cornerstone of this ward was laid on September 10th.

September is a rainy month in India, and hence some fears were entertained lest our ceremony be drowned. Sure enough, on the evening of the 9th of September it not only rained, but poured, and during the greater part of the night heavy rains fell. When morning dawned, clouds were still hanging low, and shortly after six o'clock rain came down in torrents. We were somewhat disappointed, but my wife tried to cheer us by saying, "Rain before seven stops before eleven." It did. At ten, the clouds lifted and at



P. A. Penner, Senior Missionary in India

Mrs. P. A. Penner, Champa, India

the fixed time of eleven o'clock A. M., our invited friends were in their places in the commodious church in the Leper Home. Invitations had been sent to prominent Indian friends, Hindoos, and Mohammedans, as well as to a number of Europeans. Unfortunately only the missionaries of Janjgir could be present. The others were unable to share our joys because of either being on the hills or the impassibility of our mud paved roads.

On the platform were Mr. B. A. Smellie, the Deputy Commissioner, an Indian Christian; next to him was Mr. C. F. Waterfall, the Commissioner; to his left was Mr. Ramsaran Singh, the Zamindar of Champa; last the Diwan (Manager) of the Rani Mankumari. The Rani herself was unable to be present. On either side of the platform sat the invited guests, and in the front about 425 lepers. The church was well filled.

After a rousing song by our lepers, and invocation, the chairman, Mr. Smellie, introduced the Commissioner, who was to give the main address besides laying the cornerstone. Mr. Waterfall began his address with a quotation from the Bible and then went on to show the terrible condition of the leper in olden times and the pitiable condition of lepers in our days, dwelling upon the ostracism which lepers are compelled to endure. Then he continued to show what is being done for the 20,000 lepers of our province and the opportunities for service still open. All that heard Mr. Waterfall, realized that he is a warm friend of lepers.

Following Mr. Waterfall, the Superintendent of the Leper Home gave a brief history of this institution, showing how from 2 lepers on April 27, 1902, and a few ramshackle bamboo huts the institution has grown to 560 inmates, living in comfortable wards. The superintendent made it plain that this is a Christian institution, although attendance upon divine services is not a condition of admittance.

The chairman then made a few concluding remarks, and Mr. M. M. Mohanti, the Christian Manager Court of Wards, moved a vote of thanks to the Commissioner for his presence. The whole audience then went to the site of the contemplated ward. Here Mr. Isaac took charge of the ceremony. He had so suspended the simple stone that with little effort the stone could be lowered where it should rest. Mr. Isaac, who is the builder of this ward, as indeed in charge of all building operations, led in a word of prayer and then the Commissioner said: "In the name of the Mission to Lepers and at the request of the Rani Mankumari Devi of Pandariya, I place this stone upon the foundation of the Rani Mankumari Devi Silver Jubilee Ward." A little spreading of cement under the stone concluded his part of the ceremony. With the help of a mason or two, Mr. Isaac put the stone in its proper position. Then while standing at attention those that could sang "God Save the King."

Here is going to be the first building erected by funds from an Indian lady of wealth. May the Lord bless her for her share in alleviating suffering.

Although the Rani Sahiba could not be present, yet we were her guests at tea and sweet meats served on the veranda of our bungalow. She was also thoughtful enough to give a good helping of sweets to our large leper family—560 members.

The erection of this ward has been begun, and the Lord willing, it will be formally opened and dedicated during the first week of the new year. We hope to have with us at that time Mr. W. H. P. Anderson, the General Secretary, London.

Our prayer is that all those suffering women that will occupy this ward, may find Him who was a friend of lepers—Jesus. W. F. Unruh led in closing prayer.

P. W. Penner and wife and foster-daughter, Nellie, Janjgir

TWO URGENT REQUESTS FOR PRAYER

A Special Occasion for Intercession

On the mission field of our church in India the annual Missionary Conference is to convene from November 22 to 27, 1935.

The first two days are set aside exclusively for Bible study, meditation, testimony, and prayer in preparation of what is to follow. Sunday comes in between as a further day in special close fellowship with God to strengthen the spiritual equipment. The last three days will be devoted to routine business.

During this transition period difficult problems loom up that are hard to solve. Therefore all churches are sincerely urged jointly to burden in prayer for all that can emerge from a conference of this nature here on the field. Prayer changes things!

In the name of the staff,

P. W. Penner, Secretary-Treasurer.

Janjgir, C. P., India, October 3, 1935.

Another Similar Need for Intercession

At the recent Jubilee Session of the General Conference it was agreed upon that all the churches on the different mission fields hereafter shall be regarded as members of that church body. A step in the right direction indeed!

Thus such churches in India have set aside November 27 to December 2, 1935 for their annual conference to convene. This session will deal with serious questions hard to settle. These sessions are profusely interspersed with spiritual meetings of a high degree.

The churches are young, the conference is still considerably younger. Therefore, in a very special way the call comes to each one to consider it HIS duty that this babe be much remembered in prayer these pressing days. The interest for a far-reaching evangelism will to a great extent depend on the zeal shown at this conference.

In the name of the conference,
P. W. Penner,
Janjgir, C. P., India, October 3, 1935.

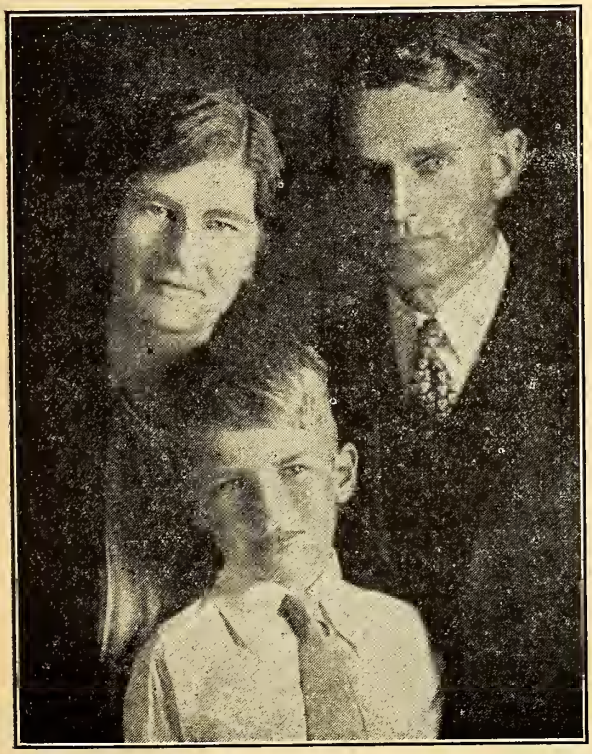
MOTTO: "LORD, SEND A REVIVAL, AND BEGIN WITH ME"

Dear Brethren of the Foreign Mission Board:—

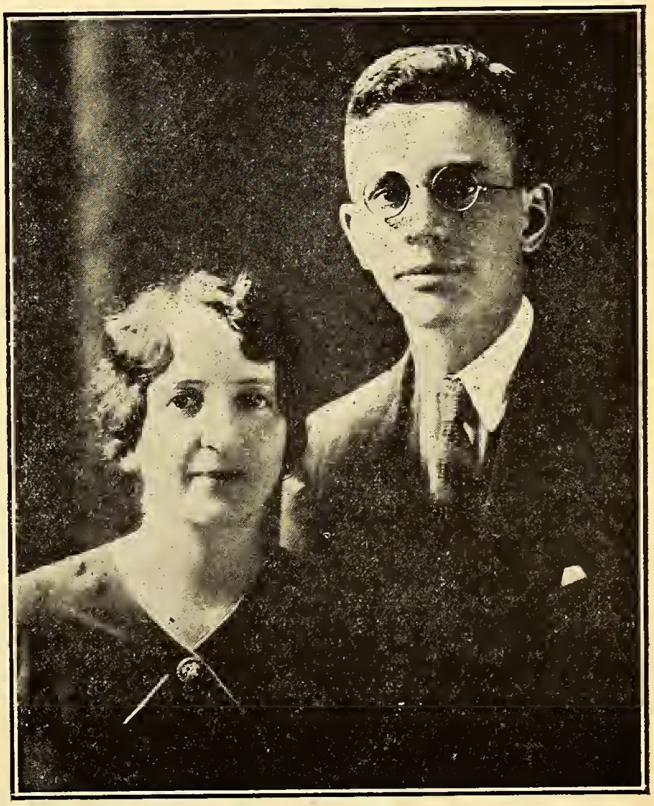
I believe that the Lord is giving us a revival. I know that it has begun in me. But let me go back to last rainy season's Bible course. For us in Champa the course itself was unique in that a relay method was begun. A select number were taught in a senior class, and these in turn taught other groups later in the day. Thus the whole Christian community was reached — and reached in a way that all could understand. But what I want to tell particularly is that these classes, in which prayer was emphasized, continued as prayer groups after the course was ended—at least a number of them. In our church council, too, the need of prayer was expressed and this committee repeatedly met for prayer. Special meetings were being planned throughout our mission for November, and I know that this prayer preparation had a great deal to do with the blessing received at the November meetings.

First, Rev. Singh of the Disciples of Christ church preached four days at each mission station. When at his last service at Champa he pleaded for a new consecration, at least three fourths of the congregation responded. Then Rev. Moses of the Swedish mission preached a series of sermons in connection with the Indian Church Conference. Again we felt that the Lord was pouring out a rich blessing, and testimonies from our Indian brethren confirmed this. Only on the part of the missionary group present there seemed to be a rather weak response. So when our missionary conference convened immediately afterwards, there were two days of heart-searching, and, praise the Lord! they were not in vain. A number of misunderstandings were cleared up and hindrances removed. When during these days one or two of our number testified to a most wonderful blessing within the last two years, the rest of us took courage to believe that the Lord would have such a blessing in store for us too.

I can testify that I have never had a season of evangelistic work as the one just past. The Holy Spirit was with us in power. Our first camp in January was north of Champa on the Korba road. Both Champa and Korba workers took part, and best of all, we



F. J. Isaac family, Champa, India



S. T. Moyer and wife, Basna, India

had the Unruh's and the Bible School students with us. Before beginning actual work, we spent three days in prayer and study, seeking that filling of the Holy Spirit which was promised by Christ in Acts 1:8. When the time came to go out into the villages, quite a number were definitely testifying that they had the assurance that the Lord would be with them in power. And this proved to be no vain boast. When teaching and preaching began, we could see that the listeners were moved, and as day after day the lessons and testimonies increased, the seed began to take root in certain hearts. In following up this first effort several weeks later, I found that there were quite a few inquirers.

In February I was obliged to go to the Manku Ghat Christian Mela (I left my touring work reluctant); but again I must testify that this new help from the Lord became manifest there too. In March when I did the above mentioned follow up work I received further great blessings. I shall never forget the wonderful fellowship I had with one inquirer, an old man whom I had discounted at first sight, but who proved to be the first to receive the Gospel in his heart. He was eager to have me sing to him, to pray with him, and to tell over and over again the story of the Savior who died for us. Also, I want to praise God for a personal victory gained at this time. I had been praying: "Lord, clean me thoroughly," and He answered my prayer so that I could realize it. I John 1:7.

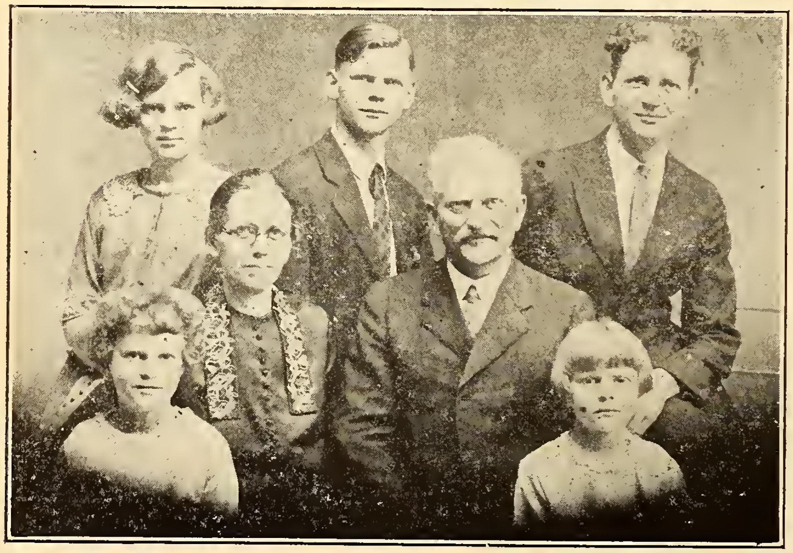
During the first week of April it was my privilege to attend a meeting at Chindwara near Nagpur, where representative men from all Mid-India were gathered for several days to face the situation of mass evangelism in our area. The reports from South India and those from Mid-India as well, proved so challenging that there came upon this group a strong spirit of prayer and supplication, that by all means the Lord would revive us, and that the fire now burning so brightly in the Telegu country might become a mighty conflagration among us. I have never been at a gathering quite like it.

As I came home, our Champa church was ready to begin its annual evangelistic campaign. This was carried out with great enthusiasm in spite of the fact that a smallpox epidemic was raging. Many volunteers took part. And then during the Easter week we had special meetings for the Christian community. Again we could feel the same spirit of revival. When on Good Friday the congregation comes to the service as one man and remains seated in hushed reverence for an hour while the story of Christ's suffering is being read from the four gospels, and comes for two hours more in the afternoon to meditate on "the seven last words," one thrills at the realization that the Lord Jesus has become supreme in the hearts of our Indian brethren. And how inspiring it is when on Easter morning before sunrise the people come flocking to the cemetery with flowers for the graves, which have been previously renovated, and then offer up their songs and prayers of praise to the Savior who died and lives again.

As we came away to the hills we hoped that we might find this revival spirit here also, and we have not been disappointed. We have found in conversation a new freedom regarding spiritual things, and we have found a number of informal prayer groups. Those of our own missionary group who are up here, have gotten together for the same purpose. From all sides one hears testimonies of new life, new joy and blessing, new experiences; of baptisms with the Holy Spirit and of cleansing from besetting sins. Others openly confess their shortcomings, failures, and sins, and seek a fuller blessing and a new power. The climax of these things was a general day of testimony and prayer and fasting, which was attended by at least one hundred missionaries. The Lord in His mercy has begun a work among us.

Now we are going down to our churches and inquirers and to those still in darkness. We covet your prayers that He may complete His work; first of all IN US: for we feel there is still much to do there, and then through us as He sees fit. Sincerely yours,

F. J. Isaac.



P. J. Wiens family, Birra, India

Clara Kuehny, Basna

HIGH POINTS IN OUR CALENDAR

I. January 1, 1934, to June 30, 1934—Evangelistic Work With Non-Christians

1. Five evangelistic Bible Teaching Campaigns planned and executed among non-Christians, of about one month each for January, February, March, April, and May.

2. In these, 17 different villages were intensively worked.

3. Attracted solely upon the merits of the wondrous Word of God, in this work 723 Hindoos were enrolled and studied daily a curriculum of Bible lessons, which ran for three to four weeks in each village. A large number of inquirers emerged.

4. Supervised again the work of a dozen school boys from Mauahdihi who helped in the May campaign. This took me out daily from 12 to 16 miles on cycle during the hot season.

5. The constraining power of the Holy Spirit was especially felt in Urela and Sitalpur.

II. July 1, 1934, to December 31, 1934—Work With Christians

1. The yearly Bible Course for Church and Mission Workers and for local Christian ran for seven weeks, July and August. Seven classes sat daily in Bible, and one class in English for Church and Mission workers.

2. Cholera raged, July and August, all around. Approximately 125 died in Bhorpur, 40 in Sanpoli, and 25 in Bomeridihi, all within our field. Yet not one Christian in all of their different 20 villages was touched. This we took not as evidence that Christians were more deserving than others, but that God saved them, as the fig tree, to give them one more chance to do His work in Phuljhar. Non-Christians far and wide marveled how Christians were spared.

3. The Rev. G. H. Singh came the first week of November and conducted revival meetings in the Compound Church. With a local membership of 165, it is estimated that for the final meeting 208 stayed to consecrate themselves to the Lord Jesus. The interest was tremendous. Two regular meetings were conducted daily for five days.

4. The ten year anniversary of the opening of the Mission Station was observed in November, with a two-day program.

5. Church and Mission Conferences in Champa in December.

6. During the entire year, about 25 or 30 were baptized at this one station.

7. During September and October two-week Daily Bible Schools were conducted for Christians in about eight different villages.

8. During July and November two series of messages were given in Institutes for Evangelists and Bible Women in two neighboring missions.

III. January 1, 1935, to June 30, 1935

A Jumbled Program

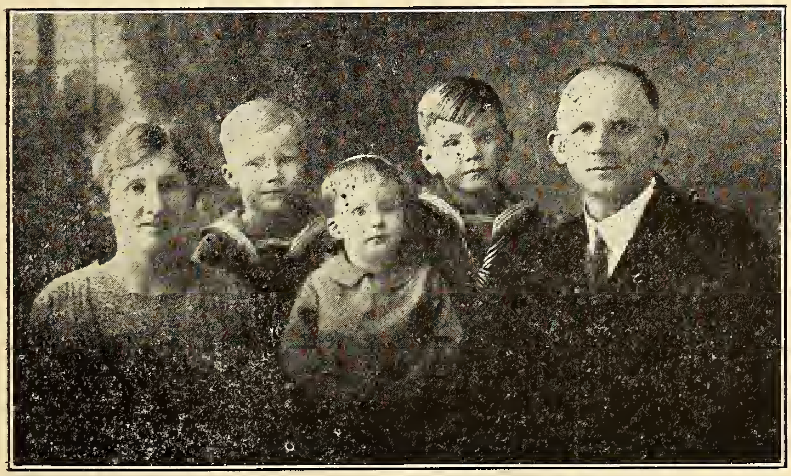
1. January saw us with our District Shepherds intensively at work, carrying on a Preaching-Consecration Mission to every possible Christian group off the Mission Compound. Five of the most powerful sermons possible were preached. The Lord's Supper, Blessing of Children, Baptisms, Special Prayer Periods for Leaders featured, with the climax in a Thanksgiving Offering in the form of a tithe of the entire harvest, if possible. Seven church groups were visited in 24 days—Savitripur, Dhabakar, Sukhri, Jharband, Havakonta, Khirjhuri, and Baitari.

2. For all of February I went by special arrangement into the Disciples of Christ field to carry out an evangelistic campaign at Barela Jubbulpore, 200 miles away. Four villages were worked intensively. The Indian co-workers were new to us, and the methods and Biblical Approach was new to them. Yet blessed results followed amongst that tremendous aboriginal community, the Gonds of Central India. Two villages were shaken to their foundations. Baptisms were delayed until the whole group would come as a group.

3. Assisted in Week of Evangelism for the Compound Church, early in March.

4. Assisted in Week of Pre-Easter Meetings for Compound Church.

5. Loans to fifty different Christian farmers, establishing them on the land received individual attention throughout this half year.



John Thiessen family, Birra, India

Helen E. Nickel, Janjgir

6. Annual Business Conference of Three Parishes was held immediately before Easter.

7. Annual Business Meeting of the Christian Weavers' Association and the Annual Business Meeting of the Christian Cooperative Bank was held immediately after Easter. New series of Bank shares were issued under name of "The Jubilee Bank."

8. For May and part of June took hill leave to escape one of the hottest seasons for years.

IS IT NOTHING TO YOU?

Lam. 1:12

Is it nothing to you that out of the three hundred eighteen millions of people in India the Christian community numbers just four and three fourths millions, or one and one-half percent of the population?

Is it nothing to you that one has to go to religion and its temples in India to find the worst? There one finds a sensual and unspiritual priesthood, children gazing at vile pictures, temple prostitutes dedicated in their infant innocency to a life of shame. Religion is a mass of fear and superstition. Devils and ghosts are worshiped.

Is it nothing to you that women in India are considered to belong to an inferior order? She is born a woman because of some evil which she was supposed to have committed in a previous existence. She is married in childhood and placed in complete subjection to her mother-in-law.

A few years ago I met a small Brahmin widow who had come to Champa to live. She had been kept in her father-in-law's home, but when the father-in-law and mother-in-law died, she was transferred to her husband's brother's place. Here she was kept in subjection by her sister-in-law. This girl widow was about twelve years of age. She was pretty, but had a very sad expression and appeared unhappy. She was also sickly and very anemic. Even though she was not well, she nevertheless, had to do the work of a servant. All the kitchen work and cooking fell to her lot. For her reward she was given one meal a day, her head was shaved, her jewelry was removed from her hands and ears, and for her future days only slavery and drudgery awaited her. She had no peace of heart because she did not know that Christ had come to set her free.

Is it nothing to you that India has millions of these suppressed widows and wives? Many of them are under ten years of age. One girl, about fifteen years of age, came crouching towards me in a village bazaar. She was the mother of a baby about a year old. Her husband, a priest, refuses to take care of her and keep her because she is no longer beautiful and her health is gone. She had big wounds and pus was rolling from abscesses in her breast. She was friendless, homeless, an outcast, and she had a broken heart. A life of suffering and degradation was ahead of her. But what after this life? Eternity without Christ! LOST! FOREVER LOST!

Christ gave Himself and His ALL for this girl and for all the other millions in India. He gave Himself for us. What are we giving and doing for Him? Is it nothing to you? L. Lehman.

Christian Hospital, Champa, C. P., India,
October 3, 1935.

Dear Friends:—

Greetings with II Cor. 8:5. There is much evidence of a renewed desire for reconsecration both among our workers and among the missionaries in Mid-India. For this we are glad. The call to evangelism has come to all of us. The challenge of the work of the Kingdom of God in Mid-India is humbling all of us. How can our total resources be put to best advantage in this day, is the question before all of us. If we follow the example of the Macedonians by "first giving ourselves," a large part of this problem is solved.

Here in the hospital efforts are being put forth to more fully co-ordinate our work with that of the evangelists and Bible women. The hospital is a splendid

Loretta Lehman, Champa

Harvey Bauman family, Champa, India

place for sowing the Word, but it is a rather ticklish job to do much reaping in the hospital. The evangelists and Bible women make friends with patients while they are in the hospital and afterwards see them in their homes where possible. We furnish lists of names of those who have been here to the evangelistic workers, who can then visit them in their own homes when on tour.

The forces of superstition and sin are still very active here. We meet these forces in a very real way in the hospital. A few examples may prove enlightening.

1. It is a rather common belief that milk causes pus. Any patient with a boil, abscess, or infection hesitates very much to drink milk. They say drinking milk will increase the pus.

2. Evil spirits are the cause of disease. The first thing that must be done when someone gets sick is to remove this evil spirit or god. The common way is to blow into their ear somewhat like the "pow-wow" tactics. Last week a child with malaria was brought here in a delirious condition. The ear was bloody, due to this "phuking" or blowing into the ear. They try this first, then they go to the native vaid or quack doctor, and if not relieved, come to us as a last resort.

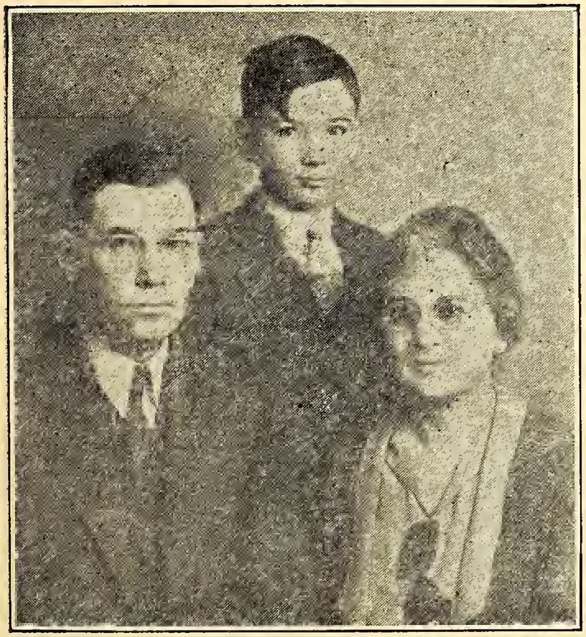
3. The seed of the bhelwa tree or a cowrie tied around a sore part is an excellent charm to remove pain. Similar to camphor bags or rabbits' feet carried as a token of "good luck."

4. Thursday is an unclean day, hence a poor day to seek medical relief. This is usually our slackest day. Who has not heard of "unlucky Friday," or "blue Monday" at home?

5. It is a very bad omen for patients to die when on a bed. When they see that someone is about to pass away, they put them on the floor. I dare hardly state here what they give them to drink in order to insure salvation or a better state in the coming life. Transmigration of souls is a common belief here.

These are a few of the superstitions we cope with constantly. Only the Spirit of the Living God can cast these false beliefs out. Let us pray that in time the Holy Spirit who is already at work may prevail and cast out all superstition and fear!

Yours in His service,
H. R. Bauman, M. D.



Paul Wenger family, Korba, India

W. F. Unruh family, Janjgir, India

"YE SHALL BE WITNESSES"

J. R. Duerksen, Korba, India

What is the purpose of the Church of Christ in the present age of Grace? Is it not to tell all the world the Glad Tidings of Redemption in Christ?

"The church that forgets itself in its passion for others will in that forgetfulness find itself." This is a quotation which I copied from the Missionary Review in the Bethel College library twelve years ago. I believe that this quotation is true. It is similar to the statement made by the Lord Jesus Christ Himself, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

On the mission fields in India emphasis is being placed increasingly upon the necessity of personal testimony for Christ by every Christian. There they are, comparatively a very little flock, among hundreds of thousands of unbelievers who would also rejoice in the love of God in Christ if they only knew. But their knowledge of Him depends, to a large extent, upon the faithfulness of that little flock. It is always a sad thing if any one of them neglects and mars his testimony by living inconsistently. Some years ago one of our older missionaries wrote, "I always try to impress it upon the hearts of the members of my congregation that it is the duty of every Christian to witness for Christ three hundred and sixty-five days in the year." To me this seemed impossible as I looked at myself and other Christians whom I knew. Yet we know that our glorious Lord and Savior is worthy so that every one of our lives should be a continual, joyous overflowing testimony for Him.

This is our first furlough. "What are your impressions"? is a question frequently asked of us. One of the most inspiring things has been to hear certain pastors plead with their members not to withhold their testimony, but to be witnesses for Christ. It has been even more inspiring to find that ordinary Christians are really trying to carry this out. A customs official talked to me about the things of Christ. The mail carrier stopped at our door one morning to testify concerning his Savior. The cashier in a certain bank was not only interested in cash, but was eager to talk about the Lord's work in a foreign land. I believe it is the Spirit of God working in the hearts of believers all over the world. "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Acts 1:8.

The blood of the Lord Jesus Christ washes away all sin and His redeeming grace saves to the uttermost. We do not know how long we will have the privilege of proclaiming this Good News to the world. Can we afford to hold back while it is our duty and privilege to tell it out? How wonderful it would be if all Christians would lose themselves in joyful witnessing for Christ!

MISSIONARIES ARE COMFORTERS

We, who are missionaries in India, have some problems to face which probably do not occur to our friends in the homeland. Because of the tropical climate and different standards of cleanliness and comfort we live in homes very different from those of the native Indians. Sometimes we wonder how much of a barrier this difference in living is. Can the people among whom we live see beyond these things and recognize the purpose of our being in India? Many, seeing the larger homes and the apparent comforts, feel we are there to aid materially and are not slow to make an appeal for such aid. But there are also those who cheer us tremendously by recognizing help of another kind.

Two women came into the yard one day and asked to see the Memsahiba, (the missionary lady). One, whom we will call Sukni, was a pleasant faced woman from one of the lowest castes. She had often come to the bungalow for visits with relatives and for medicine when there was sickness. The Bible women had stopped in her settlement to tell the sweet old story. The woman with her was a stranger, a relative, who had just recently become a widow. She was in great sorrow. For a Hindu woman to become a widow means more suffering than it does in other lands. She not only has the natural grief of losing her loved one, but she is thought to be the cause of her husband's death. She must carry the blame to her grave. All this flashed through the missionary's mind as the introduction was being made with special emphasis on the sorrow of the bereavement.

Then Sukni continued telling how they had come to the bungalow twice the week before, but had found all the doors closed and no one at home. She said, "I told her (nodding towards her companion) that we would come again, because here is truly the place to find comfort." I do not remember more of the conversation now, nor what words of comfort were used, but the words, "Here is truly the place to find comfort," continue to speak to me both to encourage and to upbraid. For I must ask myself the question, "Have some come for comfort and had to go empty away"?

"I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way."

Christina H. Duerksen.

THE POWER OF THE GOSPEL IN THE LIVES OF THE LOWLY

Some time past a heathen couple appeared on the mission premises, seeking through baptism admission into the Christian church. This couple emerged from one of the lowest castes of India; some call them outcastes. Their brother-in-law, a thoroughly regenerated layman, had instructed this couple in the Bible and

Martha Burkhalter, Janjgir

H. E. Dester and wife, Basna

Augusta Schmidt, Korba

Christian teaching as far as he knew how. He told them that he and his wife had found Messiah, the Christ, and extended at the same time his strong invitation to come and SEE.

Hardly anybody before had at the final test before baptism testified with such intelligence when answering the questions. This all showed the unfeigned faith.

That during such change of religion the wicked one and his associates launch a severe struggle, fails to call forth within us any surprise, but convinces strongly the profound change to the better. The loss of one couple out of Satan's ranks generally does effect wider circles. Quite peculiar when people transcend these religious boundaries under serious struggles and persecutions, frequently very shortly other fruits develop.

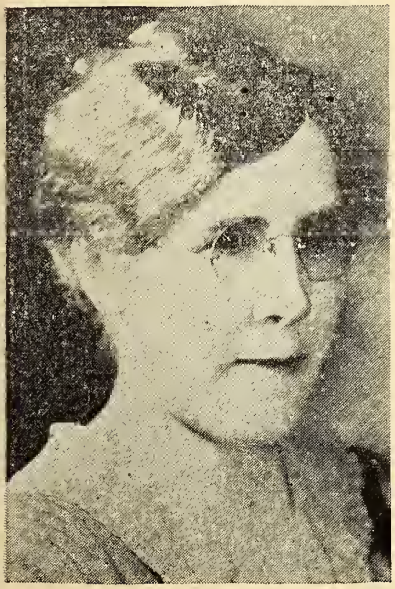
Just a few days after the baptism this couple tied up their meagre belongings, left the mission station without any further notice to their home more than twenty miles distant, to rejoin their heathen associates. No Christian nearer than eight miles, and those altogether unknown to them. The heretofore friends, even the own parents, brothers and sisters, relatives, generated decided hatred, forbade them to cross their thresholds, nor was anyone willing to dine with them: everyone imagined defilement, even when touched by their shadows, fearing excommunication from all caste relationship. Nothing less than a desperate struggle was in store for them constantly. "If any man will come after me . . . . take up his cross daily." Several in the church expressed great fear this new faith would suffer shipwreck, and the promises made become water. Even such remarks found vent: "We have to get this couple back to the fold, otherwise they will relapse and rejoin caste." As a reply this was uttered: "Christ with His power is present yonder just the same as in the midst of a larger body, let united prayer be uppermost." The latter found universal assent.

Several weeks elapsed, no report whatever came to our notice. Singling out a few brethren, we started away one evening for that village, arriving there the next morning at dawn. The door was securely closed, everything was deathly quiet. No one surmised our presence. We made our arrival known. Almost immediately the door opened. What a greeting followed! Children of God stepped out into the presence of angry-looking faces, stretched out their hands for a hearty welcome, looking into our faces with tear-filled eyes. A king could not have enjoyed a more happy reception than what occurred in front of that simple mud hut.

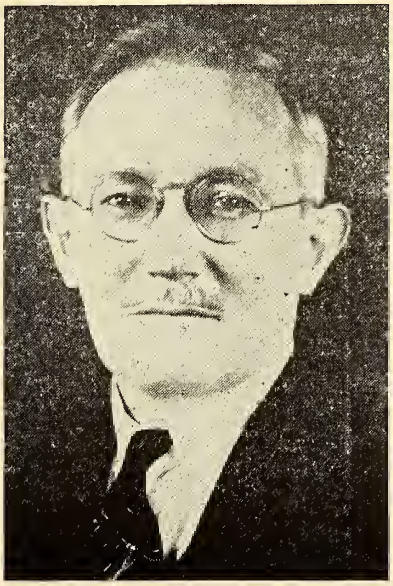
Before long a tasty breakfast satisfied us. Thereupon followed the morning devotion, later edifying conversation. Conviction of genuine surrender to the Master wiped the last remains of any doubt away.

Numerous enraged neighbors stood and lingered about, endeavoring to fill the clean atmosphere with unwholesome accusations. I took the brother apart for a private interview, sitting down under a shady tree on the saturated damp ground.

My first question was, "Brother, how do you and your wife presently feel"? "Oh, we both feel so happy, have the Savior within us so intimately," was the immediate reply. The second question, "What were you doing this morning at the time of our arrival, as everything appeared so foresaken"? Again useless to wait for a reply, "We were engaged in our family devotion." For curiosity's sake I inquired about the nature of this. The brother narrated that the few crumbs of Scripture known were repeated to each other, then he repeated the exact prayer of that morning. This deeply touched me, how a simple, illiterate person could offer such an all-embracing prayer. From where did this couple obtain it all? That remained no mystery when the conversation continued. The fourth question was, "Before your door I notice two goats tied to a pole, what is the



Mrs. C. H. Suckau



C. H. Suckau

Miss Suckau

object of that"? He unhesitatingly replied, "These are not our animals, the former caste people harbor severe anger against us, however, they cater to draw us back into caste and heathendom. These goats are kept day and night in front of our door to kindle a desire to yield to their unrighteous ambition. The moment we shall manifest such, the caste will hastily be summoned, the goats dressed, and through this meal the complete reunion shall materialize. But, dear missionary, this nor any other temptation proves sufficiently strong to ever start the slightest yielding on our part, because we have solemnly promised the Lord undivided obedience. Our decision means a lifetime established fact." This tempting was accompanied by ill treatment, developing into torture of various nature, quite horrible to endure for such a common Christian people.

In spite of having beheld numerous conversions, this brother and sister offer an outstanding example of what the power of the Gospel can do and really does in practical life. These newly converted stood entirely alone in an atmosphere pregnant with diverse temptations, facing the precarious situation as immovable pillars. How truly comes to our memory the fulfilled promise to the Philadelphia church, "He that overcometh will I make a pillar." Rev. 3:12.

Such conversations furnish evidences that a thorough regeneration will not permit any occasion to be the cause of stepping back, sufficient reason to believe that doing mission work is not in vain.

The depressed classes from which this couple came, constitute nowadays the objectives among India's missions. Andrew brought the degraded Greeks of Bethsaida to see Jesus. Philip went about with great results among the Samaritans, knowing he could not cope with the situation alone, summoned help from Jerusalem. The early church chose deacons to look after such converts especially. These and numerous other incidents offer strong incentives to the missions of India to enter these depressed camps with hundreds of thousands inmates and spread the name of Christ effectively. The prospects are greater than can be described. The mission cause in India awaits an unlimited success. Let us concentrate prayerfully at home and abroad on this open door.

Within our own mission area live compact in several villages some 40,000 of these classes, among whom we "MUST" make united efforts to win them for Christ. It is rather unsafe to make numbers of converts coming forth in the next few years, but it appears as if a large host will be ready to come. That specific group is apparently nearer the Gospel decision than any other area, nevertheless they are specially drawing for increased membership. They will approach Christians and everybody to get their marks on the skin of all by tatooing them unerasibly. When one of our little girls, eight years old, was asked to have this done, she firmly replied, "I belong to Jesus and do not need any such mark on me, He abides in my heart and has washed me from sin." The approaching person, knowing nothing could be done, made for another attempt somewhere else. Yours for Christ and His Kingdom,

P. W. Penner.

Janjgir, C. P., India.

Arizona

A SUNDAY SPENT AT HOTEVILLA MISSION

ANGEL HELP

The question has often been asked, "Are people coming to church, and how is Sunday spent at Hotevilla"?

We can say by the grace of God, that people do attend church, and that they come even on days when there is a dance in the village. This encourages us, for in the earlier days no one would attend church on dance days. We give God all the glory.

We will give the readers a Sunday program of our work here.

On Sunday morning song service begins at ten o'clock to ten thirty. At this time the audience is divided into two groups. When our friend, Andrew Dercher, was still here he had the English class, my mother had the adults, and I had the children. Since he has left, my mother has the English class and I have the children and the old people who cannot speak English. After Sunday School a service is conducted for the older ones, while the little children are again gathered in a side room for further entertainment and instruction. Afternoon street meeting is held in the villages Pakawe and Hotevilla, some Sundays alternately and some Sunday in both. We go on foot over the sandy and rocky trails to these villages. Hotevilla is one mile from our station where we live, while Pakawe is only one-fourth mile.

The Hopis listen to the Gospel preached on the street, although the majority are not seen, they listen from behind open doors and windows, while mostly children gather near where we stand. This encourages us, knowing that the seed sown will not return void.

After the street meeting in Hotevilla, we also have a Sunday School in the little, now vacant, mission house there.

Sunday evening we have another song service and short worship in the chapel here on the station. This is an all English service, where only young folks attend. Christ's word is, "fear not." We thank God and praise Him to know that He is the same yesterday, today, and forever.

I should like to tell you of an experience that has been to the strengthening of my trust in Him, how God opens the eyes of the heathen that they shall see the presence of God with His own. It was on a Sunday afternoon after a big dance. I went to Hotevilla to have a street meeting as usual, but this time went alone. Andrew Bercher was away and mother could not come with me on account of Baby Paul having the whooping cough, and Nanny, the blind Christian woman, who often helps us at the street meetings, was sick. As I stood on the little sand hill, I saw a group of men standing near a Kiwa, which is an underground ceremonial place for idol worship. They all stood gazing at me for a time, then one by one left, still gazing as they went, but I felt the presence of the Lord with me. The next day, while making house to house visitation, several different heathen Hopis asked me who had been with me yesterday. They claimed they saw two men standing by me, one on my right, and one on my left, and that they were taller than I was. Others who heard the singing, thought there was a large group of Hopi Christians singing with me. As Christ was giving command to His disciples to bring the Gospel message, His words were, "Lo, I am with you always, even to the end of the world." Your brother in Christ,

Daniel Schirmer (native helper).

A LITTLE "NICODEMUS" IN HOPI-LAND

"Ye are the salt of the earth." Matt. 5:13a.

If all Christian people in this world were truly living as the salt of this earth the world would be thirsty for Jesus Christ, the Water of Life, instead of trying to do away with Him.

Isabelle Homer, a fifteen year old Hopi girl, now a Christian for about two years, has been a salt in her home where neither father nor mother is a Christian. The evening when she made the decision to accept Jesus Christ as her Savior, she had come home so happy. As she had entered the house it was dark, as her mother, sisters, and brothers had already retired. She kept saying, as if to herself, "I'm so happy tonight, oh, I'm so happy tonight"! While thus speaking, she lit a lamp and went to her mother's bedside and said to her, "I'm so happy tonight because I'm taking Jesus into my heart." Isabelle has had her trials and testings, yes, and has even slipped into sin, which robbed her of her joy for the time being, but the Lord has so tenderly watched over her and restored her to full joy. One day she and another girl came to the Mission to help me in my housework. It is when these girls are more or less alone with one that they tell of their deepest longings. So, while we were working and visiting, I asked, "How is it girls, would you like to see the Lord Jesus come today"? Isabelle became so serious and then said, "No. I want my father and mother, my brothers and sisters saved first."

She often related of how she told the Bible stories at home and sang the hymns and choruses which she learned in church. Her little brother, Byron, one day in Sunday School class said, "I like to have Isabelle tell me these stories at home." She has three little sisters whom she has brought to church almost every Sunday.

Now Isabelle and many of the other girls have left for the Indian schols, some to Phoenix, some to Santa Fe, and others to Albuquerque. We miss them. Not only do we, but also their parents, brothers, and sisters. They do not say so, but it is noticeable. On Wednesday evening, while Mr. Suderman has the prayer meeting with the older Hopis, I have a Bible class in another room for the children. Ever since Isabelle left, her brother Teddy (thirteen years), whom I would call the "Nicodemus," comes to these evening Bible classes to learn more of the way of salvation. He does not yet come to Sunday School like his younger brother, but he comes when it is dark, even on Sunday nights for the English preaching service. One Wednesday evening, after we had had so many Bible stories, told with the help of the Sunday School picture rolls, and the class had been dismissed, I noticed that Teddy remained seated. When he was aware that I noticed his reluctance about leaving, he said, "Gee, I'm not filled yet, I want some more." (When a Hopi has had plenty to eat, he will say, "I'm full," or "I'm filled.") It seems as though the Spirit of God is working in Teddy's heart.

Will you not pray more definitely for these Hopi Christians that they may all become such a "salt" of the villages that the unbelievers will all become thirsty?

We workers here at Oraibi herewith wish to put in an earnest plea for more earnest prayers for the salvation of the Hopi men and boys. We have so few of them in the church. The men carry on most of the heathen ceremonies and are so hard to win. The devil has had such a stronghold here for all of these centuries and he seems to hold his worshipers so tenaciously. Pray for their deliverance!

In His service,

John P. and Mabel Suderman.

Hopi group—Left to right: Daniel Schirmer(native helper), Mary Schirmer, Mrs. Suderman, John P. Suderman, Mrs. Johnson, Mrs. Frieda Regier Entz (guest), F. A. Johnson (native helper), Moen Copi, Arizona

REASONS FOR PRAISE AT
Moen Copi, Arizona

By F. A. Johnson, Native Missionary

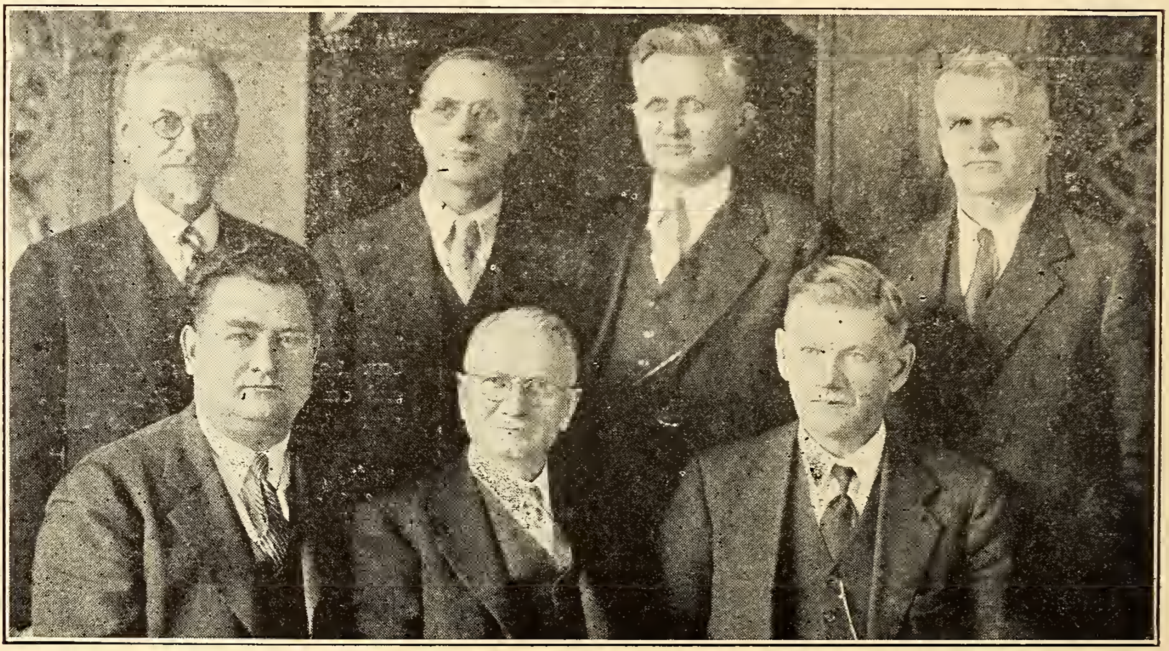
First of all I wish to say that our Indians at Moen Copi are still friendly toward our work among them. We have fine cooperation from our Indians who are now willing to send their small children to our Sunday School in church each Sunday morning, and for that fine spirit of encouragement shown to us from our Indians we thank God and praise Him for the changed attitude that our Moencopi people have taken toward us and our work.

For the last three years of our service here, our Indians are willing to help us in our special programs due to their interest at each Christmas and Easter season. The young people among our Moencopi people are finding it a pleasure to make our programs interesting for their own people, so that even among our older Indians the church programs have been well received and appreciated by them. For all this fine help and cooperation given to us from our Indians we thank God and take courage to continue our work here for the Lord.

When Rev. J. H. Epp, one of the Mennonite pastors from Kansas, was with us for one of our fall meetings at Moencopi, he was pleased to see at each evening service a crowded church audience of Indians both among the children and the adults. He was greatly blessed of God in giving our Indians a message direct from the Word of God. And, too, our Indians of Moencopi as well as those who came from the distant Indian villages were greatly blessed by the preaching of the man of God. And I believe Brother Epp left the mission field with a greater interest and desire to serve the Lord among his own congregation. Perhaps it would do well for our Mennonite ministers from our own Mennonite people to visit our Indian mission fields at least once every two years to get acquainted with the people and with the work, so that the congregations among our Mennonites may know the facts as to what the Lord is doing for our people as the result of the giving and praying of our Mennonite people. We need the encouragement in spiritual growth from our white brethren, as you may be needing the same from our Christian Indian people and from those to whom we are ministering the Word of God.

This year we had to send away fourteen of our fine Sunday School girls to a non-reservation government boarding school for the Indians in Phoenix. On the last Sunday they were in church we presented each one with the New Testament, encouraging each one to continue the study of the Word when they would leave us and their homes. Our work with these children who have been reared in our Moencopi village with the simple knowledge of the Scriptures received from the instructions we had been giving them will not be in vain in the sight of the Lord. We hope and pray that

H. G. Nyce, Board member since 1935



Board of Foreign Missions—March 1935: Sitting, from left: G. T. Soldner, member till August 1935; J. W. Kliewer, member till August 1935; P. H. Richert. Standing, left: M. Horsch, P. P. Wedel, J. E. Regier, Alfred Waltner. (See above and page two for the two new members.)

as they grow up in the different environment now away from their home in the school to which they have gone, they may appreciate the word of God which is given them under our mission here. May the Word of God bear fruit in their young lives, so that in the future some of these may become Christian leaders to help others find the way of life, is our sincere desire for them.

In closing I wish to relate one more experience which may help our readers to thank God with us. It was shortly after our return from the Bible Conference at Flagstaff, an elderly man died in our village. He was the father of three young men and one young lady. One of these young men, being a professing Christian boy, came to me and asked that I give his father a Christian funeral. He believed that his father died, accepting the Lord Jesus as his Savior. During our absence from our mission here, one of our elderly Christian women from Oraibi had been here, and she happened to be staying with the family while the old father had been on the sick bed, and during her stay with the family she had been talking to the old man about his need of the Savior which would assure him the blessed life with God hereafter. As a result of her visit here the old man died very peacefully in his home in our village. This gave me an opportunity once more to speak a word of comfort from the Holy Scriptures at the funeral service for the man and for the family and for the friends who came to pay their last respect to old John Karsyesva, who passed away at Moencopi village trusting Jesus as his Savior.

We trust that as God leads us on to serve, our friends in the Mennonite churches may bear us up in their prayers to God that more of our Indians may come to know Jesus as their Savior. May this blessing rest upon the work of God everywhere among our Mennonite Christian people. We remain sincerely,

Yours in His scrviee,
Mr. and Mrs. Fred A. Johnson.

Montana

A CHEYENNE CHRISTIAN FACING TEMPTATIONS

A. Habegger

One of our recent converts has related how again and again his friends of former days try to lead him away from his Christian life.

Soon after he had become a Christian, he met a former friend with whom he used to drink strong drink. This friend pulled out a bottle from his hip-pocket and offered him a drink. "I do not drink anymore, I have become a Christian," he said. He was told not to take his Christianity too seriously, but to enjoy himself just the same and take a little to make him feel good, but he answered: "No, I do not want to drink any more of that stuff, it has caused me a lot of grief and sorrow."

Later on this same new Christian, after having been baptized and having taken part in the Lord's Supper was told by one of the backslidden Christians, right outside of the church, after the service: "Here is peyote, even though you have become a Christian, keep on eating the peyote. You used to join us in eating the peyote, just keep on using it as I do." But the new Christian did not wish to argue the matter, he knew from experience that the peyote is a drug that makes the eaters half drunk, so he has been staying away from the peyote.

This new convert and his wife were also gamblers. After he has become a Christian, some of his gambling friends said to him: "Come join us in a game of cards. Even though you have become a Christian, come and gamble with us anyway, and have a good time. Many Christians gamble, come and play a game with us like you used to do." But the new convert said: "I do not play cards any more, I know all about gambling, it is not good."

Pray for our Christians, for so many fall before these three temptations that are so strong among the Cheyenne Indians.

LAME DEER, MONTANA

October 18, 1935.

To the Readers of the Mennonite and Christian Evangel: Greetings in Jesus' name!

The Psalmist says, "Jehovah is the portion of mine inheritance and of my cup. Thou maintainest my lot. The lines are fallen unto me in pleasant places, I have a goodly heritage."

As I sit down to my typewriter to write for the mission number which is to appear soon, these words of the Psalmist suggest themselves without effort. Yes, the lines have truly fallen unto me in pleasant places. Praise be His name!

The year 1935 opened up with rather peculiar experiences. On January 2nd, during an excitement with a pan of hot ashes, which I had asked a young Indian to remove from the church stove, as the room was cold and it was time for their Young People's meeting to begin, and which pan he dropped on the floor, causing me to step back quickly to open the door, catching my heel in the hem of my coat and throwing myself heavily backwards on the floor, a fall that meant excruciating pain for a few days, but gradually all seemed well. (The sequel of this experience I did not know until after our return from Europe, and that is another story.)

Then a day or two before Christmas we had sung Christmas carols around Lame Deer, going in an open truck, on a bitter cold evening. Mr. Petter had also jumped on the truck to accompany the crowd, and although we all suffered from the cold, he most, for he contracted one of the worst attacks of rheumatism he ever experienced. It appeared for a time that he might be lamed permanently, but God graciously gave healing.

Then came the "gala" birthday celebration of February 19, in which all Lame Deer, Busby, and even friends from Sheridan participated, with its surprise of a possible trip to Switzerland. Whew! That is some experience.

The hustle of preparations for such a trip followed. Birth certificates, death certificate (of Mrs. Marie Petter), marriage certificate had to be produced, also sworn statements that Mr. Petter had entered the country legally in 1890, sworn statements of people who knew him in Oklahoma many years ago, to secure the necessary re-entry permit. Then came the choosing of a steamer line, of cabin, the purchase of a few clothes, the arrangement for the station during our absence, etc. All had to be attended to. Yes, how did we get it all done so as to leave Lame Deer on April 23rd?

Valdo, Laura, and the children accompanied us to Forsyth, all so happy in anticipation of the wonderful trip. A little prayer meeting together in Joseph Hotel before we separated, and we were off to Europe! What a thrill! Our hearts beat high with joyful anticipation and our debt to Sister Frieda, who sponsored the trip, and to the many friends who had, no doubt, sacrificed pleasures of their own to make this possible for us, grew with every mile of the way.

We made a short stop at Bluffton, and one in Berne, Indiana, where we perfunctorily served at a public service, for our hearts and minds were full of VACATION — Vacation — Vacation — rather than on reporting about the work we had left behind. Will you forgive us? In New York City, both the American Bible Society and the head of the Biblical Seminary where I had spent several months in 1910, while on furlough, asked that we, or rather Mr. Petter, report about his translations, but he avoided both obligations, believing that for once he was "off duty."

Oh, the thrill of embarking on a big ocean liner! Those who have had it, know whereof I speak. Valdo had suggested a French liner, so his papa might "limber up" on his mother tongue before meeting the relatives in Paris and in French Switzerland. It was a wise choice. Kind friends had suggested that French liners were considered "filthy," but oh, we found everything so spotless, with service so gallant, so gracious, so satisfying, with cuisine world-famed, that we soon settled down for a delightful voyage. I know now that the use of his mother tongue almost exclusively in Paris and in Vevey, Switzerland, was one of the most satisfying experiences of the entire trip for Mr. Petter.

Once well out at sea, we were all drilled in the use of our safety belts, and given the number and part of the ship where to find our safety boats. Such a drill is now enforced by law. Even during the drill the weather was changing, the wind began to blow, the sea grew angry, the waves rolled, and for well two nights and a day no one was allowed on deck. Our cabin was entirely under water, our port hole was securely barricaded, all tables and chairs were screwed to the floors, the dishes were harnessed to the dining tables, and the passengers walked like drunken men and women through the narrow hallways or up and down the stairways. I began to feel nauseated by the sea odors, the more or less confined air, as well as the unsteadiness of the ship, but escaped getting sick as many did. What to do in such a storm? Nothing to do. The crew remained "mum," even though we suspicioned danger. One night Mr. Petter fully expected the ominous signal from the big funnels on deck. We had taken down our life-saving belts and placed them conveniently near our berths, and slept, for there was nothing else to do, except pray when awake.

While thus plowing through the depths of water and waves and sea, we were graciously ignorant that all was not well at Ashland, Montana. Can it be that such a gala day in the family as that of February 19, can so soon be followed by one that would plunge our hearts into deepest sorrow? Later we learned that it was when the waves threatened to engulf our gallant ship and which forced it out of its course, that the loved one passed away in far away Montana — and we knew it not. Our steamer strained and struggled and labored and groaned, as we plowed our way along, but still we sailed blissfully on, for we were headed for the "trip of our lives."

At last lights gleamed on the shore of Ireland. Then came a stop off the coast at Plymouth, England, where we were met by the Normandie, the newest, the biggest, and the most magnificent steamer afloat, which had come out from Havre to circle about its sister ship of the French Line, the Champlain, on which we were traveling. It coursed around us to show its graceful and marvelous contour, then it raced with us at close range as if to show how feeble we were in comparison, before it headed for New York and its maiden trip, which had been heralded throughout the world and which set New York wild with demonstrations.

Alas, at Havre the officials were so slow to view our passports, for which we stood in line most of the afternoon, so that we missed the grand sight of entering the harbor. These officials are often very indifferent to the comfort and convenience of the traveling public

MONTANA WORKERS—From left: Alfred Habegger, Mrs. Habegger, Mrs. B. K. Petter, Rodolphe Petter, Mrs. Laura (Valdo) Petter, Valdo Petter †, Valdo Petter's child.

as we also learned at New York on our return voyage.

But once landed, we found the special steamer train in waiting, and soon we were off to Paris — the most marvelous city of the whole world. Yes, it was of the "rapide" trains, of which Sister Frieda wrote, and the coaches had compartments as is customary in Europe, with the aisle along the side of the car rather than through the middle.

There we were— six of us in one compartment, each accompanied by his or her baggage, for checked baggage is an unknown quantity in Europe. A Russian New York business man was going to Belgium and Poland to see relatives and an aged mother. A dapper young Spaniard who spoke neither English, German, nor French, and who had been at our table on the steamer, added to the interest of the party. A French lady, married to a naval officer in America, was making her yearly trip back to "la belle France" to visit her mother,—another French lady, and we two.

Said the New Yorker, "How will you know your brother whom you have not seen for fifty years, when you reach the railroad station in Paris"? We had no definite answer, except that Mr. Petter said he had sent one of his passport pictures ahead. "But tell your brother, when you see him, to first give you something to eat before talking you to death. I had one such experience," was his sensible remark, for in the confusion of passport examination and disembarking and entraining for Paris, there was no time to eat. However, I ordered a French sandwich on the train, even though the French lady told me they were different than those of America. True, when it was handed to me, I found it to be such a disjointed affair, that in my awkwardness the ham, which was the best part of it, dropped from between, or was it through the bread, onto the tip of the shoe of the New Yorker sitting opposite, facing me. The dapper Spaniard, taking in the situation, at once produced an apple he had brought from the steamer, disappeared through the aisle in search of a knife, pared the apple carefully and offered it to me to help appease my hunger. The graciousness of the act appealed to me even more than the apple.

It was night when we reached the big Gare St. Lazare in Paris. Passengers began to lug their baggage through the narrow aisle, and there was a congestion. Porters were slow in coming. We did not yet "know the ropes." Finally I went outside and received our baggage, as Mr. Petter handed it to me "through the window," as we saw others doing.

In the meantime our Russian New York friend, more accustomed to travel in foreign lands, had threaded his way through the railroad station, alertly in search of the "brother" we wanted. He spied two men looking eagerly in the direction of the steamer train, carefully scrutinizing the passengers as they filed past, and accosted them in French, "Are you looking for the Monsieur and the Madame from Montana"? In reply to his question that they surely were, he said, "They are right here, come and meet them, but first give them something to eat when you get home." Then he disappeared before we even had time to thank him, or ever can thank him here below, for we know neither his name nor his address.

Now we are in Paris! I leave you here. Perhaps I can tell more another time. Would like especially to tell of my seven days in Italy, more particularly Rome, a trip I decided over night to make, believing it would be of special advantage to my Bible work with our native evangelists at Lame Deer,, to have seen Rome, to have been on the Appian way which Paul followed into the city, to have visited the catacombs, the Coliseum where the Christians were thrown to the wild beasts, to have seen the ruins of the golden house of Nero and the place where he burned Christians as torches for his entertainment, and to have lived through in thought the struggles of the early Christian church there, the true church which never knew allegiance to the Roman Catholics, and which spread into the northern valleys of Italy, into France, into Switzerland, into Germany, where they began to be called Mennonites, into Holland and America — the true apostolic church, which might be even a more fitting name for our denomination than Mennonites, since that name was applied long after this group of believers existed.

Then I would like to tell about my "ten days in Germany," and the thrill of finding the ancestral home built in 1565 as a "Jagdschlosz," and which is still good for another 1000 years, where my greatgrandfather had lived and from where he, his family, and about a hundred others set out to hire a sail ship to bring them to America in 1832. Grandmother had filled our childish minds with visions of "Mittelhof," as the estate was and is still called, and with an eager desire some day to see this ancestral home for ourselves, and lo, how wonderfully God fulfilled this childish dream of mine.

Our Indian friends were almost amazed that we would risk our lives on the great waters. One very old grandmother wept as she bid me goodbye, "Will I see you alive again"? Some verily believed we would drown before returning. The Christian leaders assured us they would do their utmost while we were gone. It happened that a nice couple had been retired from government service at Busby, and were waiting for final pension arrangements from the Indian Department at Washington, D. C. They had no place to go to while waiting, and offered to occupy our house, take care of the premises at their own expense. God surely provided in this.

Then I had a letter from Miss Edna Ramseyer,

Valdo Petter †

a Bluffton graduate and a teacher in my home town at Trenton, Ohio, who wanted a summer's experience at Lame Deer, provided a wee bit of the traveling expense in coming be provided and her keep while here. Well, that was easy, for the cellar and pantry were still pretty well stocked. Thus we could sail without the least worry about our trees, our shrubs, our house, our chickens, our dog, our cow, our wind mill, for competent people were looking after things. We take this also out of the hand of God, who had planned our trip.

The Christian leaders met each Tuesday for their Bible lesson, as though we were here to guide them, and on Sunday they delivered their message. The women took turns cleaning the church and seeing that all was in order. So even in this we had no worry. Surely the trip was "out of the hand of the Lord," as Sister Frieda had assured us, and our Mission Board was not burdened to find a substitute, neither were the expenses for the station increased during our absence. The government people were glad to have a place to stay for the summer, and Miss Ramseyer reports a well-worth experience which she thoroughly enjoyed. She endeared herself to our Indians and they appreciated her. Now we are back, refreshed in every way, with memories of one of the most wonderful and satisfying experiences of our lives. Perhaps there will be time to tell more another time.

Sincerely and gratefully,

Bertha E. K. Petter.

Oklahoma

GOD IS NOT MOCKED

G. A. Linsheid, Canton, Oklahoma

Just how God can combine His astounding longsuffering towards sinful man and at the same time prevent mockery, is quite beyond human comprehension. We must leave His actions in each individual case (however unintelligible it may be to us) to His supreme wisdom. Peter denied his Lord, even with cursing, yet Peter was restored; Ananias and Sapphira, his wife, were visited with swift and stern judgment for an offense that does not appear to us nearly as reprehensible as the other. 'Tis true, it is not often that the Lord visits such summary judgment upon sinners in this present dispensation of grace, nevertheless it is equally true that He does not permit Himself to be mocked. I am prone to accept some of my experiences in the work among the Indians as instances indicative of this fact.

A young woman, the granddaughter of a noted chief, returned from a government school where she had enjoyed a fine mental and spiritual training. She was equipped to be of an inestimable help to her people. However, neglecting the higher ideals in life, she chose to seek temporal advantages in a selfish way for her people and herself. Because the missionary would not comply with her demand, she turned against him and the church, though she knew better. It was not very long-afterwards that she became sick and passed on. She had received much, she had a splendid opportunity—God is not mocked.

A middle aged man who had enjoyed schooling as a boy, and who had received training for a number of years to become an assistant in the work, and who had labored in that capacity for some years, became more and more bold in his demands in spite of the remonstrances of the missionary. When the missionary finally felt obliged to deny his unreasonable demands he became very indignant and, forgetful of all past favors, he not only refused to assist any longer in the work, but avoided and opposed the missionary. He knew better. In less than a year after that he became seriously ill. Two different doctors could not recover his failing strength. Realizing that his time was short, he sent for the missionary to come and speak to him. He was humble now and zealously affirmed his faith in the Lord Jesus Christ. The Lord was gracious to him and he could go on in peace, but—God is not mocked.

A robust young man who had enjoyed school and other training was, upon his urgent request and upon his profession of faith, received into church membership. He had been addicted to the use of peyote, but had promised to abstain from it. For a while he did so, but began to drift back into it again. When the missionary questioned him about this, he became very angry and abusive, threatening to use his influence against the missionary and the church. He made his threat good. But it was not so very long afterward that he was bitten by a poisonous snake. Apparently he must have made some new resolutions then, for after the doctor by the grace of God had saved his life, he seemed to be very anxious to again be on friendly terms with the missionary. There was no difficulty in doing that. However, whatever good resolution he may have made, apparently did not materialize. His heart seemed to be hardened more than ever. Now he became seriously ill. When the missionary spoke to him in his sickness, admonishing him to put his whole trust only in the Lord, large tears welled from his eyes. Just what these meant he did not reveal in words. He improved and was up and around again. But the opiate and the old associations were too much for him. It was very soon after that when he came down once more, and when the missionary came to see him this time, he was already unconscious. His last day was drawing to a close, darkness settled all around, quietly his soul disengaged itself from its earthly abode—three times the Lord had shown His longsuffering and grace in a special manner,—but — God is not mocked.

"LET THE LITTLE CHILDREN COME UNTO ME"

J. B. Ediger, Clinton, Oklahoma

A father and mother have three children. The oldest boy usually comes to church on his pony. The mother with four-year-old Theodore and two-year-old Roberta Ann comes on the car or with her parents on the wagon. The father of the children seldom comes to church, but we are glad that he quit drinking.

The parents and the three children have been away from home for a few days. They come home late Saturday evening. Sunday morning the mother is tired and the clothes are dirty. She decides not to go to church that Sunday. The church bell rings. Theodore reminds mother that it is time to get ready to go to Sunday School. Mother explains that they are not going to Sunday School today. With tears in his eyes he runs to grandfather and tells him his troubles. Of course, grandfather offers to take him along. Mother protests, grandfather takes his side. Theodore promises to be a good boy, and wins. Mrs. Ediger remarked after the services that Sunday how independent and well behaved Theodore had been in Sunday School. During the following week I visited the family. Theodore's mother said about the first thing he had said after coming home from church Sunday was, "Now it is only my Jesus and not little sister's." Upon the question of his mother why, he had then answered, "I was in Sunday School and sister was not."

Dorothy is four years old. Her Christian parents with their three children seldom miss the Sunday services. When time comes, Dorothy is one of the first to jump up and go to the Sunday School room. This summer she had a sore ear. Her mother stayed at home with her and little Edgar. Only father and six-year-old Charles came to church that Sunday. Dorothy sent word with her father to tell Mrs. Ediger that she had a sore ear and could not come to Sunday School, but she would come again next Sunday. You can understand how we and especially her Sunday School teacher (Mrs. Ediger) felt when her father delivered that simple, but precious message.

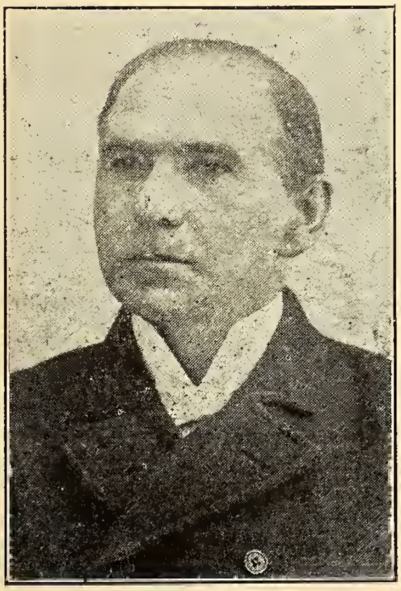
Her brother Charles, six years old, not long ago told his mother while they were on their way to church to tell Mr. Ediger to give out the song: "Jesus loves me this I know." His mother delivered the message. We sing that song oftener now. "Out of the mouth of babes and sucklings thou hast perfected praise." Matt. 21:16.

A MONDAY'S WORK AT DEER CREEK, THOMAS, OKLAHOMA

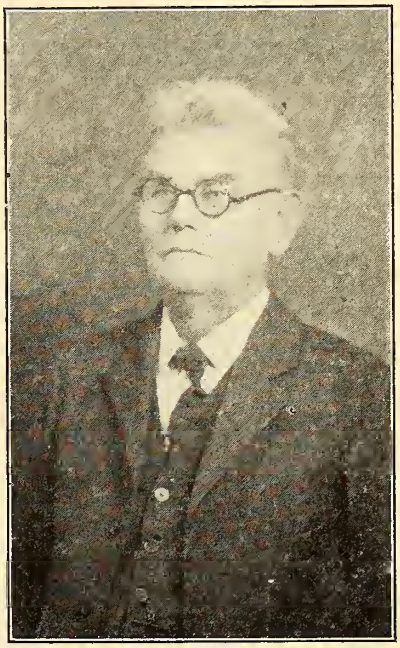
By H. J. Kliewer

After an early breakfast Monday morning, I spent about three hours burning dry grass around the house and church and cutting down some weeds. Then I packed and loaded again and then started out to visit the Indians in their homes. At the first house, where usually three families stay, only a grown boy and a visitor were found and they were ready to leave for a visit east of the river as soon as they had provided the stock with water. After some conversation, the young man asked me to aid him in securing a job in the federal relief work by speaking to the district farmer or writing to the agent at Concho. When I told him that perhaps some certain conditions did not entitle him to be given work, he confessed that his father, with whom he stays, draws a pension of $50.00 a month, that he himself draws some lease money from two quarter sections of land, and that he often gets drunk. His answer was, that others, under the same circumstances had been given work and that if he were given work, he would prove that he could "make good" and would not get drunk as often as some others do, of whom he knows that they are drunk every time they receive a pay check. He also stated that he often thinks of the good advice I had given him and the good words I had read to him from the Bible, and soon he wants to change his life and be a Christian and come to church.

After lunch I met the district farmer on the street and spoke to him about the case. He said that under the circumstances he could not recommend this young man to be put on the relief roll, but if he would apply direct to the office they might put him on, as they had another party later in the day.



S. S. Haury †—Our first missionary



H. R. Voth †—Our second missionary

At the next house no one was at home, but I met the young man in town. In the conversation he told me that he, too, was "batching," as his wife and children were visiting with her folks in another district. Later in the day I was told that they had gotten into trouble when he was drunk and he had sent his family away.

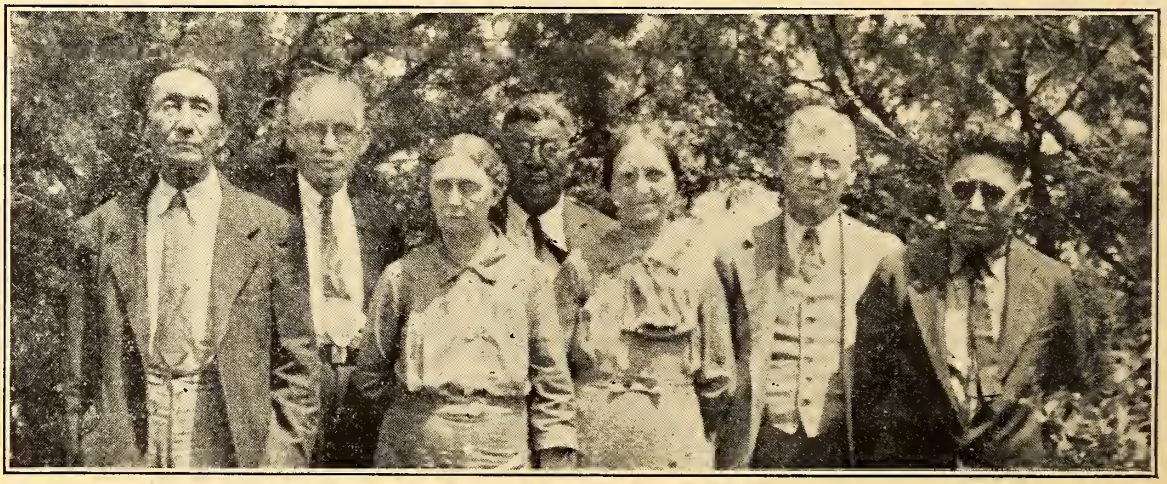
Another young man, whom I intended to give some more Bible instruction at his tent near town, as we had pre-arranged, I also met on the street and had a long conversation with him. He said that since it was getting so hot and he expected to be put on the relief work most any day, we had better discontinue the instructions for the present; he is very much interested, thinks of what he has been taught, often reads the Bible and prays, approves of the Christian teaching and life, but is not ready to take the step of becoming a Christian and being baptized and will let me know when he is ready for further instructions and baptism. No doubt peyote and gambling are still keeping him enslaved. Pray for him, that he may be victorious through Christ.

Above, from left: Homer Hart, Kias, Guy Heap-of-Birds, Clinton, Okla.
Below: Mr. and Mrs. J. B. Ediger

Soon I started for home by going still farther away from it through black jacks and sand east of the river. Three Christian families were visited and after a friendly conversation, short devotions were held. At all of these places they had picked some wild plums that day and were getting ready to can them to add to the goodly number of jars which they showed me they had already canned. They have to pick the plums quite green, as otherwise the whites would get ahead of the Indians, even on their own allotments. Too bad that so often even those that we consider the best Christians find so many excuses for staying away from the services on Sunday. — Two more houses were visited where the people were not at home. At the last place I gave another instruction to two young women who seem to be interested and want to be baptized and show a fairly good knowledge of God's plan of salvation. They live about 15 miles from the church and perhaps do not attend the services more than once or twice a year. They say they would like to come, but have no way. What should one do in such cases—receive them as members, or not? I was anxious to visit another house, where two families usually live, but that would have made an extra drive of six miles over very rough and sandy roads, and as I was not sure whether they were at home and it was now past six o'clock and I was about 35 miles from home, I decided to "hit the road." A pint of ice cold milk from the store and some fresh sliced peaches from a little tree in the yard made the bachelor supper seem good enough for a king.

May this description of two days help you to understand a little better the experiences of a missionary among the Indians, the hindrances met, and the necessity of intercessory prayer.

To be thankful is to be especially Christ-like.



Harvey Whiteshield
G. A. Linscheids Canton, Okla.
Willie Meeks
H. J. Kliewers Thomas, Okla.
John Heap-of-Birds

Home Mission Notes

The Home Mission reports for the third quarter are usually short; there are not as many activities during the summer as during any other time of the year. It seems the season that is the most favorable to nature is the least conducive to spiritual growth. But we are just as much interested in the cause of our Lord in the summer as in the winter, and so we give our readers a little glimpse into the work in the Home Mission Field.

It is quite encouraging to hear that in all our stations the attendance in the Sunday Schools and services has been very little less than the average attendance during the rest of the year, and any special meetings that were arranged for have been very satisfactory. The finances in every case show up well—the Missions are taking care of their running expenses and giving some contributions for misisons.

Mechanics Grove (Quarryville, Pa.): Bro. Sylvan Lehman writes that they are planning a series of meetings to begin early in November and to continue for two weeks, and to be conducted by a young brother Nusbaum from Berne, Indiana. They unite with a number of churches in the community during the winter in holding Monthly Bible Conferences in the various churches. These conferences have been held for several years. They have orchestra and choir practice on Monday night. The attendance at the Sunday School and church service is generally quite well and at the Prayer Service there is no decline. The buildings have been repaired and papered and painted.

Altoona, Pa.:—The news from Altoona are always like a bright ray of sunshine breaking through the clouds. Brother Glass reports that the Lord is blessing them, saving souls and caring for His own in a wonderful way. The services are better attended than for several years. They have more at their services than those churches in the city that have from six to eight hundred members. They have decisions at nearly all their services—a Catholic family consisting of father, mother, and two sons, publicly confessed Christ as their Savior, and then helped to lay the water mains free of charge. The average attendance in the Sunday School for September was 124. Their enrollment is 150, and they have four organized classes. Two members were received into the church. They have a Teacher Training Class with twenty members that meets every two weeks. They have a live Junior C. E. of forty members, who lament the loss of their efficient and beloved superintendent, who went in training at the Altoona hospital. The economic conditions are still bad and many of the people must have help. Clothing is needed as the cold weather comes, and any individuals or congregations who have any clothing to spare will find most grateful reception if they forward them to Mrs. Edith Stiffler, 2204 Eleventh Avenue, Altoona, Pa. Mrs. Stiffler finds great need for food and clothing while pursuing her visitation work. She pays a glowing tribute to the unselfish devotion and faithful service of Brother Glass. This is the testimony given to him by patrons of the Mission also.

Chicago:— Brother A. H. Leaman writes very briefly: "Our attendance at the church is about the same. We are hoping to make a better showing this coming year. Will you pray to this end that we may be Spirit-filled, church-filled, and a soul-winning church"? The contributions are keeping up well. The total contributions for the third yuarter have been $528.57. Some repairs have been made at the church and workers' home, and $137.65 is in the treasury to buy coal and other necessities."

Hutchinson, Kansas.—Brother J. J. Plenert writes: "The third quarter seems to be a hard quarter to keep up our attendance, mostly evident in the evening service. During July and August we have union services in the evening with three churches in the community, and it worked out most satisfactorily. The fall work has begun with an increased attendance in Sunday School and church service. Wednesday evening we have five Bible classes in the church basement. Last Wednesday there were over forty present. The Prayer Meeting starts at seven o'clock and at 7:30 we have a Teacher Training Course in New Testament History with the adults upstairs, with an attendance of forty-five to fifty. So we have from seventy-five to eighty persons in the church on Wednesday evening."

Their total contributions for the poorest quarter of the year were $242.53, with $187.07 in the treasury.

Smith Corner (East Freedom, Pa.):— Brother J. S. Rough submits his second report with a spirit of optimism. He reports an average attendance of fifty-four in the Sunday School and that rarely any one leaves after the session, but most every one remains for the preaching service. It is singularly strange that the evening service is the best attended, with an average of about seventy-five and a maximum of one hundred twenty-five. The average attendance at the Prayer Meeting on Wednesday night is thirty-five. Most of the people are on relief and cannot contribute anything. They have made some inexpensive improvements to the church that are all paid for. On October 20, they started revival meetings and several souls have been saved and confessed Christ as their Savior. The brethren S. D. Yoder, L. H. Glass, and Jacob Unruh are helping with effective messages.

Portland, Oregon:—This is a Mission under the care of the Pacific Conference, but Miss Catherine Niswander is supported by our Board. She writes: "We praise God that the work in Portland can be continued. We are sure God is with us and is blessing our efforts. We are praying that if it is God's will that a change of location can be made here, that God may lead the way and open the very place where He wants it to be located. Pray that we may have much courage and strength to serve the Lord. In August a number of conference folks from the Eastern District came through Portland and held a service at our Mission, which was enjoyed by all present. The attendance at our Sunday School has started to pick up again. We hope to win those back who have not come yet, after the summer slump. We ask a continued interest in your prayers."

Will the congregations of the conference please remember the address of the new treasurer of the Home Mission Board. Instead of Rev. J. E. Amstutz, Trenton, Ohio, it is now Rev. A. J. Neuenschwander, 122 Juniper Street, Quakertown, Pa. We expect to receive our share of the missionary offerings that are contributed during the Thanksgiving and holiday season.

CANADA

After the death of Brother Gerhard Buhler at Herbert, Saskatchewan, Brother Benno Toews was asssisting in the work there from June 4 to August 28. The field has seven preaching points scattered over a large territory in which three hundred eleven members reside, which are served by five workers.

Extracts from a Report by Rev. Jacob Nickel, Aberdeen, Saskatchewan

I took a trip to Swan Plaine on the truck. Our party was composed of fourteen adults and six children. It required ten hours to make the trip, and we were cordially received. My headquarters were taken up in the home of G. Fedrau; their home was most convenient for the meetings because it had no partitions. It was agreed to have meetings every evening while I was there. During the day I wanted to call at the various homes. The people have few horses or oxen and so I had to go on foot. It was to my advantage that the people had mostly half a quarter of land, and did not live so far apart. It was reported that about fifty families were living in that community, but I have seen only about twenty-five families. On Friday I had two services. I found a real welcome everywhere, and the Word of God was gladly received. They did not have any meetings yet except a funeral service. All were in favor of gathering together to sing and two men were asked to read sermons out of a book of sermons. I promised to send them a book of sermons, which has been done. It seemed the people appreciate the services now more than when they were convenient. I conducted five services. The people have schools, and the soil is fertile, but they need horses and oxen to break the sod. The government pays them fifteen dollars for plowing. For this amount they figure they can get four acres broken up with a tractor. They have some sown already, but it is a pity that they had to depend on the government for their seed, and that arrived late, after Pentecost. Nice garden vegetables were to be seen everywhere. This fact and the neat little homes and the big supply of ready cut fuel gave me the impression that the people have taken fresh courage. About ten miles away there is unclaimed land to be had. The people have eighteen miles to town and the road is almost too heavy to cart wood there, which is the only article they have to sell. Those having a couple cows have a little income. A truck comes twice a week to fetch these products to town. Farms can be secured there for little money. Some of our people could rent land so that in this way two brethren could sow thirty-three acres, but they have in some places many Canadian thistles. The people are optimistic in their outlook for the future. They asked us to come again.

This letter gives us a little glimpse into a Canadian Home Mission field, with its hardships of pioneer life.

Saskatoon, Sask.:— In the Mennonite and the Christian Evangel of November 5, is a complete history of the founding of the Girls' Home and Church extension work in Saskatoon. Under the blessing of God this work is progressing nicely and proves a benediction to the people there and the girls who work in the city. But they are in dire need of a meeting place for church and Sunday School and Y. P. S. The Victory School building is too small and uncomfortable and costs thirty-five dollars a month. The General Conference has approved and encouraged the gathering of five thousand dollars for a church and workers' home. This is a modest sum for such a large project. The Home Mission Board has waited six years before starting the solicitation for this fund because of the depression, but the needs are so urgent that we dare wait no longer. Accordingly a letter will be sent out to our Conference congregations praying for special contributions for this purpose. We trust this plea will find its way into the hearts of our people and make them willing to deny themselves sufficiently, so the money can be secured for this worthy object. The Board has decided not to begin the work of building until the money is in sight. The people of Saskatoon are asked to secure the lot and pay for it. They promise to do their utmost. Will you help us so these people get their meeting place? We expect the ministers and leaders of the congregations to show their interest in this cause by a generous response.

REPORT OF THE DIAMOND JUBILEE FUND OF THE GENERAL CONFERENCE TREASURY

From September 1, 1935, to October 28, 1935

G. G. Enz, Reinland, Manitoba, Canada	$ 5.20
H. J. Penner, Manitoba, Canada	1.00
First Mennonite Church, Bluffton, Ohio	12.00
C. E., Gnadenberg, Kansas	4.59
S. S. Convention, Laird, Sask., Canada	22.10
Mrs. Emil Weyand, Lehigh, Kansas	1.00
Frieda Regier Entz, Tr. Ex. Com. of Miss. Soc.	10.00
Bergfelder C. E., Mt. Lake, Minn.	26.72
Inman Church, Inman, Kansas	12.45
Immanuel Mennonite Church, Los Angeles, Cal.	29.62
A Friend, Nebraska	500.00
Westheimer Gemeinde, Rosemary, Alta., Can.	10.00
	$634.68
Total Receipts for the Diamond Jubilee Fund to October 28, 1935	$13,985.64
Total paid out	9,020.25
Balance in hands of Treasurer	$4,965.39

Gratefully acknowledged,

K. A. Richert, Treasurer.

The November issue of the Missionary News and Notes contains a very comprehensive report of work done and the clothing donated by the Women's Missionary Societies of our churches since 1920. The work of these societies has produced results that more than justify their existence and has done much to create missionary interest in our widely scattered congregations.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

"O praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

FORGETTING

"Forgetting those things which are behind . . . I press toward the mark."—Paul.

As we press toward our mark, the heavenlies with Christ Jesus, do we remember to do as Paul did, forget the things that are behind, the yesterdays, our mistakes, and those of other people?

Have we fears of tomorrow, fears that the nations will err, that the church is going astray, that the young folks are "going to the dogs," that we can not pay our taxes and interest, let alone debts? Haunting fears, as fears, become a burden better left behind and forgotten, as the clarity of our vision without hat fear will increase effort and multiply the esult of trying. Forget fear and press toward he mark with courage. One man with courage in the Lord will do more good than a dozen alamity howlers.

Are we haunted by yesterday's failure? Our wn? Did our tongue become unbridled and wag to and fro? Were we unneighborly or nhospitable? Did we fail to visit the sick or orrowing? Were we proud because we are not s poor as our neighbor, or covetous because ur neighbor is richer than we? Let us with atience press on again. Perhaps we shall do much better if we forget what is behind and eep our eyes on the mark.

Have we forgotten the sins of our fallen rother and sister, or do we pull our skirts side as we sweep haughtily by in our self-ghteousness, breaking their hearts by our oldness? Oh, let us forget their sin, since he good God forgot ours. And may we give all the love and kindness in our power. May we also forget those prayers which we call unanswered. Oh no, let us not forget to pray them again and again, but let us forget to speak of unanswered prayers. Let us trust and believe that the Lord is answering them in some way far better than our way. Let us forget the things which are behind, but Christ and the glory world are before. Let us never forget them.—U. M.

CHRISTIAN ENDEAVOR

December 1, 1935

Missionary Work In Cities

(Consecration Meeting)—Acts 14:1-7

A missionary in the general sense is one who is sent out by authority for some service or on some commission. We are thinking of Christian missionaries who are sent out by the Holy Spirit, usually under the direction of some organized board or organization or sometimes also going out on a venture of faith, believing that God cares for His workers and will supply all their needs.

The missionary of the cross goes out into some part of the world to perform some service or on some commission. That service is none other than being obedient to the command of the Master when He asked men to go forth and preach the gospel and baptize them into the kingdom in the name and power of a triune God. What glorious privilege it is when a young man or woman feels the call to such a service! Life will forever be different. College teachers tell us that grades immediately take a rapid rise when such a consecration takes place, the grass seems greener, love and hope and purpose are multiplied, and Jesus Christ seems closer and more powerful.

The task of a missionary is to be a human co-worker with God, bringing men, women, and children into the glorious fellowship with Jesus Christ as their personal Savior from sin. But the missionary will be more than human, the Holy Spirit will use and empower him. God and man will touch a life out of touch with God, the Holy Spirit will convict of sin, teach of righteousness and judgment, and if the sinner will yield he will be baptized into the Christian life and will be led onto the path of perfection.

Our Mennonite church has been primarily a rural church. Until quite recently most of our people have resided in rural sections. In these later years a goodly number of our people have gone to the more populated centers to find employment. The church should move with them. In too many cases they were left to drift into the world or into some other denomination. We have established missions in a few of our cities, carrying on missionary and church extension work, but we have been far too faithless and slow in our endeavors. Very true, no church should go into a city merely to keep denominationalism alive and do so by planting three churches where one would suffice. The need is sufficiently great that we should bring the blessed Christian gospel story wherever there is a need of workers, wherever there are lost souls and those who have not given full consecration to their Lord and Master.

Questions and Topics

1. What is a missionary? What are the requirements for one who desires to become a missionary?
2. Why should a missionary go to people if they do not desire such help?
3. What does it mean to become a Christian?
4. What opportunities are afforded to the missionary in our cities?
5. What have been some of the accomplishments in our city missions?

December 8, 1935

Types Of Missionary Workers

Acts 8:5-8; Ephesians 4:11-13

The task of missions has always been one of the greatest challenges of the church of Jesus Christ. The church which is not a missionary church is rarely a growing or spiritual church. There are no more compelling chapters in history than the lives of some of our missionaries. If you have not done so, plan to read some of the thrilling biographies of some of the following world renowned Christian leaders. These books can be procured at the Mennonite Book Concern, Berne, Indiana, at the very low price of 75 cents a copy. Choose several of the following: Adoniram Judson, George Whitefield, Martin Luther, Henry Martyn, William Carey, James Hudson Taylor, Dwight L. Moody, David Livingstone, and John G. Paton.

We have a very fine example of a consecrated and Spirit-guided missionary in Philip, the evangelist, who went about everywhere preaching the gospel of Christ, and wherever men permitted him to help them there was great joy. It is an outstanding example of a true Christian missionary when we read of the way Philip was led to meet the Ethiopian eunuch bringing him more knowledge of the Christ also can be guided to serve if we give the Holy Spirit a chance, so that He may lead us.

One of the greatest difficulties of the Christian church is that we think it is a task for ministers, deacons and Sunday School teachers. To be a Christian is more than merely belonging to an organization or helping that organization to keep functioning. To be a Christian means that an individual has had a new spiritual experience, he is setting out on a wonderful way of living with a living faith and hope which i centered in Jesus Christ as Savior and Redeemer. Is your Christian life something lik that? If not, give Christ a chance, He did s much for you on cruel Calvary.

We do not have to go to India or China t serve, although some young people should pla to do so, we may also serve in other ways. W may prepare to become teachers, pastors, evangelists, lay workers, and intercessors. "The also serve who stand and pray." What we nee is a large host of young people and older ones too, who will be responsible, who will give th church a large measure of loyalty in time, effort, and money. In too many cases the churc must play "second fiddle." It is not fair, Go gave His best to you and for me.

Questions and Topics

1. Why is it such a joy to be in the service o Christ?
2. Give a brief history of your favorite missionary.
3. Can a public school teacher be a missionary

4. What are some ways in which we can be a missionary?
5. Tell why it is essential for men to be a spiritual creature?
6. Tell of some of the hardships and joys of the foreign missionary.
7. How can we obey in response to the great commission?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

December 1, 1935

What Is Christ Seeking To Do In The World?

(Consecration Meeting) II Tim. 1:8-12

"For the Son of Man is come to seek and to save that which was lost."

When Jesus was here among men, His mission was several-fold, namely:

1. He urged them to repent of their sins and turn from unrighteousness.
2. He healed their sick and broken bodies and cared for their physical needs.
3. He called certain ones to make known the good news of salvation.
4. By example and precept He led men into communion with God.
5. He preached and practiced brotherhood among all men.
6. He pointed the way to eternal life.

Christ is not visibly present with His people today, but His work is being carried on in the world by those who love Him and have given themselves to Him to be used in carrying to a glorious completion the work which He inaugurated. In speaking to His disciples of the time when He would return to the Father, He said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father." Soon He is coming again and till then we are to carry on in His name; He says, "Occupy till I come." Just before His ascension, He said to His disciples, and to you and me through them, "Ye shall be witnesses unto me." Again, "As my Father hath sent me, even so send I you."

The Father sent the Son into the world on a two-fold mission, namely, "To seek and to save that which was lost," and to "destroy the works of the devil."

In the world today Jesus, through His followers, is carrying forward these two objectives. The primary business of the church is to tell the story of Christ's salvation to the remotest part of the earth. There are three kinds of missionaries: The o-missionary, the co-missionary, and the go-missionary. God save us from being the o-missionary. We are not commissioned to take the world for Christ, but God is displeased if we fail to take Christ to the world.

We, too, in carrying on for Jesus, "destroy the works of the devil," when we get people saved, and in no other way. Jesus taught that in order that men may be right in their living, the fountain source of their lives must be changed.

Today Jesus Christ is the sole remedy for sin and unrighteousness.

His mission is to relieve the distresses of humanity. He blesses little children. He now calls many men and women to be leaders and workers in His program, and in the proclamation of salvation. He still guides men into the blessings of knowing God and communing with Him. His claims in behalf of brotherhood are stronger now than ever. Men of all nations know each other; He says they should love each other. His leadership toward eternal life and the establishment of His kingdom is more powerful than ever.

Questions

1. What did Jesus seek to do when He was on this earth?
2. Should we seek to do the same things?
3. Are we doing these things? Are we leading the lost to Christ?
4. Am I bearing witness to the truth?
5. How did Jesus "destroy the works of the "devil" while on earth?
6. How can you and I "destroy the works of the devil"?
7. Why was it necessary for Christ to take up such a work?

December 8, 1935

How Can I Help Christ's Work In The World?

II Tim. 2:22-26

"We are labourers together with God."

Pre-Prayer

That we may be true and faithful in the small part that is ours as co-labourer with God.

There are three things which we must first do in order to help the work of Christ in the world today. These apply to our own self. First, we can help by accepting Him as our personal Savior from sin. This is fundamental and primary. There are too many who are trying to do the work of Christ and live the Christian life without the Christian's heart. All such effort is doomed to failure and disappointment. "Ye must be born again." Before we are Christians, there is utterly nothing we can do that will be acceptable to God. After conversion, everything we do for Christ because His love constrains us, will be rewarded.

Second, we can help by living lives of separation from the world. Judging from the manner of living of many professed Christians, there is really little or no difference between them and the enemies of Jesus. The Bible has much to say in regard to our attitude toward the world in which we live. Read John 15:19; II Cor. 6:14; II Cor. 6:17; James 4:4; I John 2:15.

We are in the world, but not of the world. It is all right for the ship to be in the water, but it is quite another matter for the water to be in the ship. Christians are to help and love the unsaved, but the cause of Christ is greatly hindered when the children of God compromise and become partakers of other men's sin.

Third, we can help by consecrating ourselves wholly to God. "The world has yet to see what God can do with a man wholly consecrated to Him," said a friend to Dwight L. Moody. "By the grace of God," replied Moody, "I'll be that man"! Because of Moody's full consecration to God, and to God's service, during his life time, he shook two continents mightily for God, and though he has long since departed to be with Christ, his influence is still mightily operative in the world.

"Regeneration," "Separation," and "Consecration," where one knows experimentally the meaning of these words he is mightily promoting the cause of Christ in the world.

Now let us see how an Intermediate who has taken these three steps can help the program of Christ at every point. 1. They can be witnesses of His forgiveness of sin. By their conspicuous goodness, as well as by their works, they can give a clear message to others. 2. They can be His agents in administering to distresses among persons whom they know. They can battle against dishonesty and poverty and crime and drunkenness, and disease, and injustice. 3. They can give their lives to son form of service for Him, and can support, b money and effort and prayer, the extension His kingdom by personal work. 4. They ca become examples of the possibilities of th Christian life, being models of piety and goodness. 5. They can stand unflinchingly fo peace and against war, for love and agains hate, for brotherhood and against race discrimination. 6. They can invite others into th kingdom, on the basis of the pure life and a influence for good that will reach over into eternal life.

Questions

1. How many days in the week should we liv for Christ?
2. How many of these seven days can we spar for the devil?
3. What are some of Christ's teachings tha should be instilled in our minds?
4. Why should we make an effort to carry o the work of Christ?
5. How can I help Christ's work in my ow home?
6. How can I help Christ's work in my school?
7. How can I help Christ's work in my community?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

December 1, 1935

Topic.—Keeping God's House A Holy Place

Mark 11:15-17 (Consecration meeting)

We read today of a visit Jesus made to th temple in Jerusalem. He enjoyed going t God's house, for we are told in Luke 4:16, tha He went to the synagogue "as His custom was. He could not worship God on this visit to th temple, for things were being done there tha were entirely wrong. Men were there buyin and selling. Not only were they making a plac of business out of God's house, but they wer cheating each other. Jesus said they had mad God's house "a den of thieves." He reminde them that the temple had been built as a plac of prayer where people of all nations migh come to worship God. He was both sad an angry when He saw what was being done there. The people who had wanted the selling done in the temple were angry indeed when Jesus spoiled their business, but He had come to please God, not man.

I wonder if we are doing our best to keep God's house a holy place, a place where God rules and where we can meet Him at any time. Sometimes we thoughtlessly do things that grieve Him and that makes it hard or even impossible for people to worship Him there. I have seen just one boy or one girl spoil a whole service by laughing, talking, or playing. Don't you think that grieves God's heart as truly as the buying and selling? He would have us know that His house is "a house of prayer" today as well as many years ago. I am thinking just now of a Junior meeting where boys and girls were deeply interested. They were busy asking and answering questions. A boy came into the meeting very late. He immediately began laughing at nothing, of course doing his best to make others laugh, too. He made it harder for all to worship. What would Jesus have done to such a boy? Let us be very, very careful about our actions in God's house. Not only are others disturbed by our lack of reverence, but God is grieved. Read Hab.2:20. It should be easy to be quiet in church if we remember that the Lord is there.

We can help to keep God's house holy by entering heartily into the service. When a song is announced, sing and think of what you are singing. At the time of prayer, bow your head reverently and be in prayer yourself. Remember that the offering is a part of the service too, not a recess. Then listen quietly while others are speaking and when your turn comes to speak, remind yourself that God is right there listening to every word.

I don't believe it is necessary to speak of the bigger things, such as buying and selling or having worldly entertainment in the church. If ever there is a question in your mind about these things, think of what Jesus said, "My house shall be called of all nations the house of prayer." Nothing should ever be done in God's house that will grieve Him.

Plans for the Meeting

Study Old Testament lessons on reverence for God's presence. Moses at the burning bush, experiences at Mount Sinai, Uzzah and the Ark, Isaiah in the temple, etc.

Questions

1. Explain the meaning of "holy."
2. Why should God's house be kept holy?
3. How may Juniors help to keep it holy?
4. Mention ways in which boys and girls sometimes show a lack of reverence in church; in Junior C. E. meetings.
5. How may we know what should be done in church ?

December 8, 1935

Topic.—Preparing for Jesus' Birthday
Isaiah 9:6, 7

"I wish I had a Christmas gift
For our dear Lord above!
I know what we can give Him,
A heart just full of love."

Can you sit real quietly for a few minutes and just think? Imagine you are planning a birthday party for another boy or girl. Have you chosen the person for whom you will give the party? Then we are ready to go on. Our thoughts go something like this: Where shall we have the party? Whom shall we invite? Then what shall we do, what shall we eat? And we must not forget the gifts. Have you not found that you can plan best when you know real well the one who is having the birthday? You know the friends he would like to have as guests, the games he would enjoy, the gifts he would appreciate. Then, too, you always plan best for one you love.

We are going on now to think of Jesus and His birthday. Many people celebrate His birthday without thinking of Him at all. They think only of themselves and their friends, of having a good time, feasting and remembering each other with gifts. How would your friend feel if at this party we were planning everybody would forget about him, give to each other all of the gifts they had bought, and not even speak to him? None of you would be so rude, I am sure.

How shall we prepare for Jesus' birthday We can plan most wisely if we know Him well. An interesting way to learn about Him is to find all of the names by which He is called in the Bible. There are many and each helps to describe Him.

As we come to know Him, we should love Him too. If He has cleansed our hearts, I am sure we can plan a birthday that will please Him. He spoke much of His Father in heaven, so we know He is pleased when we praise the Father. We should celebrate in His house where He loved to be. Perhaps you are already getting ready for a Christmas program. As you learn your part, think of doing it in the way that will please Him.

Since He has told us to love one another, we feel that it is right to give gifts to those we love, but in all our giving let us not forget the One whose birthday we are celebrating. How about the gift to Him? We could make a special thank offering to missions or give something to someone who is poor and may not have any other gifts. You might take into your home for the day someone who is lonely and sad. We like to remember that Christ once said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." No gift to Him is complete unless you give Him your heart and life. Is there room in your heart for Him today?

"Thou didst leave Thy throne and Thy kingly [crown,
When Thou camest to earth for me;
But in Bethlehem's home was there found no [room,
For Thy holy nativity!
"O come to my heart, Lord Jesus!
There is room in my heart for Thee,
O come to my heart, Lord Jesus, come,
There is room in my heart for Thee."

We think it sad that there was so little room for Jesus when He came to Bethlehem a baby. Let it not be said of any of us that we have no room for Him in our hearts this Christmas time.

Plans for the Meeting

Study the names of Jesus found in the Bible, six of which are mentioned in the Daily Readings. The Juniors will enjoy finding these names at home. Each society should plan some definite work for Christmas that will help others and glorify Christ. It is our prayer that the Juniors may so see Him in the study today that they will want to give such an expression of their love.

Daily Readings

Immanuel, Isa. 7:14; The Savior, Luke 2:11; Jesus, Matt. 1:21; An Everlasting Kingdom, Luke 1:32, 33; The Lamb of God, John 1:29; The Good Shepherd, John 10:14.

Questions

1. Who is most thought of at a birthday gathering?
2. Why is Jesus often forgotten at Christmas celebrations?
3. How may we give Him His rightful place at Christmas?
4. Give your idea of the right use of Jesus' birthday.
5. How may we be rightly prepared for that day?

Sschoomunches (noon-day luncheon meetings of Sunday School teachers) are showing progress in number and in interest. These meetings are held in Capetown, Durban, Johannesburg, Port Elizabeth, Pretoria, Kimberley, Bloemfontein and Grahamstown. Leaders from all parts of the country, as well as visitors from the United States, Japan, the Sudan and the Belgian Congo address these meetings. This is one of the important features of the work of the South African National Sunday School Association. Wayside Sunday Schools are also a prominent part of the work carried on by this Association. In Port Elizabeth there are now thirteen such schools with an enrollment of 7000 children each Sunday, and in Capetown there are five with an average attendance of 400. One Wayside Sunday School in Port Elizabeth has gone so far as to hold a service every Sunday afternoon for Indian women, another conducts a Wayside Sunday School on Saturday afternoon which has an attendance of 60 or 70 white children. This would indicate that the appeal of the Sunday School is still as strong as ever, and through the efforts of these Wayside Sunday Schools it is hoped that the seed is being sown for a rich harvest in years to come.

The Saloon—A Bar

"The saloon is sometimes called a bar
That's true!
A bar to heaven, a door to hell,
Whoever named it, named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to grief, and sin, and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it, named it well!"

(Written by a lifetime convict in Joliet Prison

CORRESPONDENCE

Topeka Mennonite Church, Topeka, Indiana. A Junior Endeavor has been organized under the leadership of Mrs. Wm. Turner and Mrs. Owen Yoder.

Rev. and Mrs. Salzman and daughter, Margaret, have been at Normal, Illinois, for several weeks, where Rev. Salzman has been conducting evangelistic services at the Normal Mennonite church, where Rev. E. Troyer is the pastor. Mrs. Salzman and daughter also visited at Hopedale, Illinois, where she had formerly taught in the high school.

In the absence of the pastor, Rev. J. C. Lehman delivered the messages Sunday, October 20th.

Mrs. Shirley Loy was hostess to the Berea class, Thursday, October 24th.

Rev. G. T. Soldner, pastor of the Eighth Street Mennonite Church of Goshen, was present at the service Sunday morning, October 27, and delivered the morning message. In the evening a program was given by members of the Good Fellowship class.

A daughter, Barbara Ann, was born October 29, to Mr. and Mrs. Herbert Benjamin.

Sunday morning, November 3, Rev. and Mrs. Allen Yoder and two sons of near Goshen worshiped with us. Rev. Yoder delivered the morning message. In the evening the young people presented a peace play entitled, "I Pledge Allegiance," under the direction of Miss Elizabeth Kauffman. An organ recital was given at the beginning of the service by Mr. Oplinger of Wawaka.

Mrs. Shirley Loy was hostess to the Ladies Aid, Thursday, November 7.

Meadows Mennonite Church, Meadows, Illinois. Rev. J. Davis of Flanagan occupied the pulpit both morning and evening on Sunday, November 3, in the absence of the pastor, Rev. Gundy.

Mr. and Mrs. Floyd Zimmerman are the parents of a baby girl. She has been named Shirley Ann. Mrs. Zimmerman, formerly Viola Sherman, helped at the Old People's Home.

The four Young People's classes and their teachers held a Halloween party at the home of Rev. and Mrs. Emanuel Augspurger on the eve of October 31.

Little Verna Ruth Zimmerman, youngest daughter of Dan Zimmerman of Washington, Ill., is spending some time at the home of her uncle and aunt, Mr. and Mrs. Emanuel Zimmerman.

Rev. Raymond Hartzler of Carlock occupied the pulpit on the morning of October 21, in the absence of the pastor, Rev. Gundy. He was accompanied by Mrs. Hartzler.

District convention No. 1 was held in Chenoa on October 21. Rev. Wm. Weaver gave the evening sermon.

Mr. and Mrs. Orville Sommers were visitors at the church services on November 3.

The Young People's Endeavor Society held a wiener roast at the home of Mr. and Mrs. Elmer Vercler. Mr. Vercler is the Young People's superintendent.

A goodly number of the church members received certificates for being present at every meeting at the training school taught by Rev. Wm. Weaver and Raymond Hartzler.

Ada Maurer has returned to her home in Indiana, after spending over a month visiting at the home of her brother, Hugh Maurer, of Meadows, and her grandmother, Mrs. Kate Sharp, of Congerville.

Pearl Marie Augspurger, Corr.

Tabor Church, Goessel, Kansas, October 18, 1935. Dear Readers:— We have again closed a successful Sunday School year. We have the election of officers in September, and the first Sunday in October a new year starts. The officers are Alfador Frey, superintendent; G. R. Funk, secretary; H. J. Brandt, treasurer; and B. W. Schmidt, Junior superintendent. There are twenty classes. The average attendance was not as high as it was the previous year. This is due perhaps to the fact that there has been much sickness and bad weather. Yet, the collections showed a considerable increase. The treasurer reported over $300 on hand. It was moved that $200 should go to the missions. It was also moved that in the future the surplus shall be used as a fund for enlarging our church building.

On June 23, Rev. H. D. Epp of Henderson, Nebraska, gave us an inspiring sermon. Our pastor, Rev. P. H. Richert, and Sister Augusta Schmidt were the two delegates from our church to the General Conference. During the absence of our pastor, Rev. Peter Buller and Rev. C. Frey filled the pulpit.

In the afternoon of August 18, we had our Sunday School picnic.

Mrs. P. R. Dyck passed away in August. She had suffered much. She leaves to mourn her husband, two sons, and four daughters. Rev. J. J. Voth of Bethel College officiated at the funeral.

On October 6, Rev. Karl Friesen preached.

Last month our C. E. Society had a joint program with the Alexanderwohl and Goessel Societies in the Alexanderwohl church. Last Sunday our society had a musical program.

Brother and Sister David Balzer celebrated their silver wedding anniversary October 14. The whole congregation was invited for this occasion. Henry Schroeder, a brother of Mrs. Balzer, led the program. A number of songs and instrumental selections were presented by various friends of the couple. Mr. Balzer is our church janitor.

We are making preparations for a farewell for Sister Augusta Schmidt, who will soon return to India again. Sister Frieda Sprunger visited our church in September.

The Ladies' Sewing Society is planning a mission sale in the near future.

Our pastor announced that he will start a catechism class the first Sunday in November.

D. S. Thiessen, Correspondent.

Salem Mennonite Church, Dalton, Ohio, has experienced a blessed year, enjoying the good gifts from a loving Heavenly Father. We have been blessed with abundant harvests and did not suffer at any time from lack of rain. Our farmers have again more of a hopeful aspect in matters financial. But we feel that our greatest blessing comes to us in the things of the Spirit. We feel an earnest desire that there may come a deepening of the soul life of all of our members and that we may be a blessing to many.

Feeling a need for more Bible reading in the home, over fifty of our number have signed up to read the Bible through in the year 1935, reading three chapters per day and five each Sunday. Many are reporting much joy in again reading through the whole Bible.

Aside from the regular worship services and Christian Endeavor meetings, we were privileged in having a beautiful Child Consecration service, a goodly number of delightful weddings and a meaningful communion service. During the last few weeks there have been a corn-cutting and a moonlight corn husking to help those who needed help. On the latter occasion about sixty-five people, both young and old, participated.

During the weeks while our pastor, Rev. A. R. Keiser, was attending the General Conference and teaching a course in the Bethel Retreat, we were served by neighboring ministers. One Sunday was designated as Visitation Sunday.

We are looking forward to the holiday season, anxious that the lives of all of our members may become more radiantly joyful in the Christian life, and are happy to report that we are all busy in our work, and there is evidently a sense of true joy and peace in both our homes and in the church. May God grant peace and joy to all of our sister churches, is our prayer.

—Corr.

Our Church in Lima.—During the past year or two Rev. and Mrs. J. J. Esau have been laboring faithfully in the Lima Gospel Chapel. They received some financial help from the Evangelization Committee of the Middle District Conference. In accordance with conference action, several members of the above committee assisted in organizing the group into a church.

Following a series of helpful spiritual messages, fourteen active and four associate members became the charter members in the organization which took place on Wednesday evening, October 2.

The charter members gathered in the front of the church and while joining hands all sang "Blest be the tie that binds" and remained thus standing for the consecration prayer. There is in evidence a fine spirit of earnestness and willingness to work. In the Women's Missionary Society meeting held in that week there were nine ladies present and an offering was given for missions amounting to three dollars and forty cents.

In the election of officers, Brother Roethlisberger was elected deacon and the brethren R. E. Bixel and M. A. Parker were chosen to be trustees. With a continuance of consecration for God's work and the presence of the Holy Spirit, the Mennonite church in Lima may become one of our strong churches. Let us pray for them and help them!

—A. R. Keiser.

As a man grows older and wiser he talks less and says more.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

Later Prophets and Leaders of Judah

November 24, 1935

The Message of Haggai and Zechariah

Lesson Text.—Haggai 1:2-8; 2:8, 9;
Zechariah 4:1-10

Golden Text.—I was glad when they said unto me, let us go into the house of the Lord. Ps. 122:1.

In our last Sunday's lesson we learned that the remnant of Judah in captivity in Babylon were allowed under Cyrus the Great to return to Jerusalem. We must bear in mind, however, that the largest number of Jews remained in Babylonia. Some of these that remained were absorbed in the civilization of Babylonia, while others kept their faith and helped to finance the small remnant that returned. It is well for our Sunday School folks to again remind themselves that these years spent in captiviy were very much worth while. It was a time of sifting and of the transition from the people of a land and political ambitions to the people of a book and the spiritualizing of their worship. We remember from our last Sunday's worship that Cyrus the Great in 539 B. C. conquered the Babylonians and so the Jews came in under the jurisdiction. According to the colonial policy of Cyrus he issued an edict in 538 B. C. that the Jews could return to Palestine and rebuild the temple and the walls of Jerusalem. This return is exceedingly important because that if none of the Jews had returned, they would have been entirely absorbed by Eastern civilization. The Hebrew scriptures would have been lost. Christianity would not have existed. So this small group of returning Jews carried the future of Judaism and Christianity with them. In 537 B. C. the first little band started on their eight hundred mile journey under Zerubbabel, Prince of the Royal House of David, and Joshua, the Priest. Cyrus helped this small group with money and also ordered his governors in other provinces to help the Jews as they went across their territory. Cyrus also returned the sacred vessels that the Babylonian king had taken. These exiles returned with great joy and yet also grief as they came to the Holy City and saw the debris of fifty years. They immediately began the laying of the foundation of the new temple in 536 B. C. The people living in Palestine wanted to help these returned exiles to build, but the exiles refused them. This made enemies of the inhabitants of Palestine and they blocked all efforts to rebuild the temple, so for sixteen years nothing was done. During this time Cyrus died in 529 B. C. Shortly following his death, Cyrus' empire seemed to be going to pieces and it was not until 519 that Darius finally mustered the situation. It was during these years of chaos that the Jews renewed their hopes. This was largely due to the leadership of the two prophets, Haggai and Zechariah. They encouraged the returned exiles to go on building the house of the Lord. They emphasized the fact that the time had now come when God would restore Israel and they would become a nation under Zerubbabel of the house of David. Urged on by these prophets, the people went to work in earnest and in four years the temple was completed 520-516 B. C. The importance of this lesson lies in the message of hope of the prophets and in the rebuilding of this temple which became the religious center of the disbursing Jews.

1. What is the significance of the return of the Jews to Jerusalem?
2. What checked the Jews in the rebuilding of the temple?
3. What part did Haggai and Zechariah have in the rebuilding of the temple?

December 1, 1935

Ezra's Mission to Jerusalem

Ezra 7:6-10; 8:21-23, 31, 32

Golden Text.—The hand of our God is upon all them for good that seek him. Ezra 8:22.

This lesson is taken from the book of Ezra, which was written over 200 years later than the prophecies we studied last Sunday. After the temple was completed in 516 B. C., we have no record of Judah for about fifty years, except that given by Malachi, the prophet. In about 445 B. C., the second group of exiles came to Palestine under the leadership of Nehemiah. When he arrived in Jerusalem he saw the miserable conditions of his people materially and spiritually. The poor peasants were oppressed, the temple was desecrated, the Sabbath was not kept and the people were intermarrying with foreigners. He immediately began to bring about reforms along these lines. While Nehemiah was bringing about reforms economically and politically, Ezra, a Jewish priest, was bringing about reforms religiously. He came to Jerusalem from Babylon with an enthusiastic band of followers and infused new life into the discouraged Jews. During the time of the Jews in captivity they had developed the order of scribes. The scribe was a scholar, lawyer, preacher, and magistrate all in one. Ezra belonged to this group. When he came to Jerusalem he brought with him a book, undoubtedly the pentateuch. This he read to the people and explained its meaning to them. This was of great significance because it is the beginning of that emphasis on Jewish legalism that so dominated the Jews at the time of Jesus. From this time on the Jewish religion became less and less a matter of the heart and more emphasis on rules and regulations.

1. What was the experience of the Jews between the time of Haggai and Ezra?
2. What contribution did Ezra make to the Jews at Jerusalem?
3. What place does the Bible hold in the civilization of the people?
4. What place does the Bible hold in the life of an individual?

A THANKSGIVING MEDITATION

By the time our church paper reaches the reader we will again have entered the Thanksgiving season. Each year, because of different circumstances and experiences, Thanksgiving may mean something quite different. We may either be more thankful or less thankful. This year from an economic point of view it may be a little easier materially to have a thankful spirit, but on the other hand there is a great uncertainty in our nation as well as in the world. We are surrounded with wars and rumors of wars. Dangers are threatening on every hand. What should be the attitude of the Christian on Thanksgiving Day in times like these?

The Psalmist says, "O that men would praise God for his goodness and his wonderful works to the children of men." It seems to be rather a common experience that when our material needs are fairly supplied and we begin to feel prosperous, we forget God. Prosperity is more dangerous to spiritual life than depression. How true it is that when everything goes well we forget to thank God and rather take credit to ourselves for the blessings we have. But when our needs are not supplied and things do not go so well we begin to grumble and complain. "Though the fig tree will not blossom and the calves are not in the stall, yet will I praise Jehovah." Our Thanksgiving is a very superficial one if it is determined by what we have or do not have.

What, then, shall we be thankful for? In the first place we should be thankful for God. Not for what He gives us only, but for what He is to us. He often bestows upon us the greatest blessings by withholding things we want. It is not so much what we have as what we are that determines our Thanksgiving spirit.

How may we give thanks to God? In the first place we should express it in words. God is just as well pleased by hearing our thank-you's as is the parent when given by the child. In the second place we may express our gratitude by the living of a consistant Christian life and the manifestation of a thanks giving spirit throughout the year. —Weaver.

THE SECRET OF A GOOD HOME

What is a good home? Need it be a rich one or a poor one? Parents have much to do with making it good. John Ruskin wrote of his home: "I have been taught the perfect meaning of peace in thought, act and word. I never heard may father's or mother's voice once raised in any question with each other nor seen an angry glance in the eyes of either. Next to this priceless gift of peace, I had received the perfect understanding of the natures of obedience and faith. Nothing was ever promised me that was not given, nothing ever threatened that was not inflicted, nothing ever told me that was not true."—Selected.

Christianity is not just a theory, to be discussed and believed, but a way of life.

Today is a better day than yesterday. Do not let deceptions destroy confidence in rea honest goodness.

JOTTINGS

Miss Frieda Sprunger, home on furlough from the mission field in China, is spending most of the month of November visiting the churches of the Northern District Conference. She expects to be back home in Berne, Indiana, shortly before Thanksgiving.

Rev. P. P. Wedel of Moundridge, Kansas, has been engaged by the Foreign Mission Board to hold a series of evangelistic meetings at the Mennonite Mission station at Oraibi, Arizona. This series of meetings is scheduled to last two weeks, from November 7th to 21st.

At the request of the Canadian Conference the Publication Board of the General Conference has published a Canadian edition of the regular German Catechism. This contains in addition to the 199 Questions and Answers the Articles of Faith adopted by the Canadian Conference in 1930. The size of the book and the binding are similar to the new English Catechism published in 1934. In our Canadian churches the services are almost all still held in the German language.

The fall session of the Ministers Conference of the Middle District Conference was held in Chicago, November 4th to 6th. One of the main matters discussed at the Conference was the proposition to reestablish Witmarsum Seminary on the Campus of the Bethany Seminary. No definite conclusion was reached at the Conference, but it was recognized by those present that there is need for a good Mennonite seminary to supply the pulpits of the congregations belonging to the various Mennonite denominations.

The repeated crop failures of the past few years are causing many of the Mennonites who settled in the prairie provinces of Canada to look for land elsewhere, especially in British Columbia, which has a much milder and more equitable climate. At present there are three fairly large settlements of Mennonites in that province at Yarrow, Sardis, and Abbotsford. There is also a small settlement of about 18 families near Courtenay on Vancouver Island. The Home Mission Board of the General Conference is trying to help the young people drifting into Vancouver by opening a Girls' Home there. Rev. J. H. Janzen, formerly of Waterloo, Ontario, has been given the task of establishing and supervising this institution.

Sister Frieda Kaufman of the Bethel Hospital at Newton, Kansas, has written a delightful little book. AUF WANDERWEGEN, in which she tells about her recent visit to Switzerland and Germany. Those who read German will find this book very interesting in that it portrays present conditions in those countries.

Several congregations are at this time without a regular minister and are asking various pastors to preach trial sermons. It is understood that the First Mennonite Church of Bluffton, Ohio, has extended a call to Rev. H. T. Unruh of Halstead, Kansas, and he has accepted it.

EXCEPTIONAL VALUES

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THE MENNONITE BOOK CONCERN
Berne, Indiana

Since the General Conference many Conference Boards have been reorganized. A complete list of the various boards will be published in the Mennonite Year Book for 1936, which will be ready for distribution about December 1. It is especially important to note that the Home Mission Board has a new treasurer, namely, Rev. A. J. Neuenschwander of Quakertown, Pa. Contributions for Home Missions should be sent to him and not to Rev. J. E. Amstutz, the former treasurer.

A copy of the new 1935 Christmas Catalog of the Mennonite Book Concern has been mailed out to over 3000 subscribers of the BUNDESBOTE and THE MENNONITE AND THE CHRISTIAN EVANGEL. If your copy failed to reach you, write for one today. No Christian home can afford to be without an adequate supply of books, Bibles, and other religious literature. If you are a loyal member of the General Conference you should send your orders to the official conference book store, the Mennonite Book Concern, located at Berne, Indiana.

Reports from the Mennonite settlement in Paraguay are very encouraging. In spite of poor harvests due to drought, the settlers are planning to start mission work among the Lenguas, a tribe of Indians living near the settlements. The people of Paraguay rejoiced when the war with Bolivia ended a few months ago and it is hoped that the peace will be a lasting one. However, the latest reports from the Buenos Aires are none too bright for a complete settlement of differences in the near future. After more than three months of discussion the peace conference is still deadlocked since neither Bolivia nor Paraguay will make any concessions.

Farewell services for Miss Augusta Schmidt and Miss Martha Burkhalter were held Sunday, November 3. The services for Miss Schmidt were held at the Tabor Church near Goessel, Kansas, and the services for Miss Burkhalter were held at the First Mennonite Church at Berne, Indiana. These missionaries are scheduled to sail on the S. S. Wilson, leaving San Francisco on November 15. The Mission Board is sending them back to India by way of the Pacific on account of the war danger in the Mediterranean Sea. Miss Burkhalter is going back to serve her third term and Miss Schmidt to serve her second term.

Due to an unusual amount of illness among the missionaries in India during the past few months some families ought to come home on furlough, but the Foreign Mission Board cannot grant these requests or send out badly needed new missionaries until sufficient funds are available for this purpose. Following the great effort made to raise sufficient funds to wipe out all Conference debts there has been a slump in the gifts coming in for various conference enterprises. The mission boards, both Home and Foreign, are badly in need of funds to carry out their programs.

It is hoped that this issue of the MENNONITE AND THE CHRISTIAN EVANGEL will serve to stimulate missionary interest. Over 5000 copies of this issue will be distributed in General Conference churches. More than 7000 copies of the Missionary issue of the BUNDESBOTE will be distributed in those churches which still use the German language.

"I would rather have a son in Africa, preaching the Gospel to the heathen in darkest Africa, than a son buried in one of our sinful, modern cities, seeking to accumulate a fortune."—M. B.

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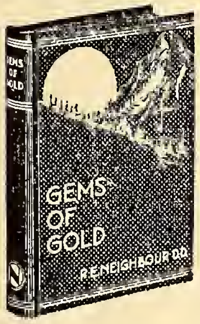

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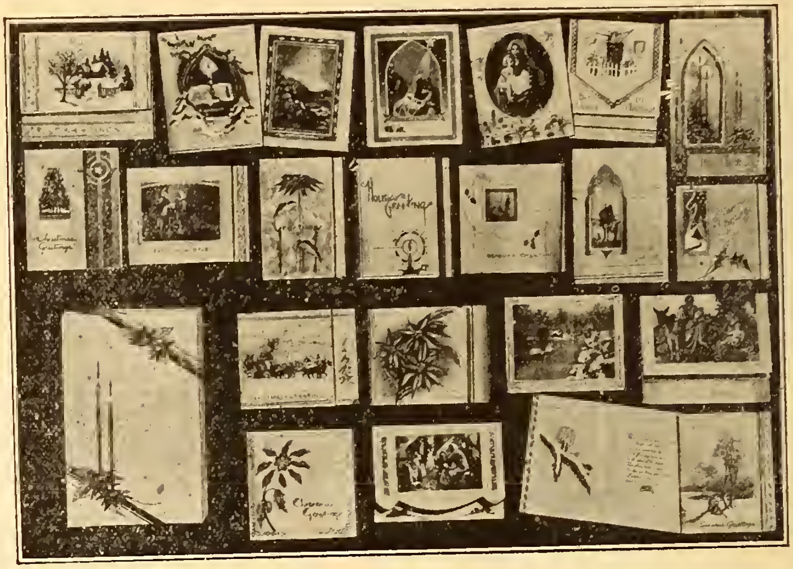

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"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, DECEMBER 3, 1935 **No. 23**

EDITORIAL

The world, at least that part of it that calls itself "Christian," is busy with preparations to celebrate Christmas. There is probably no other holiday so universally observed as Christmas. Even in some countries where the majority of people are not Christians, many are beginning to consider Christmas a major holiday.

But when we watch the preparations for Christmas, especially here in America, we are often led to wonder whether the majority of people even in our so-called "Christian" America have not forgotten the true significance of the holiday. The day Christianity originally set apart to commemorate the Savior's birth has in too many communities become a hilarious feast day, on which the jolly old clown, Santa Claus holds sway.

The store windows, the decorations, the advertisements, the radio, and a host of other modern means of attracting customers, have increasingly emphasized Santa Claus to the exclusion of the Babe of Bethlehem. Perhaps Santa Claus is a more convenient symbol to attract those who buy the Christmas gifts. Santa Claus can be shown as doing things Christ would never do. For instance, Santa will be pictured in a few of the colored liquor advertisements as endorsing certain brands of whiskey, or perhaps even drinking a glass of some famous brand of liquor. Or on some wayside billboard he may be pictured as holding out to you a package of some famous brand of cigarettes.

No person who is not a crank objects to having a little fun and telling the eager little children that Santa Claus brought the gifts they see under the Christmas tree or in the stockings hanging by the fire. Who cannot remember those anxious little faces that peeked through keyholes, curtains, or doors slightly ajar, to discover what Santa Claus was bringing them for Christmas. We soon grow up to learn that Santa Claus is a pleasant myth, invented to give a little more zest to the happiness of childhood on Christmas Day.

The thing we are pleading for here is that we as Christians teach our children the true significance of Christmas and emphasize the Bible's beautiful story of Christ's wondrous birth in our celebrations, both in the home and in the church. The pity of it all is that even some churches have succumbed to the spell of Santa Claus. Is it not enough that our public schools, the business world, and the papers we read give first place to Santa Claus? Church programs should be free from reference to Santa Claus. The church has a sacred duty to give Christ the preeminence and shut out the worldly influences that have crept into our Christmas celebrations and are constantly seeking admission. It may be perfectly proper for the world to immoralize Santa Claus, but as individual Christians and as a church, we must glorify the Christ who was born more than 1900 years ago in lowly Bethlehem. If Christ had not been born, there would be no Christmas, no gifts, no joyous celebration, and even no Santa Claus. —F. J. W.

R FROM CHINA

we have ar-
easant voy-
September
e 24th, stop-
ma, and Kobe.
i, we continued
by which is approx-
imately nland. From Hankow the journey was inued by train to a station (Taokow) within 40 miles of Kai Chow and the balance of the trip covered in a day by rickshaw, arriving in Kai Chow on the evening of October 4th.

One aspect of our trip I would like to mention and that is the contact it gave us with other missionaries. There were about 50 missionaries on our boat crossing the Pacific, a good many of them were for China, while others were going to Japan, India, or Singapore. In our traveling to the interior we also met missionaries from many places in China. It was very much worth while to meet all of these folks and get their viewpoints on the present missionary situation. From our contacts I gather that the number of missionaries in China is undergoing an increase. The year 1926 was the banner year with over 6000 missionaries on the field, then in 1927 came the civil war, evacuation and decrease of about 2000 missionaries. Before the effect of this disturbance was over the situation was complicated by the depression at home, causing further reduction of forces and curtailment of work. While many boards are still tied to a program and rigid economy and some even to further retraction there seems to be a more hopeful atmosphere. At the same time other boards are sending new missionaries ond actually starting expansion of work. The head of the Language School of the China Inland Mission informed us that their mission had had 200 new missionaries in the last two years and now this year they are expecting an enrollment of 75 new missionaries in their school. The Lutheran United Mission had six new missionaries on the same train with us going up to the Language School at Peking, while three others were taking up work immediately. On the same train were also new missionaries under the London Mission and the Evangelical Mission going to the Peking Language School.

Another not unwarranted inference from ou experiences on this trip is that the Chines heartily welcome foreign missionaries. W were very much impressed with the welcom given Mrs. Williams, an elderly missionary lady who was returning to China for a visit afte many years' absence. Her husband had bee killed in the Boxer uprising in 1900 and sh has spent most of the time since located a Oberlin, where she has mothered many Chines students. Some of these have now becom prominent in Chinese affairs, though they ar still to her just her Chinese boys and she i their "Mother Williams." Among these me are Mr. H. H. Kung, now Minister of Communications with the Chinese government, and Mr Fei Ch'i-hao, formerly very prominent in Y. M C. A. work in China and now also with th government. It was upon Mr. Kung's insisten invitation, even to the extent of paying he traveling expenses, that she made this retur trip. As the steamer docked at Shanghai, w heard some lusty college yells emanating fron a group of young men led by a tall, portl gentleman. The leader proved to be Mr. Fei directing his younger colleagues in a rousin cheer for Mrs. Williams. The men were al Chinese, who in former years had been at Oberlin and learned to know and love this foreig lady. It was interesting how her needs an difficulties had been foreseen and how thes Chinese were able to whisk her through th usual tiresome formalities of customs in a fev moments and carry her away to the home o Mr. Kung, where a reception was prepared b all her old friends. We chanced to meet Mrs Williams twice later in Shanghai and she wa fairly beaming with the attentions paid her an the pleasure of meeting old friends. She wa entertained several days in Mr. Kung's hom in Shanghai and then spent some time with hin in Nanking, and just recently I noticed in th paper that she had gone to Peking accompanie by Mr. Fei. Later she plans to go to Shansi where she used to work and where Mr. Kung' home originally was. At all these places Mrs Williams has been and will continue to b heartily and honestly welcomed, with the Chinese unashamedly admitting their loyalty an friendship to this foreign lady.

In our own case the reception was not s spectacular, but seemed as honest and hearty At the railway station, forty miles from here a big banner proclaimed a welcome to our fam ily, and we were then and there invited to a Chinese meal by one of our Christians who had been commissioned to represent various groups here. On arrival at Kai Chow, the students, workers, and Christians were hurriedly called together. Another banner was held aloft and while we stood by the school children sang "Onward Christian Soldiers" as a welcome song. James Liu and Stephen Wang were among the first to come forward and greet us, then one by one others of those who had worked with us in past years. Our fellow missionaries were also present in the crowd and we picked them out and spoke or waved to them. The welcome, however, was planned and executed entirely by the Chinese without any prompting on the part of the missionaries. I can well remember years, especially about 1926-1930, when the pro-nationalistic spirit was at its height, that very little was done to recognize foreign missionaries on their arrival or departure. We rejoice in the good spirit evident in the Chinese-foreign relationships in our mission and believe that there is a good foundation for a period of real cooperative endeavor in working for the Kingdom of God.

There are many other things that ought to be mentioned in connection with our arrival, as for instance how Brother and Sister Brown had tended to cleaning our house and getting it ready for occupancy, even to hanging curtains, how the Voth family traveled fifty miles from Tamingfu to be present at our arrival, and how Brother Ewert traveled the same distance from Chang Yuan. These things and many others have touched our hearts and made us feel truly wanted and truly welcome. Will you please remember us in your prayers that we may be given strength and wisdom to do the work God has given us.

In the near future I hope to write again of some of the things that have appealed to us as especially interesting in the work of our mission as we first glimpsed it after four years' absence.

Wishing God's blessing on you and the work we are all engaged in for His sake, we are

Sincerely yours,
Mr. and Mrs. S. F. Pannabecker.

ENROUTE

Newton, Kansas, October 26, 1935.

WE, — and that has absolutely nothing to do with Col. Lindbergh and his flight over the ocean, — it means my good wife, our daughter, Miss Kate Neufeld, and myself, are now in Newton, Kansas, enjoying thoroughly the hospitality of the Deaconess Home in that city.. We landed here enroute from Waterloo, Ontario, to Vancouver, B. C., where we will have to conduct our work under the Home Mission Board of the General Conference, as it was decided upon by the last session of the Conference at Upland, California.

Once on our way, after many farewell visits at home in Waterloo, which made our hearts ache and rejoice at the same time, everything went well, and not the slightest mishap has befallen us. Our old faithful "Graham" carried us over the plains with a rapid velocity, leaving almost too little time to view the country. As I look back, it seems to me as if the beautiful banks of Lake Ontario, the big city of Cleveland, where we visited with our children; Berne, Indiana; the majestic Mississippi; Donnellson, Iowa; and Fortuna, Missouri, just flew past us, leaving in our memory unforgetable only the kind faces and the shining eyes of the good people who entertained us at these places. And if our digestion still is in a more or less satisfactory condition, this surely is not the fault of the people who did their best to overfeed us with the many good things which they wanted us to eat.

But rapidly as an automobile may travel over the good roads of America, time goes by still more rapidly, and now we are already three weeks in Kansas, working in different churches and congregations, and we are glad indeed to witness that the Lord is with us and fulfills His promises. We have been permitted to enjoy many hours of blessing with the children of God at the different places which we have visited during our sojourn here, and we never shall forget Brudertal, Johannestal, Hillsboro, Buhler, Newton, Alexanderwohl, and all the other places where we have been, making friends and having communion with them in the Holy Spirit.

Yesterday, October 25, 1935, the Western District Conference came to a close. In the beginning it seemed there were so many perplexing problems to solve that one almost desired to have the sword of Alexander the Great to untie all these Gordian knots. But it could be done without that weapon, according to the word of the apostle: "The weapons of our warfare are not of the flesh, but mighty before

God." All the matters have been taken care of, and the different workers of the Conference can go on for another year in good confidence. And the Conference can rest assured that its undertakings will prosper, if the Lord wills it so.

What we need is to heed the admonition of our Lord according to Malachi 4:6, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

Here sit the fathers with their experience and watch over the foundations which they have laid. And as they have grown older and have experienced many disappointments in their lives, they have become skeptical. Mistrust has crept into their hearts, and when they see the young people pushing forward in their zealousness and their thirst for accomplishment, the old are afraid they might ruin the solid foundations, and they try to stop the young ones. Try to stop the flow of a mountain stream! If you can stop it, you can stop healthy youth in their moving forwad. But the fathers are concerned about their foundations and forget that on the same must be built walls, and on top of these a roof, to make the building complete, and they cry, "Stop it! Stop it"! And their hearts turn against their own children. They only fear the children may ruin what they themselves have built, and will not even try to find out whether their sons are not accomplishing what they themselves have begun.

And here sit also the young ones, sticking their noses up into the clouds and looking at their air castles. What do they care about solid foundations? Their slogan is, "Forward"! They have no time to wait. They want to accomplish everything in a jiffy and put on the roof, no matter whether there are walls or not. No wonder they some day become as skeptical as their fathers were. Some day that roof crashes down from the clouds and goes to pieces, and then they lose faith and hope and everything. But now they would not listen to you. They look upward and frown at the things that seem to entangle their feet. They think these are all obstacles put up by the fundamentalists to keep them back and down, and they cannot understand that this is the law of nature as proclaimed by the Word of God,—a law against which they carry on in vain.

Surely there must be a conversion of the fathers to their children, and of the children to their fathers. If not, the earth will be smitten with a curse.

I certainly am a fundamentalist, but not one of the over anxious brand. I know there cannot be a roof built without a foundation and walls built on it. But I, myself, was once a youth, and I was one of the type that justifies anxiety. As a child I believed all that my father believed, but later I grew wiser and wiser, until I knew more than my father, more than the Bible or anybody or anything. But after bumping my nose into walls at such places where there should be none according to my wisdom, I grew a little shy, and there came a time when I lost most of my wisdom and went to father for advice. And with the time going on, I learn day by day that there is wisdom in the Bible that exceeds my wisdom, and that it is advisable to learn from the Bible instead of criticizing it.

Sometimes it seemed at this Conference as of fathers and sons would jump at one another, the one crying, "Be there a foundation"! and the others, "Be there a roof"! — And they were both right. But the Conference decided to go on soberly and build skyward on the foundation until the walls are completed, and then to put the roof on.

"And let the favour of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Jacob H. Janzen.

RESOLUTIONS ADOPTED BY THE EASTERN DISTRICT CONFERENCE SUNDAY SCHOOL CONVENTION

September 28, 1935

1. Resolved, that we express our sincere appreciation to the members of the First Mennonite Church of Allentown for the opportunity of holding this convention in their church, and we extend our heartfelt thanks to the ladies for their kind hospitality.

2. Whereas there is great need of a Field Secretary to visit our General Conference Churches in the interests of our Sunday School and Young People's Activities, now therefore, Be it resolved, that we endorse the plan to employ such a secretary in the near future, either for part time or in connection with some of our other conference boards, the details to be

worked out by the respective committees of the interested boards. Further, that we pledge a definite amount of money to help carry on this work during the next three years.

3. Whereas we recognize that our Sunday Schools are an integral part of the program of the Christian Church and are training the Young People in the work of the Christian Church, now therefore: Be it resolved, that each school be urged to emphasize the importance of regular attendance at the church services and thus bring the Sunday School members into active relationship with the church.

4. Whereas Bluffton College is our college and to do its most effective work it needs an increased enrollment of students and a more generous financial support, now therefore: Be it resolved, that our Sunday Schools be urged to cooperate with the church organizations to hold an annual "Bluffton College Day" in each church of our conference, and to promote as much as possible the work of the college.

5. Whereas there is much confusion of thought concerning the social and economic disturbances of today, and whereas the materialistic program of Socialism and Communism has proven inadequate, now therefore: Be it resolved, that we reemphasize our firm belief that only the Gospel of our Lord Jesus Christ, with its message of Regeneration is adequate to meet the needs of the human heart, and thus meet the needs of society at large, and that the world at large is in need of this realization, namely, that the moral and spiritual values are fundamental in correcting the existing evils of today.

6. Whereas it is easy enough to draw up Resolutions and also easy to forget them, now therefore: Be it resolved, that a copy of these Resolutions be forwarded to the Superintendent or Secretary of each school with the suggestion that they be discussed at workers' meetings and brought to the attention of the school periodically as occasions permit.

Rev. D. J. Unruh
Albert Stover
William Mohr.

THE CHRISTIAN ATTITUDE ON PEACE

As Held By The Mennonites

Jesus Christ, the Son of God, is the accepted founder of the Christian Church. His coming into the world, life, death on the cross, resurrection, ascension, and promised return, make Him Head of the Church.

Jesus gave definite instruction to His reborn followers, which are recorded in the Holy Scriptures. He requires loyalty and obedience to His commands. His teachings, being the expression of the Son of God, stand above any man-made laws and instructions. The faithful follower readily accepts as verity the statement, "Ye must be born again." The Christian church also takes His statements concerning the Father, future life, and eternal salvation as authoritative. From this we feel that other commandments governing everyday life ought to be accepted in the same manner.

Human nature is so constituted that past practices are given preference. The church at all times sought to be true to the teachings of Christ on the plan of salvation, but because of a series of circumstances, the teachings of Christ with respect to war and peace were neglected and disregarded.

During the Reformation there was a rebirth of spiritual life and renewed effort was made to be true to Christ in every phase of life and the attitude of Christ, as opposing armed conflicts were brought to the fore, spread after a long lapse. True, a strict Scriptural adherence of these Christ-taught principles had been practiced by the church of the first century. When the Anabaptists, who became the Mennonites, made opposition to war and non-resistance as one of their main tenets of faith, a storm of opposition arose against the unpopular teaching. Opposition was from other religious groups who held to the past rather than to the strict teachings of Christ, and the State also heaped persecution on the Mennonites as being disloyal to their government. This principle has been held for more than four hundred years by Mennonites, and others who shared a similar interpretation of the teachings and principle of Christ.

Christ's Teaching Opposed To War

Matt. 5:5 and 7; Matt. 5:38-48, especially 38-44; Matt. 19:18; Matt. 22:39; Matt. 18:21, 22; Mark 11:25; Luke 6:27, 28, 29; John 18:36. Not wishing to burden you with many passages, these will suffice to show that Christ forbid hatred of enemies, revenge for wrongs sustained, and the maintenance of an unforgiving attitude. On the other hand Christ taught and practiced love, helpfulness, and forgiveness.

Knowing what war is, it is therefore clear that war is absolutely inconsistent with the teachings and Spirit of Christ.

Reactions in the World War

Until the World War in 1914-1918, the principle of conscientious objection to participation in war, was not a vital factor, since previous wars were fought largely by volunteers and such who had no particular religious scruples against it. But in the World War when men were mobilized by the millions by conscription, this principle came definitely to the fore.

What did Mennonites do who were conscripted? Dr. C. Henry Smith, Bluffton College, estimates that about 2,000 young Mennonites were in various departments of the war machine in America. Some took regular service, but they were only a small percent of the entire group. The remainder was equally divided, he says, among those who took non-combative service, and those who were conscientious objectors. It is a well-known fact that others outside the Mennonite church were conscientious objectors. The trials, tests, and hardships that these men experienced, is known. They were contending for a principle and as such their experience has borne fruit.

Present Day Results of This Opposition To War

1. It has started a new study of the actual status of war, with the present practice of using any means of slaughter for anyone whether combatant or not.

2. The results of wars have been studied and declared absolutely inadequate compensation for the terrific suffering and waste incurred.

3. Renewed pressure is being exerted that peaceful methods be used to settle international difficulties.

4. Formation of the "No More War" movement in England, as a result of the 15,000 conscientious objectors in that country.

5. Definite crystallization of convictions in religious groups in America, into a great movement to oppose all wars as un-Christian.

6. Individuals in increasing numbers are declaring that they cannot take up arms, being convinced that all wars are contrary to the teachings of Christ.

Projects To Be Carried Out

1. Help spread Jesus' teachings on war as a command to be kept.

2. Put on a Peace Program in your church by securing noted speakers, and invite men of the community to attend.

3. Plan and hold two or more meetings of the men in the church to frankly and openly discuss peace attitudes that we should develop.

4. Provide a Peace Library in your church.

5. Be prepared to furnish peace speakers for community meetings in your locality.

6. Seek to encourage young men to attend such educational institutions where military training is not required.

"WAR IS THE MOST HATED THING IN THE WORLD"

In a passionate appeal for world peace General Chang Chih-kiang, one of the guests of honor at a luncheon in New York City on October 16, declared war to be the most hated thing in the world. With impressive eloquence this distinguished Christian general pleaded for the extension of the Gospel of Christ as the one unifying factor binding nations together in peaceful relationships.

General Chang is a devoted student of the Bible and has from his own resources made large purchases of Scriptures for distribution to his troops. As a generous supporter of the Christian movement and a fervent Christian he has been one of those enthusiastic evangelists who holds a government position without in the least degree compromising his Christian position. He is making a tour of the United States in his official capacity as chairman of the National Calisthenics Association of China, but with a deep interest in the Christian church.

The luncheon at which General Chang spoke was given by the American Bible Society in honor of him and Dr. Cheng Ching-yi, both of whom are honorary life members of the Bible Society, the only two Chinese who have been so designated by the Society's Board of Managers.

Dr. Cheng in an address following that of General Chang declared that his father had been a devout Buddhist and would have nothing to do with Christian people until he received a copy of St. Mark. The reading of this gospel portion, particularly the crucifixion of Christ, so touched his heart that from that

THE MENNONITE AND THE CHRISTIAN EVANGEL

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Communications and contributions from Central Conference sources should be addressed to
Rev. Wm. B. Weaver, A. M., Danvers, Illinois

time on, for twenty-five years, he devoted his life to the preaching of the Gospel.

Dr. Cheng paid a high tribute to the work of the Bible Societies in China in their ministry through the printed page, as a unifying factor among the many and various Christian Chinese bodies, and in the advancement of Chinese culture. Dr. Cheng, one of the foremost leaders of the Christian movement in China, and general secretary of the General Assembly of the Church of Christ in China, has been in this country attending the meeting of the Committee of the International Missionary Council.

—American Bible Society.

PRAYER AND EDUCATION

(The outline of a sermon preached by President Rosenberger of Bluffton College to the First Mennonite Church of Bluffton on Sunday, September 15, the Day of Prayer for Schools and Churches.)

An incident recorded in Mark 9:14-29 relates an experience when the disciples were unable to accomplish the healing of an unfortunate individual. After Jesus healed the man the Disciples asked Him why they had been unable to do so. Jesus answered, "This kind can come out by nothing, save by prayer." This answer indicates the power of prayer and also alludes to a cause for which it was worth while to pray, namely the healing of a man. Today we wish to apply these two thoughts of the value of prayer and a worth while cause to Christian education.

To speak of prayer for education is to indicate that we believe in the power of prayer and in a prayer-answering God. Prayer has been placed by some on the level of self-inspiration. They say that we pray and thereby create within us a desire to bring about that for which we pray. Prayer indeed does this, but it does more.

There are spiritual forces at work in this universe with which when we bring ourselves into harmony, spiritual power is made available. This was the experience of Elisha when he saw the mountains full of horses and chariots in an hour of crisis, or of Jesus when he knew there were available twelve legions of angels. Just as we recognize and utilize the laws of nature and make great things possible, so we may observe the spiritual laws and accomplish great spiritual results. Prayer opens the door to spiritual power, and through it divine energy is released, and added strength is given. That this is true is the testimony of Christian people of all ages.

Prayer is the dynamic of great Christian efforts. Just as in prayer the church has gone forward to conquer for Christ in the mission field and in other fields of Christian service, so she must meet the challenge of present day education. All education is not the type of which the church can approve. Much of it is based on an atheistic and materialistic philosophy. However, the church cannot turn her back and say that she will have nothing to do with education. She must rather support CHRISTIAN education just as she has supported evangelism and the missionary enterprises and other tasks.

The Church must make educational needs much more a matter of prayer and support. Not that she is to support missions or evangelism any less, but education must have a larger place in her thinking and her prayers.

The development of character in young people from the cradle to the completion of a task and can be accomplished successfully only in the power of Christ, and in conformity with his teachings and principles, and the truth of life as we find it in the Bible.

The Church at prayer for education gives inspiration to all who have any degree of responsibility for the training of young people. This includes parents, school teachers, Sunday School teachers, and instructors in college. As the church prays, there will be divine instruction and impartation that should further the program of Christian education for the welfare of young people and the glory of God.

A LETTER OF THANKS

On the S. S. Lincoln, just leaving San Francisco

Dear Friends:

God is granting me the great privilege of going back to India to work for Him in His great vineyard. I wish to thank all my friends and relatives who have helped me to get ready. May God reward you for all your gifts and kindness and help to me. I wish to bid you all farewell with II Thess. 3:1. —Martha Burkhalter.

WHAT THE TOBACCO MONEY BOUGHT

There are thousands of young men between fifteen and twenty-one years of age who are damaging themselves irretrievably by tobacco. They are stunting themselves physically, mentally, and morally; and, besides, they are literally wasting what might in the end become a valuable fortune. If these boys and young men would take what they are spending, and what they will spend if they keep up the habit all through their life, and put it aside, it will buy a fine house, and it will buy them a fine farm to make them comfortable in the afternoon of life. For this reason, if for no other, young tobacco users should break the habit and save their money. Certainly they can get comfort of it if used in providing substantial things.

A merchant of New York gives this testimony: "In early life I smoked six cigars a day, at six and a half cents each; they averaged that. I thought to myself one day: 'I'll put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.'" And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of $29,103.03 by compound interest. We lived in the city, but the children who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields, I found a very pleasant place in the country for sale. The cigar money now came into requisition, and found that it amounted to a sufficient sum to purchase the place, and it is mine. Now, boys, take your choice—smoking without a home, or a home without smoking."

—Young People's Delight.

A SUCCESSFUL MINISTER

When Grenville Kleiser was instructor in public speaking at Yale Divinity School, Yale University, he was asked by a student what he thought were the qualifications for success in the ministry. The next day Mr. Kleiser handed to the student the following answer:

A clergyman should have:

The innocence of a lamb.
The wisdom of an owl.
The cheerfulness of a cricket.
The friendliness of a squirrel.
The complacency of a camel.
The adaptability of a chameleon.
The diligence of a beaver.
The fleetness of a deer.
The vision of an eagle.
The agility of a panther.
The patience of an ox.
The endurance of an elephant.
The tenacity of a bull-dog.
The courage of a lion.

—United Presbyterian.

WHERE THE FAILURE LIES

When told that Christianity had failed, Beecher said that it had never been tried . . . For a thousand years the Ten Commandments and the Sermon on the Mount have been preached. Because of ignorance and selfishness their teaching has not been fully accepted and adopted . . . Our religious and social systems have not failed. They are sound. The failure lies in human imperfection. We need to grow in social and religious grace.

—Calvin Coolidge.

CORRESPONDENCE

Anchor Mennonite Church, Gibson City, Ill. Carl Young's children have had to miss Sunday School because of illness. Harold Wayne had an attack of tonsilitis, and Mildred and Dorothy had bronchitis. They are all better again.

Mr. Earl Schertz was called to Meadows Wednesday, October 23, because of a meeting held at the Old People's Home of the directors of the Home. Rev. and Mrs. A. Augspurger accompanied him upon the trip.

Rev. and Mrs. A. Augspurger visited relatives and friends at Danvers. Rev. Augspurger was asked to fill the pulpit at the North Danvers church Sunday, October 27, in the absence of their pastor.

Mr. P. A. Schertz and daughters Ella and Imo and Mrs. Fannie Birkey of Danvers and Mrs. L. Lenick of Clemens, Iowa, visited their cousins, Miss Elizabeth Schertz, and brothers, Dan and Earl, October 30.

Mr. and Mrs. Arthur Zehr and family from Deer Creek visited Mr. and Mrs. Joe S. Schertz, October 31.

Mr. and Mrs. Ralph Schertz and Evelyn worshiped with the Normal folks, October 26, and heard their cousin, Earl Salzman, deliver the message.

All those who attended the Normal meetings, conducted by Rev. Weaver and Rev. Hartzler, can praise God that there are still some of His messengers who know the only way to keep the church of God filled with the Spirit, is for each member to fully surrender their whole life to God.

Mr. August Unzicker from Roanoke has been visiting his brother and sons, Mr. Julius Unzicker, for several weeks.

Rev. A. Augspurger visited at Normal and attended the ministerial meeting at Normal.

Mr. and Mrs. P. A. Schertz entertained all of their children and their little grandson Sunday, November 17.

Rev. Roy Unzicker was led of the Spirit, November 10, to speak upon the verses found in Matth 18:1-3, when the disciples asked of our Lord who was greater in the Kingdom of Heaven, and He placed a little child in their midst and told them, except they become as a little child they will not enter the Kingdom of Heaven. Oh, how wonderful it is that Jesus also protects His children from harm when folks try in every way to injure them by hating them because they realize that they are really walking with God!

Normal Church News, Normal, Ill. Grandma Kennel is very ill at this time.

October 20, a temperance program under the direction of Mrs. McDevitt was given by the Sunday School.

The Christian Endeavor observed Temperance Sunday by a debate given by Mrs. Ernest Schirck and Miss Alma Ramseyer. Resolved, that the effect of alcohol is more detrimental than beneficial to society.

October 27, Robert Turner, Donald Holley and Dale Longbourn, I. S. N. U. students, gave talks on religious, social, and economic phases of peace at C. E. service.

November 10, armistice program at S. S. consisted of peace declamations by LuBelle Rupp and Raymond Ramseyer, the latter also was one of the contestants at the Prince of Peace program at union services of Normal churches.

November 17, the C. E. program was given by nurses from the Mennonite Hospital. Miss Graber directed the program. A number of nurses participated. Miss Stolsfus led the meeting.

Nine young people sealed their covenant with baptism at the morning service.

Services in Deep Run Charge.—Full house and almost complete membership marked the celebration of the Lord's Supper by Pastor A. M. Fretz of the Deep Run charge.

In the Springfield congregation one child, Sarah Elizabeth Schimmel, daughter of Mr. and Mrs. Deems Schimmel, was consecrated. The Schimmel family was one of the original families of the church here, and were of deacons and ministers in service. Three young boys, Clarence Henry Landis, Walter Allen Landis, and Ervin Frank Miller, were admitted by baptism.

In the Deep Run church there was one admission, Francis Richert, by letter, from the Souderton church. While the three churches comprising this charge are composed largely of young people, Pastor Fretz served Lord's Supper to six members in their homes, averaging 81 years, four of whom averaged 86 years and 9 months. Thanksgiving services will be held at the Deep Run church on November 28, followed by the annual business meeting.

The Perkasie church will join the other churches of the town in a union service. The auxiliaries of the Springfield church will sponsor a Thanksgiving program in the regular worship on November 24th. The three Sunday Schools are planning for a spiritually uplifting Christmas service. —Corr.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

THE MEANING OF CHRISTMAS

"Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord. And suddenly there was a multitude of the heavenly host praising God and saying: Glory to God in the highest, and on earth peace, good will toward men."

PERSONAL QUESTIONS

"Am I really what I ought to be? Am I what, in the bottom of my heart, I honestly wish to be? Am I living a life at all like what I myself approve? My secret nature, the true complexion of my character, is hidden from all men, and only I know it. Is it such as I should be willing to show? Is my soul at all like what my kindest and most intimate friends believe? Is my heart at all such as I should wish the Searcher of Hearts to judge me by? Is every year adding to my devotion, to my unselfishness, to my conscientiousness, to my freedom from the hypocrisy of seeming so much better than I am? When I compare myself with last year, am I more ready to surrender myself to the call of duty? Am I more alive to the commands of conscience? Have I shaken off my besetting sins"? These are the questions we should put fairly and honestly to our hearts."

—Selected.

THE COST OF DODGING DUTY

I have read of a king who placed a heavy stone in the road and hid to see who would remove it. Men of various classes came and worked their way around it, some loudly blaming the king for not keeping the highways clear, but all dodging the duty of getting it out of the way. At last a poor peasant, on his way to town with his burden of vegetables for sale, came, and contemplating the stone, laid down his load, and rolled it into the gutter. Then, turning around he spied a purse which had lain right under the stone.. He opened it and found it full of gold pieces with a note from the king, saying it was for the one who should remove the stone.

Under every cross our King has hidden a blessing. We can turn back from a cross, or go around it, but we are eternal losers if we do. We cannot dodge the cross without dodging God's blessing, and we cannot refuse it without endangering our crown—He is watching.

—Unknown.

THE SHINING CUP

Did you ever hear the story of the shining cup, A certain man was traveling through the hot, dusty valley along a road which led over the mountain. As he drew near to a spring beside the mountain road he saw a small girl standing there vigorously rubbing a tin cup. He asked her for a drink of water. "Certainly, sir," she answered, "as soon as I finish this cup." "What are you doing to the cup"? he asked. "Oh, I am just shining it," she replied. "Why are you doing that"? asked the man. "Does some one pay you to shine the cup"? "Oh, mister, of course not," exclaimed the girl. "You see, I live up the road about a mile and I come down here every now and then and shine up this cup, because the travelers seem to enjoy the water more when they have a clean cup to drink out of. There are so many things I can't do, but I can keep this cup shining." Then, having refreshed himself at the cool spring as he drank from the clean cup, the man went on his way and thought this world would be a happier world if more people worked on the principle of that little girl and found their cup and kept it shining.

—Our Young People.

CHRISTIAN ENDEAVOR

December 15, 1935

Keeping Christ In Christmas

Luke 2:8-14; Ephesians 4:11-13

The wording of this topic should be changed from "Keeping Christ in Christmas" to "Putting Christ into Christmas." This might quite well be a fitting slogan and crusade for all of the four million Endeavorers to make Christmas truly Christian. It has become almost anything else but that.

In planning this C. E. service you might plan to carry on a discussion emphasizing the unchristian acts and attitudes at Christmas and the ways in which this glad day and season might be spent. Make use of the fine Christmas carols, sing them reverently, joyfully, and worshipfully. Read the wonderful Christmas story according to Luke's Gospel, it is so simple it needs no exposition. Have a season of vital meaningful prayer, remembering that God is a Spirit and they who worship Him must worship in spirit and in truth.

Some Prevailing Ways of Celebrating Christmas

In too many instances, even among Christians, the days preceding Christmas are busy with commercialized buying and selling, planning gifts for friends who will be likely to give you gifts, send cards (often without true Christmas sentiment) to those who will send us some. Social parties, dances and grand dinner parties are planned for a few select friends. Spirituous liquors are thought of as being very essential to this joyous season of the year. Santa Claus, the jolly old St. Nicholas, often is given a much larger place in our Sabbath School Christmas program than is being given to the Christ-Child. How we are robbing our children! Then on Christmas Day, we gouge ourselves with a big meal, necessitating mother to work many hours in preparing for it. Throughout the whole of Christmas it is becoming more and more pagan and selfish.

Ways In Which We May Make Christmas Christ-Like

There is inherent in the Christmas season a spirit of giving, for on this day God gave His best gift, so let us also give in that spirit, and to that same extent. We may give gifts to our closest friends, but giving because of the love we bear to them, not considering the gifts we will be sure to receive in return. In giving let us remember those friends who will be forgotten if you do not remember them. Plan a community Christmas celebration, telling boys and girls the true meaning of Christmas, give them gifts which will express your true friendship. Remember those of other races. Perhaps some families will need a basket of food, or perhaps some words of comfort and hope.

Christmas Day itself should be a quiet time when one spends much time meditating upon a loving Father God and His good gift, and our Christian relations to other men everywhere. This may well be a happy family day, when the whole family gathers not to feast, but to strengthen the bonds of Christian fellowship and love. Above all let us tell the true story of the Christ-child to our children, and make this day meaningful to them for all of life. Oh, Christmas Day should be such a happy day! Let us bring this glad note to all men. Yes, even to warring nations, for did not the angels sing, "On earth peace, good will toward men"?

Questions and Topics

1. What is the message of Eph. 4:11-13 to Christmas?
2. In what ways is our Christmas pagan?
3. Why should we emphasize Christ rather than Santa Claus in our programs for children?
4. What can Christmas do to bring world peace?
5. What is the true spirit of Christmas? How may we inculcate it?
6. What can Christian Endeavor do to put Christ into Christmas?

December 22, 1935

Wise Men Worship

Matthew 2:1-11

Since this is the Sunday nearest to Christmas many churches and Christian Endeavors will plan for special services for this Sunday evening. However, if your Christian Endeavor is planning to have a service, one thing should be certain, namely it must be a worship service.

The Wise Men came to worship the Christ-child, so when we meet we can do no other. It might be desirable to decorate, but by all means keep it reverent and Christian. There will be no room for Santa Claus. Lights, stars, candles, and evergreen may help, also some fine Christian pictures. Much of the service may consist of worshipful singing—using the beautiful Christmas carols and other appropriate hymns of a joyful nature speaking forth faith and hope.

You may desire to have your pastor bring a sermon on "The Message of the Wise Men for Today." Or if you choose you might ask three or four of your young people bring talks on some phases of the topic.

Suggestive Topics

1. Which is your favorite Christmas hymn, and why?
2. In what ways have artists used the story of the Christ-child for their great work of art?
3. Tell about some of the great works of literature based on the Christmas story. Which is your favorite?
4. What do we know about the Wise Men?
5. What lessons may we learn from the Wise Men coming to worship the Christ child?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

December 15, 1935

How Painters Interpret Jesus

Matt. 6:29-34

"They shall shew forth the praises of the Lord."

Plans for the Meeting

Have some pictures, either large or small prints of the better known pictures of Jesus. You may divide the group into several smaller groups and have each study a certain picture. Ideal for this would be Hoffman's "Head of Christ," Sa Vinci's "The Last Supper," Halman Hunt's "The Light of the World," Hoffman's "Christ in Gethsemane," Plockharst's "The Good Shepherd" and "Christ Blessing Little Children." Since it being near Christmas one of the pictures showing the "Wise Men" or the "Madonna and Child."

From the life of Jesus have come many parables, miracles, and teaching incidents that have been the inspiration for painters. In the miracles of healing and blessing little children, He has a kindly eye and gentle hearing. In the cleansing of the temple His indignation is apparent. In "The Last Supper" and "Christ in Gethsemane" sadness and earnestness are to be noted.

How shall we interpret pictures? Every picture had at least two or more messages. The meaning that comes to our minds when we first look at the picture and the meaning or meanings that we discover after we have studied it. First thing then, that we should do is write down what you first see or what seems to be the important part of the picture. Then study the picture and write down everything you see. Notice how the artist has arranged it so as to make you see the most important part first. What meanings did the artist wish to convey? Finally, what message do you get from the picture?

The story is told of the painter of the picture of Christ and the children that he painted the picture with all of the children of the white race. During the night the Christ appeared and seemed to paint over his picture, making them children of every race. In the morning the painter arose and changed his picture till we see it as it is today, with children of every race gathered about the Christ.

Questions

These to be asked in studying the pictures:

1. What was my first impression?
2. Why do artists paint such pictures?
3. What is the deeper meaning of the picture?
4. What particular truth is brought out?
5. Pictures arouse emotions. What emotion do you experience as you look at the picture?
6. Why is it that the pictures of Jesus alone have led many a person to find their Savior?
7. Can you look at or study one of Jesus' pictures without it leaving a lasting impression on your life?

Did They Let Him In?

A little girl stood with her father looking intently upon the marvelous painting of Arthur Hallom, "Christ Knocking at the Door." Finally, the little girl, with tears streaming down her bright face, asked her father, "Daddy, did they let Him in"? "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Have you made room for Jesus in your heart?

"There's a Stranger at the door
Let Him in!
He has been there oft before:
Let Him in!
Let Him in ere He is gone;
Let Him in, the Holy One,
Jesus Christ, the Father's Son:
Let Him in!

"Now admit the Heavenly Guest;
Let Him in!
He will make for you a feast:
Let Him in!
He will speak your sins forgiven,
And when earth ties all are riven,
He will take you home to heaven:
Let Him in!

December 22, 1935

How Jesus Reveals God

John 14:1-11

"He that hath seen Me hath seen the Father"

Pre-Prayer

Thank God for the revelation of Himself through Jesus and that we have the will power to let Jesus have His way in our lives.

If Christ had not come, many of our best conceptions of God would be lacking. 1. Jesus was the first to call God by the name of Father and to teach us to do so. This term gives us a picture of God as loving, tender, full of patience, ready to forgive. How could this lesson be better taught than in the parable of the Prodigal Son?

2. Jesus reveals God as just, but as understanding and sympathetic. His attitude toward sinful people was not to overlook their sin and to pass it by lightly, but to love the sinner.

3. Jesus reveals God as sharing the sorrows of those who are distressed. The hungry multitudes who followed the worker of miracles excited compassion in Him, and when He prayed to God there was an increase in the food so that all were satisfied.

4. Jesus reveals God as caring for even the little things that concern His people. "Your Father knoweth what things ye have need of before ye are asking Him."

5. Jesus reveals God as loving the world of men to the extent of giving His Son as the world's Savior. This is the highest point of Christmas,—that God so loved.

The following are among the ways in which Jesus revealed God to the world, ways in which He established His claim that He came from God, and that He Himself was God. In His power over nature (Matt. 8:26), in forgiving sins (John 8:11), and in raising the dead (Luke 8:54; John 11:43; Luke 7:14).

In all His mighty works, Jesus, the Son of God, who came from God, laid bare the very heart of God. In those lands where Jesus is unknown the idea of God is grotesque. In those lands where Jesus is known, there is no speculation as to the nature and character and purpose of God, for all these things are made known to us when we know the character and purpose of Jesus. He was indeed God manifest in the flesh; He was the express image of the Father.

Questions

1. What did Jesus say about God?
2. List characteristics of God that the following words of Jesus give us: John 4:24; Matt. 5:48; Matt. 6:18; Matt. 6:32; Matt. 7:9-11; Matt. 10:20; Matt. 19:26; John 1:3.
3. What events in the life of Christ show us what God is like?
4. The parable of the Prodigal Son—what does it tell us about God?
5. Read John 8:11. What does this show us about God?
6. Read John 4:4-42. What does this tell us about God?
8. Do you think God suffers?
9. Jesus suffered two ways—bodily pain (read trial and crucifixion) and for the betrayal of His friends and followers, and sinfulness of the people. Which was the greater suffering?
10. Read John 14:6. What did He mean?
11. Why do we call Jesus our Savior?

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

December 15, 1935

Topic.—My Favorite Christmas Hymn

Luke 2:8-14

As we think of Christmas days that have passed, there is perhaps nothing that we remember as we do the music. How we love it!

People who care little about hymns the rest of the year, love to join in singing these hymns telling of Jesus ond His birth. We hear them in churches, in schools, in stores, and on the street as well as in our homes. One of the big stores in this city hires a quartet to go through the store singing Christmas songs while people are shopping. One always finds a crowd standing to listen. If these hymns mean so much to those who do not know Christ, we who love Him can enjoy them even more.

Which is your favorite of these Christmas hymns? We are going to follow the Daily Readings in our study again today as they suggest six Christmas hymns with the scripture to which they refer.

Joy to the World. "Behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

"Joy to the world! the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing"!

O Little Town of Bethlehem. Matt. 2:4-6.

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The Everlasting Light;
The hopes and fears of all the years
Are met in thee tonight"!

This song was written by a minister, Phillips Brooks, who had once visited Bethlehem.

It Came Upon the Midnight Clear. Luke 2:13, 14.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
'Peace on the earth, good will to men,
From heaven's all-gracious King';
The earth in solemn stillness lay
To hear the angels sing."

The words of this song, too, were written by a minister. We love it both for its words and for the sweet music which reminds us of the angels as they sang on that wonderful night.

O Come, All Ye Faithful. Matt. 2:11.

"O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him, born the King of angels;
O come, let us adore Him,
Christ, the Lord!"

This is a call to each of us to worship Christ the Lord even as the Wise Men did. They left their homes and went on a long journey to worship Him and bring gifts. We may worship Him just where we are.

Silent Night. Luke 2:8, 9.

"Silent night! Holy night!
All is calm, all is bright.
Round yon virgin mother and child,
Holy Infant, so tender and mild,
Sleep in Heavenly Peace, sleep in Heavenly Peace"!

Don't you imagine you can see the shepherds out on the hillside where all is quiet? How surprised and happy they must have been when angels came to them with their message!

We Three Kings. Matt. 2:1-12.

"We three kings of Orient are,
Bearing gifts, we traverse afar,
Field and fountain, moor and mountain,
Following yonder star.

"O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to Thy perfect Light"!

Again we see the Wise Men as they travel to see this Baby who had come to be a King.

Plans for the Meeting

Study these and other Christmas hymns not only for their beauty, but for the message they bring. You should plan for the singing of as many of them as possible. They may be sung by the entire group or as special numbers.

December 22, 1935

Topic.—God's Greatest Gift

Matt. 2:1-11

Just a month ago we were getting ready for Thanksgiving. We tried then to think of as many of God's gifts as we could. Today we think of only one, the greatest. I am sure you can all name that Gift. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

God tells us in the verse why He gave, to whom He gave, who He gave, and the purpose of the Gift.

Sometimes we give because we feel we should. God gave because He loved. He saw people suffering because of sin and He knew that of themselves they could not be free. He could not turn away ond forget because He loved. When those we love need anything we long to help them. Sometimes we cannot, but God could and did.

He loved not only a few, but the whole world, so He sent this great Gift to all. To be sure, not all are saved, but that is not God's fault. We shall see why a little later.

Now, who He gave. Notice the words, "His only begotten Son." God did not have many sons and just send one He could spare, as we often do in giving. He gave His best, all that He had. I am sure it was only love that made Him do that.

What was the purpose of this gift? That people might be saved. "But," you say, "not all people are saved." This verse tells the reason. When someone hands you a gift, you must take it before it is really your own. Often when a young man and woman are married, the children of the neighborhood stand in front of the home and shout until the young man throws pennies to them. No child is foolish enough to stand there and wish for one of the pennies. He quickly takes one. Christ came for all, but He is not really ours until we believe in Him, accept Him as our Savior. Won't you accept Him as your Gift today, if you have not already done so?

In addition to salvation, we receive many other things when we accept Christ, God's greatest Gift. He brings joy. The angels spoke of that on the night when Jesus was born. Christ gives joy to the believer even when there are trials and disappointments.

The angels spoke of Peace and Christ gives that to all who trust Him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Isa. 26:3.

He brings hope. There is nothing for an unsaved person to expect after death but awful punishment. The Christian has the hope of eternal life, a hope that will not be disappointed. He has hope for this life, too, for Christ has promised that He will always be with His children.

Plans for the Meeting

The Juniors' time has no doubt been crowded with practicing, school programs, gift buying, and the many other activities that keep every one so busy at this season. Try to put all of this aside today for a quiet time with the boys and girls. Help them to see what Christ's coming means to those who accept Him.

Questions

1. What was God's greatest gift?
2. Why was this Gift sent?
3. To whom was He sent?
4. Why are not all enjoying this Gift?
5. What are some blessings that Christ brings to those who accept Him?

THE HANDICAP OF YOUTH

Sir George Newman, the great British educational authority, tells the Royal Commission: "There were over a million boys and girls at school in Great Britain unable to take adequate advantage of facilities for elementary education because of the terrible handicap placed upon them by three outstanding factors —strong drink, venereal disease, and evil-mindedness. The first factor was often causative to the other two. There were 20,000 blind babies in Great Britain who, but for the factors of strong drink and venereal disease, would probably have had normal sight."

WAS IT YOU?

"Somebody did a golden deed;
Somebody proved a friend indeed;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought ' 'Tis sweet to live';
Somebody said, 'I'm glad to give';
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody you?

—Unknown.

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generation will be enabled to make such a statement.

—S. S. Times.

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

Later Prophets and Leaders of Judah

December 8, 1935

Nehemiah Rebuilding the Wall of Jerusalem

Lesson Text.—Nehemiah 4:6-9; 15-21

Golden Text.—The people had a mind to work Nehemiah 4:6.

Last Sunday we were interested in the results of the work of Haggai and Zechariah. The temple by 516 B. C. was completed and emphasis was placed on worship in the temple and observance of the law as represented by Ezra. Palestine the next fifty years remained a province of Persia under the kings Darius, Xerxes, and Artaxerxes and was ruled by a satrap whose center of power was north of Palestine and left the rule of Palestine to the High Priest at Jerusalem. We know very little about these fifty years except what we glean from Malachi and chapters of Isaiah. The conditions in Jerusalem were bad; the priesthood was corrupt; the satraps oppressed them, and hostile neighbors raided their territory. There was oppression from without and corruption from within. Even some of the remnant now were losing their faith, and those that were faithful were condemned to poverty and persecution.

It is at such a time of despondency and despair that Nehemiah comes to the rescue. He was born in exile and became a cupbearer to the Persian King Artaxerxes. One day a small group of Jews came from Palestine and brought the news of the plight of the holy city and the great and urgent need for help. Nehemiah felt so bad that when he appeared before the king, the king noticed that he was weeping. When the king heard of his sorrow and the conditions of his people in Palestine, he gave Nehemiah a leave of absence and even gave him authority to get material in the king's forest to rebuild the walls of Jerusalem. The king even gave him a bodyguard to escort him those eight hundred miles. He arrived in Jerusalem in 445 B. C. He examined the conditions. He found the high priestly class suspicious of him, and the wealthy did not care to have their crooked business revealed. The enemy surrounded Jerusalem. The Samaritans on the north; Ammonites on the east; Arabians on the south; and Philistines on the west. Connect all this with the poverty and lack of leadership among the people, and we face Nehemiah's problem.

To some such situations are cause of fear, despair, and pessimism, but not to Nehemiah. He went to work. First he made a survey of the situation. He went out by night and walked around the broken down walls of Jerusalem. Then he set the people to work. Nehemiah had enthusiasm and courage, but he also had efficiency and executive ability. His enemies, especially the Samaritans, opposed his building project. But he ordered a defense of the city by some of the people while the others did the work. The walls were soon rebuilt and the city of Jerusalem reinhabited. This was however, only the external part of his work. He also brought about great reforms. He righted some of the abuses economically of the poor by the rich. He also cleansed the temple and restored worship to the people. He commanded the Sabbath to be kept and forbid the intermarrying of the Jews with foreigners. Nehemiah is a good illustration of a man of courage, initiative, and the ability to get things done. He was a devout, God-fearing man. He knew what God's will was for his life. He then went forth with that conviction to carry out the purpose of God. He seemed to work with the principle that what ought to be done can be done. This Sunday School lesson should bring to many of our church workers who are getting weak kneed because of the problems we are facing, courage, hope, power, and optimism.

What was the condition of the Jews when Nehemiah came to Jerusalem?

Who was Nehemiah?

What preparation did he have for his work?

What was the secret of his success?

Are conditions any more hopeless today than they were in Nehemiah's day?

December 15, 1935

Ezra Teaching the Law of God

Lesson Text.—Ezra 7:10; Nehemiah 8:1-3, 5, 6, 8-12

Golden Text.—Thy word have I hid in mine heart, that I might not sin against thee. Psalm 119:11.

While Nehemiah was bringing about external political and economic reforms in Jerusalem and Palestine, Ezra, the scribe, was bringing about religious reforms. With a religious zeal and the purpose of making Jerusalem once more the religious center for the Jews, Ezra brought a band of followers to Palestine and infused new life into the discouraged community. When he came from Babylon he brought with him the Law which had been compiled during the captivity. This he read to his people and interpreted the word to them. The study of the Word of God had very definite results. It struck at the evils of the times. It prohibited heathen marriages with Jews, emphasized Sabbath observance, the support of the temple, and ceremonial cleanness. The purpose of it all was to make the Jews a separate people and to attempt to prevent the disaster to come upon them that had come before. The outstanding truth of this lesson is the necessity of the teaching and study of the Bible. History verifies the statement that every religious revival of any importance and of permanent value were revivals of a teaching and study of the Word of God. Our hope is that the present emphasis placed on the Bible throughout our churches and nation may be the beginning of a real and permanent revival.

Who was Ezra?

What is the relative importance of the work of Ezra as compared with Nehemiah?

What place does the Bible hold in our nation today?

What place does the Bible hold in our churches?

What place does the Bible hold in our homes?

PREACHING WITHOUT CEASING

A little girl became deeply interested in the preaching of some evangelists. She said to her mother who was with her, "What do they do all the rest of the time when they are not preaching"? The mother smiled, as she replied, "I really do not know, but you may be sure that they are doing good, for they are consecrated Christians."

The mother might have truly said that these godly men were preaching all the time, for some of the best preaching is done outside as well as in the pulpit. A true Christian preaches as he performs his daily duties and tasks, no matter how humble and insignificant they may seem. Sermons can be preached by acts as well as words. Francis of Assisi one day stepped down into the cloisters of the monastery, and said to a young monk: "Brother, let us go down into the town today and preach." Down they went, conversing as they traveled. Along the principal streets, around the low alleys, to the outskirts of the town, and to the village beyond, coming back at length to the monastery gate. The young monk could not refrain from asking, "Father, when shall we begin to preach"?

"My child," said the venerable father, "we have been preaching; we were preaching while we were walking. We have been seen—looked at; our behavior has been remarked; and so we have delivered a sermon." Then the saintly man added, "Ah! my son, it is of no use that we walk anywhere to preach, unless we preach as we walk."

In the Acts of the Apostles we read how "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

If we are saved it is clearly our duty to win souls for our Master, and we cannot do this unless we preach Jesus Christ by our daily life and conversation. A truly consecrated Christian unconsciously preaches each moment of his life. —E. D. H.

MOUNTING EVIDENCE OF REPEAL'S FAILURE

Here is evidence, less gruesome, to be sure, than mangled bodies of men, women, and children strewn on the highways of America, the victims of drunken auto drivers, but no less convincing of the futility of the method of promoting sobriety by making beverage alcohol easily accessible to all.

It is a news item from California quoting John Owen, manager of the "Samaritan Treatment for Alcoholism," Los Angeles. Mr. Owen said: "The increase in patients has made it necessary for us to expand our original quarters and move into larger quarters twice in the last year. Our institution is treating approximately 300 per cent more victims of the alcohol habit today than before repeal, and, in addition, there are perhaps five times as many persons coming to the institution for advice."

—American Issue.

JOTTINGS

U. S. Stauffer of Quakertown, Pa., one of the pioneer printers of our denomination, is recovering from a rather severe illness. He reports that he celebrated his seventy-sixth birthday by doing some work at his old printing trade.

The Bethel College Department of Mennonite History, under the supervision of Dr. A. A. Warkentin, is planning to compile a "Who Is Who Among the Mennonites." The plan that is used to construct this book is to let 250 well-known members of the various Mennonite denominations send in the names of persons whom they consider worthy of commemoration in the future. It is anticipated that each of the 250 people will know at least one hundred names of persons, either living or dead, here in America, the memory of whom should be preserved. Another development in this department is the gathering and classification for a Mennonite archive. A large number of books, booklets, pictures, etc., have been collected. The college museum is also gathering and arranging material to show the cultural development of the Mennonites.

Friends of our Foreign Missions are watching with a great deal of interest Japan's attempts to bite off another slice of China. In this slice are the five northern provinces of China, including the province of Hopei, in which the mission field of the General Conference is located. The military element in Japan would like to seize these provinces and create an independent nation under the domination of Japan similar to Manchukuo. There are many in Japan who object to this procedure because of the additional tax burdens that will result if Japan undertakes to govern an additional 95,000,000 people. With Europe concentrating on the war between Italy and Ethiopia. Japan has almost a free hand. Just how conquest of North China by Japan would affect our missions there will be hard to predict. It would be interesting to know how our missionaries feel about the prospect of working in Japanese controlled territory.

The Christian Endeavor Societies of the West Swamp, Flatland, and Bethany congregations at Quakertown, Pa., held an interesting joint program at the Bethany church on Sunday, November 10. All three churches are served by Rev. A. J. Neuenschwander.

Recently the Mennonite Book Concern received an order from Rev. Pierre Sommer, editor of CRIST SEUL, the little monthly published by the Mennonites of France. The October issue contained a four-page supplement in German for the German speaking Mennonites who became citizens of France when Alsace and Lorraine were taken from Germany at the end of the World War. There are about 2000 Mennonites in France.

The October issue of DER MISSIONSFREUND, published by Pastor Fetler of Riga, Latvia, carries a short excerpt from a letter written by Missionary J. Dick of India. About two or three years ago Mr. Dick with his wife and daughter escaped from Russia to India, where he was for a while cared for by the various Mennonite missions. Later he and his family moved to South India where he has been working for the Mennonite Brethren Mission because they were short on workers. In his letter he reports that he has in recent months visited Ootacamund, Madras, Bangalore, and other places where there are groups of Russians (not Mennonites) who, like himself, find it hard to leave the country. Among other things he has tried to win them for Christ by distributing Christian literature in Russian, supplied by Pastor Fetler's mission.

Since this is the 400th anniversary of the printing of the first English Bible, many individuals, Sunday Schools, and churches are buying Bibles to give as gifts and rewards at Christmas. Bibles are cheaper and better than they have ever been for the prices publishers are asking for them now. The Mennonite Book Concern can supply Bibles ranging in price from 39c to $25.00 and New Testaments ranging in price from 10c to $5.00. Write for circulars today.

The Board of Education of the General Conference has appointed Dr. A. A. Warkentin of Bethel College to edit the new adult English Lesson quarterly, which is to be published by the Board of Education beginning with January 1, 1937. The Board also appointed a committee of four, consisting of Dr. S. K. Mosiman, Lester Hostetler, P. R. Schroeder, and A. E. Kreider to assist Dr. Warkentin. The plan is to print the first issue for 1937 in May 1936, so that there will be plenty of time to send out sample copies to all ministers and superintendents of Sunday Schools, thus allowing those in charge of ordering the supplies to place their orders for 1937 early enough to give the publishers some idea of the number of quarterlies that will be purchased by the Sunday Schools.

Rev. and Mrs. S. J. Goering and family of China are spending their furlough in Colorado in order to give Missionary Goering a chance to recover his health. Their present address is 1818 Cheyenne Boulevard, Colorado Springs, Colo.

Rev. E. J. Neuenschwander of McPherson, Kansas, has accepted a call to serve the Bethany Mennonite Church near Kingman, Kansas.

The Men's Chorus of the First Mennonite Church of Berne, Indiana, gave a concert at the Trinity Methodist Church at Elkhart, Indiana, on November 17.

The Twelfth Quadrennial Convention of the Student Volunteer Movement for Foreign Missions will be held at Indianapolis, December 28, 1935, to January 1, 1936. Some of the world's outstanding missionaries and religious leaders such as the Bishop of York, Kagawa, Dr. Robert E. Speer, and many others of equal note are listed as speakers and leaders at this great student and missionary convention.

The MENNONITISCHE RUNDSCHAU of Winnipeg, Canada, has been publishing an interesting series of articles by Professor B. H. Harder of Karlsruhe, Germany. In one of these articles he gives the reassuring news that the Mennonites have complete religious freedom in Germany and that no attempt has ever been made to interfere with their worship. He warns Mennonites not to be misled by newspaper propaganda in foreign countries in regard to Hitler. He states that Hitler has in fact done the church and the nation a great service in checking the spread of Communism and Atheism. He reports further that one reason for the friendly relations existing between the Mennonite churches of Germany and the Hitler government is the fact that soon after Hitler's seizure of power in 1933, the leading Mennonites sent him a telegram expressing loyalty to his government. Professor Harder's entire series of articles are so interesting and enlightening in regard to religious conditions in Germany that they ought to be translated into English for the benefit of the many Mennonites in America who cannot read German.

DEATHS

Helmut Paul Frey was born April 9, 1911, on a farm 3½ miles southeast of Goessel, Kansas, and was called to his eternal home October 14, 1935, at 10:50 P. M., in the home of his parents, 1110 N. Main, Newton, Kansas, at the age of 24 years, 6 months, and 5 days. He became a member of the Bethel College Mennonite church May 16, 1926.

He was better known as Dave Frey, and was a quiet, dignified, industrious young man, and was loved and respected by all who knew him. In April, 1934, during the special meetings conducted by Rev. R. B. Criteser at the Foursquare Church, he came to the altar and confessed Christ. During his recent illness he has called for prayer many times and has been concerned about his spiritual needs.

Dave was educated in the schools of Goessel and Arizona, from which latter schools he was graduated.

He leaves to mourn his death, his parents, Mr. and Mrs. John B. Frey, four brothers: Walter, Harold, Ewald, Kenneth; three sisters: Eleanor, Viola, Dorothy; a grandmother, Mrs. David Unruh; a sister-in-law, Mrs. Harold Frey; and a niece, Beverly Frey.

Beidler.—In Perkasie, Pennsylvania, on October 10, 1935, Jacob K. Beidler, aged 90 years and 15 days. Services and interment on the 15th at Blooming Glen, conducted by A. M. Fretz, Wilson Moyer, and Melvin Bishop.

Myers.—In Quakertown, Pennsylvania, on October 5, 1935, Mary Alice, wife of Abraham S. Myers, aged 80 years. Services and interment at Deep Run on the 9th. Rev. A. J. Neuenschwander officiated, assisted by A. M. Fretz.

Hendricks.—In Perkasie, Pennsylvania, on September 29, 1935, Salome Fretz, wife of Andrew Hendricks, aged 83 years, 10 months, and 13 days. Services on October 3rd, in the Evangelical church by Revs. Schlegel and A. M. Fretz. Interment in South Perkasie cemetery.

Unruh.—Darlene Ruth Unruh, infant daughter of Mr. and Mrs. H. B. Unruh, was born at Halstead, Kansas, October 2, and passed away October 8, 1935, at the age of only six days. She leaves to mourn her early departure her parents, one brother, and four sisters. Rev. H. T. Unruh conducted the services at the home and she was laid to rest in the Tabor cemetery.

Pjesky.—Ruth Marie Pjesky was born at Halstead, Kansas, on December 20, 1933, and passed away at the Halstead Hospital on October 9, 1935, following a second operation for cleft palate. About 10 months ago the first operation was successfully performed, but the second operation resulted in death. She leaves her parents and two sisters to mourn her early departure. Funeral services were conducted by the pastor, Rev. H. T. Unruh, at the Mennonite church on October 11. Interment was made in the Halstead cemetery.

Schimnowski.—Martin Schimnowski was born in Palchau, Germany, on August 13, 1881. He came to Halstead with his parents in 1882. On October 19, 1910, he was united in marriage to Elizabeth Schultz. To this union one daughter was born. In 1912 he united with the Halstead Mennonite church, of which he remained a member until his death. He enjoyed good health until several weeks prior to his death when he became ill and his condition necessitated an operation. All that human hands could do, was done for him. He passed away on September 27, 1935, aged 54 years, 1 month, and 14 days. Rev. H. T. Unruh had charge of the funeral service held at the Halstead Mennonite church. He leaves his wife and one daughter to mourn his departure.

Ronal Kay Raber, son of Mr. and Mrs. Lloyd Raber, was born June 1, 1935, and passed away November 12, 1935, of heart trouble. Surviving are his parents, one sister, Dolores Jean; one brother, Donald Ray; his grandparents, Mr. and Mrs. Simon Raber, and Mr. and Mrs. Jacob Schirch, and other relatives and friends. Rev. Geo. I. Gundy had charge of funeral services.

MARRIAGES

Fretz-Gage—On August 24, 1935, at Bluffton, Ohio, in the College chapel, grandson of the officiating clergyman A. M. Fretz, Mr. Jacob Millard Fretz of Lansdale, Pa., and Miss Marjorie Leone Gage of Bluffton.

Borden-Hall—On August 28, 1935, at his home, Perkasie, Pa., by Pastor A. M. Fretz, Mr. George H. Borden and Miss Margaret F. Hall, both of Mount Holly, New Jersey.

ANNOUNCEMENT

To the Churches of the Western District Conference

As the treasury of the trustee of the Western District Conference is in need of funds, will our churches kindly send a contribution to our treasurer, Bro. C. H. Goering, Moundridge, Kansas.

H. J. Dyck, President of Trustees.

FOREIGN MISSION RECEIPTS FOR OCTOBER, 1935

Mission Friend, Newton, Kansas	$ 100.00
Mission Friend, Henderson, Nebraska	100.00
Mennonite Church, Pratum, Oregon	41.90
New Hopedale Church, Meno, Oklahoma	38.15
Mennonite Church, Hillsboro, Kansas	91.56
New Hopedale Church, Ringwood, Oklahoma	17.13
Mission Friend, Beatrice, Nebraska	5.00
Alta Loma Sanitarium Fund	3000.00
Hoffnungsau C. E. Society, Buhler, Kansas	34.00
Mennonite S. S., Hillsboro, Kansas	96.82
Daniel Schirmer, Refund	48.50
First Mennonite Church, Upland, Calif.	17.00
Zoar Church, Goltry, Oklahoma	12.00
Sale of Mission Land	600.00
Zion Church, Elbing, Kansas	371.75
First Mennonite Church, Aberdeen, Idaho	241.13
Christian Church, Moundridge, Kansas	43.85
Friedenstal Church, Tampa, Kansas	49.45
J. B. Ediger, Clinton, Oklahoma, Refund	31.25
Bergtal, S. S., Corn, Oklahoma	21.35
Mrs. Emma K. Buschmann, Woodlake, Calif.	20.00
New Hopedale, S. S., Meno, Oklahoma	12.29
Herman Janzen, Elbing, Kansas	100.00
Flatland Church, Quakertown, Pa.	26.00
Zion S. S., Donnellson, Iowa	17.44
B. A. Unruh, Avon, S. Dak.	10.00
First Mennonite Church, Berne, Indiana	200.08
B. W. Entz, Newton, Kansas	100.00
Mission Friend, Aberdeen, Idaho	50.00
First Mennonite Church, Nappanee, Indiana	7.00
First Mennonite Church, Philadelphia, Pa.	5.88
Gnadenberg, Church, Whitewater, Kansas	29.00
Collection at Mission and Harvest Festival, S. S. Convention, Freeman, S. D.	186.68
Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mt.	100.00
Sidney S. Borneman, Norristown, Pa.	75.00
Zion Church, Donnellson, Iowa	50.00
Hebron Church, Buhler, Kansas	22.07
Mennonite Church, Hanston, Kansas	9.55
Mennonite Church, Wichita, Kansas	8.07
Mennonite Church and S. S., Lehigh, Kansas	7.32
Mennonite Church, Pratum, Oregon	105.00
Mennonite Church, Mountain Lake, Minnesota	73.23
Christian Church, Moundridge, Kansas	57.70
Tabor Church, Goessel, Kansas	34.93
Y. P. Soc., West Swamp M. Ch., Quakertown	30.00
Hoffnungsfeld S. S., Moundridge, Kansas	25.24
Bethesda Church, Marion, S. Dak.	22.13
A. M. Church, Milford, Nebraska	20.00
St. John S. S., Pandora, Ohio	16.25
Grace Mennonite Church, Albany, Oregon	12.02
Bethel S. S., Lustre, Montana	8.04
Immanuel Church, Los Angeles, Calif.	7.50
S. S. Class, Salem-Zion Church, Marion, S. D.	2.74
Zion Church, Souderton, Pa.	150.00
Primary Dept., Zion Church, Souderton, Pa.	12.00
Bethany Church, Kingman, Kansas	10.41
Bethel Church, Mountain Lake, Minn.	350.00
Ladies' Choir, First Menn. Church, Berne, Ind.	24.00
Girls' S. S. Class, Berne, Ind.	5.00
Swiss Mennonite Church, Whitewater, Kansas	35.60
Rev. and Mrs. G. A. Linscheid, Canton, Okla.	30.00
Bethany Church, Quakertown, Pa.	17.00
Zoar Church, Goltry, Oklahoma	12.40
Mrs. M. Horsch, Beatrice, Nebraska	10.00
S. S., Upland, Calif.	8.38
Sichar Church, Cordell, Oklahoma	4.41
Eastern District S. S. Union	200.00
Bethesda Church, Henderson, Nebraska	85.38
G. J. Voth, Inola, Oklahoma	60.00
Deep Run Church, Bedminster, Pa.	50.00
Zion Church, Donnellson, Iowa	50.00
Eden Church, Inola, Oklahoma	20.00
Bethel S. S., Dolton, S. Dak.	20.00
Calvary Church, Quarryville, Pa.	13.00
Mennonite Church, Whitewater, Man.	10.00
First Mennonite S. S., Monroe, Wash.	6.60
G. T. Soldner, Goshen, Indiana	25.00
Bethel S. S., Inman, Kansas	16.22
First Mennonite S. S., Beatrice, Nebraska	210.15
First Mennonite Church, Beatrice, Nebraska	192.79
Daniel Haury, Halstead, Kansas	100.00
Bergtal Church, Pawnee Rock, Kansas	26.71
Bergtal S. S., Pawnee Rock, Kansas	15.00
Salem Church, Munich, N. D.	35.09
Johannestal S. S., Hillsboro, Kansas	27.28
Christian S. S., Moundridge, Kansas	22.20
Bethel College Church, Bethel College, Kansas	16.40
Bergtal Church, Corn, Oklahoma	14.78
Elizabeth Richert, Goessel, Kansas	10.00
Mennonite Church, Pulaski, Iowa	8.92
Mennonite Church, Boyestown, Pa.	4.00
Salem S. S., Freeman, S. Dak.	50.00
First Mennonite Church, Allentown, Pa.	26.00
Mennonite Church, Manitou, Man.	7.00
Gerhard Thiessen, Soudder, Ont.	10.00
Peter von Niessen, Sardis, B. C.	2.00
North Star C. E. Society, Drake, Sask.	15.00
Interest and Rent	502.73
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treasurer	508.95
	$9442.49

Balance on hand, October 1, 1935		$ 150.76
Gifts for General	$8555.26	
Gifts for Orphans	331.00	
Interest and Rent	502.73	
Sundries	53.50	9442.49
		$9593.25
Remittance Direct	$ 34.00	
Checks	8498.52	8532.52
Balance on hand, November 1, 1935		$1060.73

J. E. Regier, Treasurer.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR OCTOBER, 1935

Foreign Mission, General Treasury

Mission Society, Upland, California	$35.00
Garden Twp. Sewing Society, Moundridge, Kans.	5.00
Bethel Mission Society, Mountain Lake, Minn.	50.00
Salem Sewing Society, Munich, N. D.	44.17
Total	$134.17

Christmas Fund:

ethel Mission Society, Mountain Lake, Minn.	$75.00
nior Mission Band, Berne, Indiana	45.00
adies Aid, Madrid, Nebraska	17.00
abor Sewing Society, Goessel, Kansas	25.00
on Sewing Society, Elbing, Kansas	22.25
ission Sewing Society, Pretty Prairie, Kansas	10.00
on Sewing Society, Donnellson, Iowa	5.00
akleaf Mission Society, Mountain Lake, Minn.	25.00
. John's Mission Society, Pandora, Ohio	10.00
ergtal Sewing Society, Pawnee Rock, Kans.	15.00
ewing Society, Aberdeen, Idaho	20.00
rudertal Sewing Society, Hillsboro, Kansas	15.00
nior S. S. Class, Medford, Oklahoma	8.20
radle Roll S. S. Class, Medford, Okla.	6.25
hannestal Sewing Society, Hillsboro, Kans.	5.00
bitha Sewing Society, Beatrice, Nebraska	5.00
ission Society, Upland, California	39.00
alem Sewing Society, Munich, N. D.	20.00
rs. Peter Boehr, Bluffton, Ohio	1.00
Total	$368.70

For India

E. Society, Butterfield, Minn., Orphan	$25.00
offnungsau Sewing Soc., Buhler, Kans., Orphan	30.00
. Mission Band, Berne, Ind., Orphan	30.00
. Mission Soc., Mountain Lake, Minn., Teacher	25.00
adies Aid, Medford, Okla., Champa; Hospital	5.00
den Sewing Society, Inola, Okla., Birra Station, in place of sewed clothes	10.00
ethel Mission Society, Mountain Lake, Minn., Basna Station, Bungalow	25.00
Total	$150.00

Expenses for Executive Committee and "Mission News and Notes"

ergtal Sewing Society, Pawnee Rock, Kansas	$1.00
ethel Mission Society, Fortuna, Mo.	4.40
iss Anna Krause, Hillsboro, Kansas	.26
iss Barbara Amstutz, Bluffton, Ohio	.10
rs. Dan Basinger, Bluffton, Ohio	.10
rs. W. J. Amstutz, Columbus Grove, Ohio	.10
iss Elizabeth Dyck, Wichita, Kansas	.10
rs. Wm. Augspurger, Albany, Oregon	.10
rs. Peter Boehr, Bluffton, Ohio	1.00
rs. Jacob Isaac, Moundridge, Kansas	.25
ewing Society, Pretty Prairie, Kans.	2.50
ergtal Sewing Society, Corn, Oklahoma	1.00
Total	$10.91

Miscellaneous

ission Society, Inman, Kansas, Bible woman China	$40.00
. Mission Band, Berne, Ind., Stereoptican, Oraibi Station, Arizona	5.00
o. Lima, Ohio, Mission	5.00
o. Missionaries returning to India	10.00
offnungsau Sewing Society, Buhler, Kansas, Rev. J. B. Ediger, Oklahoma	5.00
Total	$65.00

Grand Total $728.78

Mrs. Frieda Regier Entz, Treasurer.

HOME MISSION TREASURER'S REPORT FOR OCTOBER

RECEIPTS — West Swamp Church and Sunday School, Quakertown, Pa., $50.00; Bethesda Church, Henderson, Neb., $81.64; Lehigh Mennonite Church, Lehigh, Kansas, $10.00; Bethany Church, Quakertown, Pa., $8.00; Refund to Transportation Fund, $5.00; Flatland Church, Quakertown, $7.00; Menno Church, Odessa, Wash., $10.44; First Mennonite Church, Berne, Indiana, $195.08; Calvary Church, Quarryville, Pa., $13.00; Deep Run Church, Bedminster, Pa., $50.00; Mennonite Group, Pelee Island, Ontario, Canada, $12.80; Transfer from J. E. Amstutz, former Treasurer, Trentòn, Ohio, $3,000.00; Arlington Church, Arlington, Kans., $11.05; Salem Sunday School, Freeman, S. D., $25.00; A friend, $5.00; Refund, Transportation fund, $5.00. Total, $3489.01. — Paid out on Orders, $1,086.58. Remains in Treasury, $2,402.43.

A. J. Neuenschwander, Treasurer.
122 Juniper Street, Quakertown, Pa.

Received by former Treasurer—J. E. Amstutz, Johannestal S. S., $14.14; First Mennonite Church, Geary, Okla., $6.00; Salem Church, Dalton, O., $20.59; Two friends in California, $5.00; First Mennonite Church, Upland, Cal., $32.57; General Conference Treasurer, Diamond Jublilee Fund, $256.54; Alto Loma Sanatorium Fund, $3000, Interest, $135; Kansas Farm Sale Net Proceeds, $2840.91; Goessel, Kans., Church, $8.50; Bethel S. S., Inman, Kans., $23.34; Bethany Church, Quakertown, Pa., $6.00; Transportation refund, $5.00; Flatland Church, Quakertown, Pa., $7.00; Pulaski, Ia., Church, $22.35; Butterfield, Minn., Church, $26.81; Bethel Church, Lustre, Mont., $35.57; Ransom, Kans., Church, $30.00; Buhler, Kans., Church, $72.27; First Mennonite Church, Berne, Ind., $187.86; First Menn. Church, Reedley, Cal., $57.60; P. A. Goebel, Cimarron, Kans., $100; Arlington, Kans., Church, $3.70; John Neufeld, Moundridge, Kans., $20; First Mennonite S. S., Wadsworth, O., for Chicago, $12.00; Swiss Church, Alsen, N. D., $25.37; Eden S. S., Moundridge, Kans., $310.00; Ex. Com. Mission Societies, $108.00; First Mennonite Church, Monroe, Wash., $12.50; Christian Church Moundridge, Kans., $80.70; Bergtal Church, Pawnee Rock, Kans., $13.80; Emmaus Church, Whitewater, Kans., $86.30; Eden Church, Inola, Okla., $14.85; Brudertal Church, Hillsboro, Kans., for Vancouver Girls' Home, $37.61; Hebron Church, Buhler, Kans., $18.79; St. John S. S., Pandora, O., $8.75; Halstead, Kans., Church, $44.98; Bethel College, Kans., Church, $12.75; Immanuel Church, $62.91, S. S., $14.38, Los Angeles, Cal.; Bethesda S. S., Henderson, Neb., $18.10; Hoffnungsau S. S., Inman, Kans., $13.12; First Mennonite Church, Mountain Lake, Minn., $35.49; Bethel Church, Hydro, Okla., $12.50; Bethel Church, Perkasie, Pa., $10.00; Dividend from closed Bank, $830.00; Wanderers Welcome Class, Upland, Cal., $5.00; Salem Church, Freeman, S. D., $75.00; Bethlehem Church, Bloomfield, Mont., $72.07; Bethel Church, Inman, Kans., $53.53; First Mennonite Church, Allentown, Pa., $13.04; Johannestal C. E., Hillsboro, Kans., for Altoona $5.00; Salem-Zion Church, $39.69, S. S., $14.49, Marion, S. D.; Salem Church, Wisner, Neb., $27.19. Total Receipts, $8182.96. Total Disbursements, $5946.64,

ATTENTION, SUBSCRIBERS!

The Publication Boards of the General Conference and of the Central Conference have decided to separate THE MENNONITE and THE CHRISTIAN EVANGEL and again publish them as separate periodicals beginning January 1, 1936.

THE CHRISTIAN EVANGEL

The Publication Board of the Central Conference has appointed Rev. Wm. B. Weaver of Danvers, Ill., to act as editor and business manager of THE CHRISTIAN EVANGEL. It is to appear monthly, and except for the fact that it will have 20 instead of 24 pages, it will be similar in size and appearance to the periodical which was published until January 1, 1934.

Notice to former CHRISTIAN EVANGEL subscribers. All Central Conference subscribers who were subscribers to THE CHRISTIAN EVANGEL at the time it was combined with THE MENNONITE will be dropped from the mailing list of THE MENNONITE on January 1, 1936, unless they write before that date and tell us that they wish to remain subscribers to THE MENNONITE.

Within a few days a letter of explanation will be sent to all former CHRISTIAN EVANGEL subscribers by Rev. Weaver, explaining the separation and requesting that subscriptions be renewed. All former subscribers whose names are now on the mailing list of the joint periodical, and who have paid in advance, will be given credit on the mailing list of THE CHRISTIAN EVANGEL at the rate of $1.00 per year at the time their names are transferred to Rev. Weaver.

THE MENNONITE

The Publication Board of the General Conference, in accordance with the resolution passed at the General Conference held at Upland, California, has decided to again publish THE MENNONITE as a 16-page weekly (50 issues per year). To do this without raising the subscription price above the present rate of $1.50 per year, or going into debt, **we must have at least 2000 paid subscribers.**

N. B.—We have no special rate to offer new subscribers (except during special subscription campaigns) because at the very lowest price for printing and editing we cannot hope to publish a weekly paper at a cost of less than $1.50 to $1.75 per copy per year unless we can secure almost twice as many paid subscribers as we have had in recent years. But to encourage new subscribers we are making the following special offer in addition to the regular premium:—

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Berne, Indiana.

ANNOUNCEMENT

Special Conference With Workers, Altoona Memorial Mennonite Church

2204 North 11th Avenue, Altoona, Pa.

December 5, 1935

AFTERNOON SESSION, 2:30 P. M.

Song Service	Altoona Song Leader
Devotional Service	Rev. L. H. Glass
Paper: "The Minister as Priest and Prophet"	Rev. S. D. Yoder
Discussion	
Paper: "What is the Minister's Business"?	Rev. John Raugh
Discussion	

EVENING SESSION, 7:30 P. M.

Song Service	
Devotional Service	Rev. Carl J. Landes
Special Music	Altoona Church
Highlights of the General Conference	Conference Officers
Paper: "Evangelism that Works in Our Churches"	Rev. John Unruh
Discussion	
Closing Period of Testimony and Prayer	

ANNOUNCEMENT

To C. E. Societies of the Western District Conference

The first letters have gone out to the churches of the Western District Conference for this year. Because we are very anxious to keep in touch with all the Young People's groups we ask you to cooperate with us in the matter of correct addresses. If your society does not get a letter from the officers of the District organization between November 4th and November 10th, it means that we either do not have an address for your group or do not have a correct address. If that is so, please send us the address of the person to whom mail should be sent. — We have no way to get in touch with the following societies:

Bethany	Kingman
Bethel	Perryton, Texas
Ebenfeld	Montezuma, Kansas
Friedenstal	Tampa, Kansas
Greensburg	Greensburg, Kansas
Gruenfeld	Carnegie
Hoffnungsfeld	Moundridge
Inman	Inman, Kansas
Kidron-Talogo	Oklahoma
New Friedensburg	Vona, Colorado
Pleasant Valley	Kismet, Kansas
Zion	Belmont, Kansas

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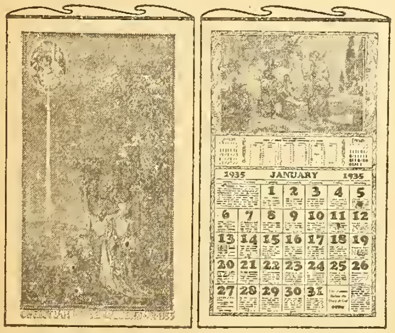
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For 1936

Daily Talks With God
1936
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John 17:9
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John 17:23
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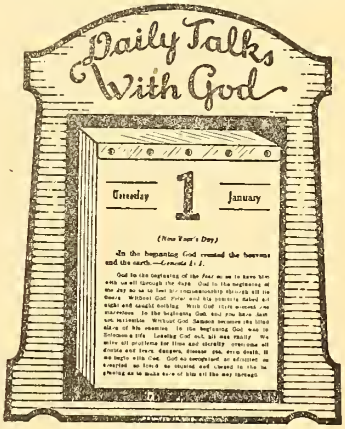
Daily Talks With God
Tuesday
1
January
(New Year's Day)
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THE MENNONITE AND THE CHRISTIAN EVANGEL

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The Mennonite—Organ of the General Conference of Mennonites of North America. 1885-1933.

The Christian Evangel—Organ of the Central Conference of Mennonites, 1910-1933.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

VOL. II HILLSBORO, KANSAS, DECEMBER 17, 1935 No. 24

EDITORIAL

THE CHANGE

Beginning with the new year, The Mennonite will again appear as a separate weekly under the sponsorship of the Board of Publication of the General Conference. For two years The Mennonite and Christian Evangel have functioned as a bi-weekly, and we are happy to note that during the depression, when religious papers literally by the hundreds were compelled to cease functioning, the patrons served by both of our papers were particularly patient and sympathetic. Not only did the merger bring together our two papers, but it demonstrated that the General Conference and the Central Conference have much in common and that it is not impossible for them to work together, not only in publications, but in many other things.

We greatly appreciate the willingness of the editor of the Christian Evangel, Rev. Weaver, to co-operate to the extent of making the General Conference readers more familiar with the work of the Central Conference, and we hope the readers of the Central Conference have become better informed concerning matters that relate to the General Conference.

All of us realized two years ago that the merging of The Mennonite and the Christian Evangel was but a temporary arrangement designed to meet the situation brought on by the depression. Now that the emergency is past and we can look into the future with clear eyes there is not so much need of a joint publication. This, however, by no means is an indication that the two conferences have come to a parting of the way. It does mean that we know one another better and that the time may come, we hope, when the two bodies shall as one unite in broader efforts. —G.

The time has come to give serious consideration to the problem of establishing a seminary that will give young men, anxious to enter the ministry, the type of training that will fit them to serve the congregations of our own Mennonite denominations.

From time to time the proposition has been made to reestablish Witmarsum Seminary on the campus of some stronger seminary and enter into some sort of agreement in regard to the cost of operation, exchange of instructors, etc. The most recent of these attempts which aimed to establish the seminary on the campus of the Bethany Seminary in Chicago, has been definitely rejected by the Middle District Conference at a special meeting which was called to settle this very question. One should read carefully the report of this meeting found in this issue.

This special meeting of the Middle District Conference did more than merely reject the proposition to establish a seminary on the Bethany campus. It crystalized sentiment in regard to the type of seminary the congregations of the Middle District are willing to support. Only two or three of the congregations were not represented and the voting on the resolution was by ballot. In view of these facts it is well to note that 143 out of 146 ballots were in favor of the resolution which formulates the basis upon which the Middle District Conference is willing to support a seminary and the basis on which it elected two members to the Seminary Board.

Now it is up to the rest of the District Conferences to express themselves in regard to the seminary. It is time to quit drifting along, allowing other seminaries and Bible schools to educate our young ministers. In the process we lose a goodly percentage of our finest and most talented young men. Our denomination needs them badly if it is to grow spiritually. We cannot hope to ever train all those of our young people who want religious education and training, but if even half of those who are now attending Bible schools and seminaries could be brought together at a Bible school and seminary of our own they would form a large enough student body to warrant the outlay of money involved in establishing and supporting such a "Biblical" Mennonite Seminary.

Perhaps the difficult years that we have just passed through have helped to clarify our thinking in regard to the type of leadership our denomination demands. As a denomination we have been very tolerant of all kinds of leadership. But it is becoming increasingly apparent that as a whole our people want a definitely conservative leadership that is committed to a sound orthodox interpretation of the Bible and its message. Those leaders who preach socialism rather than salvation, and emphasize man-made peace rather than our own Mennonite doctrine of non-resistance have been rejected and will be rejected because the bulk of our Mennonite people find no great spiritual values in the message of such a ministry. Many of our great seminaries are unfit to educate our ministry because they have more and more emphasized socialism, the reform and saving of society rather than the regeneration of the individual and the saving of his precious soul. The other extreme which results in a frantic, over-emotional type of religion is equally objectionable. There can be little unity and progress while we allow our young ministers to be trained by the schools of either extreme. This may sound intolerant, but let us not forget that the leadership of tomorrow is being trained today. What we need most is a Mennonite Seminary that will give our young men and women of today a sound, sane interpretation of the Bible and its message that will en able them to steer a firm course for themselve and those whom they serve during the days o still greater restlessness that may be ahead.

—F. J. W.

A BIBLICAL MENNONITE SEMINARY

C. H. Suckau, Berne, Indiana

"Praise the Lord"! was my exclamation o joy and thanksgiving, when we, the delegate from Berne, Indiana, started for home fron the special session of the Middle District Con ference, held at the Ebenezer church near Blufl ton, Ohio, Tuesday, December 3, 1935. On delegate, referring to the action taken by th conference that day, said that such a thin would not have been possible two years ago On that day the Middle District Conference ha taken an open, and bold, and nearly unanimou stand against modernism in connection wit the opening of the seminary. The vote take was one hundred and forty-three to three. W have seen afresh that "with God all things ar possible."

A special session of the Middle District Con ference was called as an outcome of a Minister Retreat, held recently in Chicago.

Our president, Brother Keiser, opened th meeting with the reading of Col. 1:1-15, an then gave opportunity for testimonies. We ex perienced a blessed time of spiritual fellowshi Cooperation in love was again and agai stressed. One testimony centered around Titu 2:1-2, "But speak thou the things which b come sound doctrine: that the aged men b sober, grave, temperate, sound in faith, in lov in patience." Emphasis was placed on the onl ground of cooperation, namely SOUND DOC TRINE. But soundness in doctrine is insuffi cient if we neglect soundness in FAITH, sound ness in LOVE, and soundness in PATIENCE.

On the ground of sound doctrine, togethe with soundness in faith, and love, and patienc we entered upon the business of the conferenc

The purpose of our meeting was, to elect tw representatives on the Seminary Board fron the Middle District Conference. Some discu sion preceded the election. The Berne del gates had been instructed at a business meetin of the congregation that the First Mennonit Church of Berne, Indiana, does not favor affil ation with Bethany Seminary of Chicago. The church took this action after having been informed of the liberal tendencies on the part of some of the instructors at that school.

The position of the Berne church was stated, and it was made known that if affiliation with Bethany Seminary was contemplated, the Berne delegates could not participate in the election. The only ground on which they could cooperate in the matter of a Seminary was that it be clearly understood that the Seminary be a fundamentally sound institution.

Numerous delegates from other churches strongly supported the decision of the Berne church not to be affiliated with Bethany Seminary, and it was made clear that only a fundamentally sound Seminary would receive their support.

Hereupon a number of delegates, who were interested in an affiliate relation with Bethany Seminary, declared that they also favored this very same position.

When no delegate voiced himself in favor of affiliation with Bethany Seminary, but all who spoke approved of the opening of a seminary on the basis of sound doctrine, the following resolution was proposed and almost unanimously adopted:

"Resolved, that we, as delegates of the Middle District Conference, declare our unequivocal belief in the fundamental Articles of Faith as recently published by authority of the General Conference, and hereby declare that this be made the condition of electing members to the Seminary Board, and that the Seminary be organized on these fundamental principles of faith both by charter and constitution."

This resolution was adopted by 143 out of 146 ballot votes cast.

This means that the Middle District Conference went on record that it will not affiliate with Bethany, nor will it support any other than a fundamentally sound Seminary.

This, then, is the condition upon which the two representatives on the Seminary Board from the Middle District Conference were chosen. The two brethren chosen are Rev. P. E. Whitmer and Rev. J. E. Amstutz.

The above resolution tremendously strengthens the hands of our representatives on the Seminary Board. They can now fearlessly take a stand for "the faith which was once delivered unto the saints." By standing true to this faith we, as Mennonites, can give the most effective testimony to the Church of Christ at large, and to the world in these days of apostasy. We must, however, further strengthen our representatives by standing loyally back of them in the carrying out of the demands of the resolution adopted by the Middle District Conference.

Fittingly "Blest be the tie that binds" was sung as the closing hymn of our most blessed conference.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

THE BIBLE AND THE HOME

(A chapel address by Professor Benny Bargen of Bethel College)

Our chapel this morning is the last of the series commemorating the four hundredth anniversary of the first printing of the English Bible. In these different chapels we have considered the Bible from different points of view, with respect to the influence it has had in the shaping of our civilization, and the thinking of men in our times and in times past.

This morning we want to think especially of the Bible in its relationship to the home. There is hardly a person here this morning who has not grown up in a home in which the Bible was read each day, not only once but several times. Many of you know a father or mother to whom the Bible was a direction-finder every single day of their lives. You can see them now, as I speak, getting up on cold winter mornings, lighting the kerosene lamp perhaps, and stirring the fire in the kitchen. You can see mother fixing the coffee, unwrapping the tea towels from around the generous home-baked loaves of bread, and setting the simple rural breakfast. And perhaps, if you are honest, you can see yourself slipping around the table, on a long bench near the windows, while mother sets the table, and father, sitting down, adjusting his glasses and reaching for the family Bible, and finding the place for the reading of the morning devotions.

And then, in the words of Burns, ". . . . . the priestlike father reads the sacred page . . . ," and having read, he leads in prayer. It is a simple prayer, expressing gratitude, — genuine gratitude, — for simple, everyday things. It is a real prayer, — and as he prays you feel the presence of God in your midst. He commits himself and his family to an all-knowing Mind and Father, who he knows will direct this family of his in the way that is right, in the way eternal. He acknowledges before God the mistakes of the past and avails himself of an abundant forgiveness. He claims the wisdom which he feels God so richly bestows upon those who claim it. Amen.

Thus began full many a day, for many of you, and in a similar way it ended. When the chores were done, and the sun had now long set, and the family had gathered together, and the old clock on the wall had begun to creep toward ten o'clock,—then the discussion and conversation somehow came to a lull, and once more father opened the Bible, and after reading of the Word, you knelt in prayer around the kitchen table, and then retired for the night.

And the memory, — conscious or unconscious — of such a home has become a part of you. It has given direction to your thinking, and constantly it tinctures your judgments and evaluations of all things as they arise in your life.

As you grow a little older it will become increasingly clear that your father and your mother, committed so completely to the reading of the Bible in the home, were drawing upon sources of inspiration of more than ordinary depth. This commitment grew out of a sense of need and a sense of supply. They found in the Bible the story, the reactions, the soul's communion with men and women of other days, who, like they, had gone through "the valleys and through the shadows." They read the simple, but inexpressibly beautiful testimony of these men and women that beyond the chaos made by men, rules the orderly mind of God. Beyond the unknown stands a Mind ready to make itself known. Beyond the shadowy present is a permanence not seen by the human eye, but sometimes to be claimed and experienced with an experience that is perfectly true and valid. They saw in the characters moving before them through the printed pages of the inspired Book, men just like themselves, finding themselves in an unideal world, but rising above the unideal. And, without knowing just how or why, they became like them. They live with the noble, and became noble. They live with the good, they thought the good, the meditated upon the good, they envisioned th good; from their first waking moments in th morning, and with the fading out of consciou thought, their thoughts were still good. An out of good thoughts there flowered good live

I submit to you this morning that they n only set a good example for you and me. submit to you that the life of your father an mother, built around the Bible, day after da year after year, is the greatest blessing, th greatest heritage you will ever have. I submi that it is precious now, but it will become thousand times more precious to you as th years go by.

All of us come from homes, and all of us, i we have not already started a new home of ou own, will eventually start one. What kind o a home will that be? Will the home you go t like the home you came from, be a blessing, heritage, a blessed memory to all who pas through it? The answer to that question is on of the large questions facing each of us.

In closing I want to quote from an essay o the Bible by Louise North:

"How constantly the Bible places the hom in the center of the picture of the ministry o Jesus! He took the little children into hi arms; He was a loved guest in the household a Bethany, mindful of its cumbering cares an turning its great sorrow into joy; He solve the difficulty of an embarrassed host at Cana He "sat at meat" with one who made a feas in His honor; His parables illuminated th scenes of homely life with divine truth; in th house of the ruler He gave back the littl daughter to her parents from the gates o death; in His dying hour He provided a hom for His sorrowing mother; above all He taugh men to find in God their Father,—'my Fathe and your Father,' He said; and of those wh shall do the Father's will, He said, 'the same i my brother and sister and mother.' He it i 'of whom the whole family in heaven an earth is named.' "

"The two devastating experiences of morta life are sin and suffering, and to each the Bibl brings its restoring and healing influence. How often, when sin has broken up a home, scattere the children, and brought the father, down an out, to some rescue hall, the power of the Bibl message 'lifts up the fallen,' reunites the family, and builds again the home, to be henceforth a place of joy and peace. When sorrow invades the life, what a bulwark are the 'exceeding great and precious promises'! In a Bible-loving home for many years bereavement followed bereavement; anxieties multiplied about health, finance, the future; but always the glowing words from the twelfth chapter of Isaiah, the prophet of comfort, framed upon the wall of the mother's room,—'I will trust and not be afraid,' gave steadiness, courage, hope, and even joy. To the sons and daughters who went out into the world from that home the Word of God has been a 'Shield and Buckler.' "

THE WISE MEN'S GIFTS

The Gist of a series of three sermons given by Evangelist Chang Ching in the church at Tamingfu, China, in the year 1933, preparatory for the Christmas holidays

(Translated by Miss Aganetha Fast)

"The First Gift of the Wise Men—Gold" (Matthew 2:1-12)

When the Wise Men of the East saw the star, they began to investigate and the result of their researches was, that a new king was born in the West. They therefore prepared gifts, and planned to find Him to worship Him.

The Wise Men had prepared three gifts for the new born king. Today I will talk on the first gift, which was "gold."

1. Gold has the quality of firmness, constancy, and durability. Gold, silver, copper, iron and lead, and some others are all considered metals, but gold has the greatest capacity for constancy and durability. The wise men had chosen gold as their gift because it really represented their inner purpose, which was strong and determined. It was unlike the grass on the roofs of the houses, which blows according to the direction of the wind. Since they offered their strong and determined will or purpose of finding Jesus, they held on to it in spite of all dangers, difficulties, and discomforts they might meet on the way.

Fellow Christians, Christmas is almost here, and we, too, should offer gifts to Christ, and that is our strong purpose to follow Him, offer a strong faith in Him. To Him this gift will be valued higher than that that the Wise Men brought. Why don't we do it right now?

2. Gold does not fear the fire of refining. The common saying is that "real gold is not afraid of the fire of refining," and that is very true indeed, also in this respect. The more it is refined, the purer gold it becomes. The Wise Men had selected gold to represent their purpose, which is not afraid of purification through trial, temptation, and persecution, and they offered this to the new born King.

We can well imagine that the relatives and friends of the Wise Men had tried to stop them from starting out. They might have referred them to their old age, which could not stand the strain; the long distance; of being without knowledge of their destination; and the dangers on the way, etc. But nothing would move them from their purpose to find the newborn King, and so they held on to their original plan. Furthermore, these Wise Men were scholars. They had not experiences in traveling long distances. The communications of that time were undoubtedly poor, lacking modern conveniences. It naturally took them months before they reached Bethlehem. Since they were scholars and therefore not used to hard travel, we can well imagine that they suffered from bad weather and from difficulties. Although the Bible does not say that they had any sickness on the way, they surely must have met difficulties and problems on their way to Bethlehem. But all these things did not keep them back, because their mind was set "not to be afraid of difficulties to find the new King." And they finally succeeded in finding Him.

At this Christmas season, Fellow Christians, we, too, should offer our gift of gold to Christ, that is the endurance to overcome the difficulties we face in our homes and with ourselves in finding the King. This will be a more valuable gift to Him than the gold. Job says, "For He knoweth the way that I take,, when He hath tried me I shall come forth as gold." Job 23: 10.

3. Gold has the quality of expansibility. Both physics and common sense tell us that the expansibility of gold is greater than any other metal. In pounding the different metals, we find that a piece of gold will expand until it is much thinner and much larger in area than the other metals, because it has a greater expansibility. The Wise Men had offered gold as their gift because it characterized their willingness of expansibility offered to the new born King. The Wise Men finally got to see the new born King and worshiped Him. And because they

had offered their willingness of expansibility to the Lord, they therefore spread the news of the new born King to thousands of people while on their way home. It was the Wise Men who told the news to their own people and persuaded them to believe on this new King.

Fellow Christians, in this Christmas season we also should offer our willingness to expand the good news of the new born King, for there are millions of people who do not know that a Heavenly King is born on this earth to save the people. We are the ones who ought to go out to tell every person we meet the news of the new born King.

4. The Lords needs the gold. Jesus was born in a poor carpenter's home, and undoubtedly He needed money for living. Moreover, the cruel hearted Herod wanted to kill this new born King, and if the Wise Men had not brought the gold, where could the parents of Jesus have gotten the money to flee, to meet the expenses on the way, and the child naturally would have been killed if they had not been able to get away.

During this Christmas season, what does Christ need now? He is not on earth anymore, we cannot see Him with our physical eye. What He really wants from you is your witness for Him, so that people can see Christ through you. If you really offer this gift to Him, it is better than real gold. And if we sincerely offer this gift, it is better than just celebrating Christmas, and it is the true meaning of the celebration of Christmas.

(To be continued)

A CORRECTION

Dear Brethren:

May I call your attention to a mistake in the Number 22, Volume II of the **Mennonite and the Christian Evangel** (November 19, 1935), page three, in the article entitled, "The Moslem in our District and our Opportunity." In paragraph three, the third line, are mentioned the "Three Religions of China," Confucianism, **"Fascism,"** — and it is here that a rather gross error has been made, for Fascism is neither a religion, much less one of the Three Religions of China, and so I think this should be corrected. So will you please make the correction in the next issue? Instead of "Fascism" it should read, **"Taoism."** The Three Religions of China are: Confucianism, **Taoism,** and Buddhism.

I suppose the type in this particular pla
was perhaps a bit faint on the manuscript, a
thus a mistake could easily be made, but sin
the word "Fascism" would create a rather s
rious impression, it would be better to corre
this error. I am the author of this article. T
name was rather unfortunately left off, due pe
haps to the fact that I had failed to put r
name on the manuscript. Thanking you f
the correction, I am, sincerely yours,

Aganetha Fast.

BROTHER AND SISTER P. J. BOEHR CA NOT RETURN TO CHINA THIS YEAR

The Board has received word from th
doctor, that Mrs. Boehr will have to under
an operation, perhaps next February. Th
means that they cannot return to China
planned. The doctor says, that it will not
possible to tell before next summer wheth
she can safely return at all. We publish th
sad news to explain why they are not bei
returned now and to ask for intercesso
prayer for recovery. A major operation of t
breast seems necessary.

P. H. Richert, Secretary.

AN APPEAL FOR DR. H. E. DESTER'S BUNGALOW AT BASNA, C. P., INDIA

To the Pastors and S. S. Superintendents
our General Conference Churches

Dear Brethren:—

During the last few years it has been the p
icy of the Foreign Mission Board not to do a
building, even when it was as necessary as t
second bungalow at Basna for Dr. H. E. D
ters. The heat in India is too intense in s
small houses as the one in which Brother a
Sister Dester have lived so far. When th
return within a year from now, they must ta
with them the assurance that they can bu
the new dwelling house as soon as they arr
on the field. This will cost about $5,000.00.

Will you, please, present this need to yo
Sunday Schools? The missionaries in In
have asked for this house for years. In
last report to the Board, Brother P. A. Pen
says this about it:

THE MENNONITE AND
THE CHRISTIAN EVANGEL

A religious journal published jointly by the General Conference Mennonite Church of North America and the Central Conference of Mennonites. Devoted to the interests of these Mennonite denominations and the cause of Christ in general. Published on the first and third Tuesday of every month by the Mennonite Book Concern.

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Rev. S. M. Grubb, D. D., 2956 No. 12th St., Philadelphia, Pa.
Communications and contributions from Central Conference sources should be addressed to
Rev. Wm. B. Weaver, A. M., Danvers, Illinois

"Let me remind you that the bungalow for Dr. Petters is also imperative. I am amazed that they were able to hold out in the hut in which they have spent their first term of service. The heat must have been terrific for the greater part of the year. I doubt whether they would have much joy to return, if they knew that they had again to live in such inadequate quarters for eight years. It is not fair to them nor the work."

In order to speed up this matter, the Board has divided the cost of this bungalow into shares as follows:

10 shares at	$100.00	each	$1000.00
20 shares at	50.00	each	1000.00
40 shares at	25.00	each	1000.00
50 shares at	20.00	each	1000.00
60 shares at	10.00	each	600.00
80 shares at	5.00	each	400.00
Total			$5000.00

Will you, please, offer these shares to your Sunday Schools, or to individual members of the Sunday School? Thank you!

If you prefer any other method, such as paying about 15 cents per member, it will also amount to $5000.00, because the total membership in our Sunday Schools is about 32,000.

The next meeting of our Board will take place about the middle of February. Could this collection be completed by that time? If other organizations besides the Sunday Schools wish to buy shares, they are, of course, welcome to them.

If more comes in than needed for this project, the money will go into the general treasury.

May the Lord help us build this bungalow!

In the name of the Board,
P. H. Richert, Secretary.

(N. B.—All gifts in response to the above appeal should be sent to the treasurer of the Mission Board, Mr. J. E. Regier, Newton, Kansas.)

BETHEL COLLEGE, DECEMBER 12, 1935

The undersigned has recently been appointed reporter of Bethel College. And it is only meet that he should say something in the Mennonite before the year closes.

"Mit dem Herrn fang alles an"! With this thought as a watchword Bethel College was founded. With much prayer and many sacrifices on the part of its friends and under the gracious protection and loving care of God it has been permitted to carry on its work for forty-two years.

In an especial manner the above admonition has been observed this year. The day before the opening of school was for the most part spent in serious deliberation and prayerful meditation by the assembled faculty. The sacred duties of the teaching staff of a Christian college whose aim is to be Christ-centered, were seriously pondered, ways and means toward their accomplishment were discussed, and God's help and guidance was invoked. The effect of it all is quite perceptible in the life of the school.

Special efforts have recently been made to devise ways and means to aid the students in an all-around development of their God-given capacities and well-being, physical, mental, social, and spiritual. This is truly Christian, for is it not said of Christ, "He grew in stature (physical), wisdom (intellectual), and favor with God (spiritual), and man (social)."

The care for the students' spiritual welfare and nurture has been delegated principally to Prof. A. E. Kreider, Professor of Bible and Director of Religious Education. In him and Dr. A. Warkentin, who has recently completed his graduate work, the college has two strong teachers of the Bible, who are sound in the faith. Elm Cottage has been partly remodeled into an infirmary, which is in charge of a graduate nurse and a doctor, who carefully watch over the students' health and aid in the prevention of diseases. For minor cases of ailment the students, and members of the faculty and their families if they so desire, may receive treatment and hospital care, for a nominal fee. The students intellectual development and wellbeing is fostered by the Director of Student Counselling and Professor of Psychology. A commercial department has been installed, where students may get training in the elements of a clerical and business education. A model farm has been built and established from which the Boarding Hall gets its supply of milk, eggs, potatoes, etc., and which serves as an important aid in the agricultural courses.

Since the real strength and worth of a college consists chiefly in the faculty, our president has relentlessly and with keen foresight striven to improve the faculty, to make it the best obtainable under existing conditions. He has succeeded in inducing members of the staff to finish the work required for a full professorship, and has been able to find and bring in valuable accessions from without. The faculty now numbers thirty-two persons, of whom, however, only twenty-four are engaged in strictly instructional work, the others devoting their time to the different phases of administrative work. Fourteen of the instructors now hold a doctor's degree and eleven a master's degree or its equivalent. That gives Bethel College a faculty far above the average among the college of the land.

Guided by our energetic leader we are also striving to improve the character and quality of our student body; to get in closer touch with and to serve more effectively the community and especially our denomination; to improve the courses to more adequately meet the demands of higher education and the standardizing agencies, and also to bring the finances up to a point where the school can pay its teachers an adequate salary instead of a pittance as is now the case. To this end the recent numerously attended Annual Meeting impowered the Board of Directors and the Administration to proceed with the raising of funds with the aim of wiping out the debt of $121,000.00 by August the first next.

At this meeting the Registrar reported that the enrollment now stood at 323, distributed as follows: 179 men and 144 women; 139 freshmen, 89 sophomores, 43 juniors, 28 seniors, 16 unclassified, and 8 taking music only. Elev states and two foreign countries are represe ed. Kansas furnishes 278 students or 86 p cent, Oklahoma 13, Nebraska 12, South Da ta 5, Minnesota 3, California 4, Colorado 2, I ho, Montana, Oregon, Washington, Canada a Mexico, each 1. Four Kansas counties: H vey, McPherson, Marion, and Reno furnish 2 or 76 percent of the students. Fifteen deno nations are represented: the Mennonites w 212 students or 68 percent, the Methodists w 34, the Presbyterians with 21, the Christia with 19, and each of the other denominatio with less than 5. 58 Mennonite congregatio are represented; 52 of these belong to the G eral Conference, 5 to the Mennonite Brethr and one to the Old Mennonites. 55 students a self-supporting, 147 partly, 92 are being su ported, and 25 have not indicated.

Quite encouraging is the treasurer's rep according to which, since the year 1932, t debt has been reduced from $141,329 $121,634, i. e. $20,000 in round figures. T value of the college property has been rais from $290,504 to $368,043, an increase $78,000, and the endowment fund shows an crease of $29,000.

To attain the goal of being a means in Go hand to give our young people a truly Christi education, our colleges need the continu prayers and good will of our constituency a other Christian friends.

J. R. Thierstein.

CORRESPONDENCE

Beatrice, Nebraska, December 4, 1935. (E- tracts from a letter written to the editor Rev. M. M. Horsch.)

We had a very busy Thanksgiving seaso Wednesday evening before Thanksgiving had a Thanksgiving service in the county ja The Mission Committee of our Senior C. sponsored this service.

Thanksgiving morning we had our usual se vices in the church, with a good attendanc In the afternoon a number of us motored Newton, Kansas, to attend the annual Beth College corporation meeting. This meetin held Friday after Thanksgiving, was exceptio ally good. We are so glad for the great inte est manifested in our school.

For Sunday following Thanksgiving the Senior C. E. Mission Committee had again arranged for a Thanksgiving service on the County Poor Farm. This was held in the afternoon. We are glad thus to be of some spiritual help to the poor and unfortunate.

Elbing, Kansas, December 1, 1935. It has been some time since we have contributed a report from our church, the Zion Mennonite Church. So I shall give a brief summary of some of the things which have taken place in our community.

We are again nearing the close of an eventful year. During this year we have experienced many things. Some experiences were difficult and trying, then too, we have had experiences of joy and happiness, and as we look back over this period of time, we surely can find much reason for thanksgiving and praise unto the Heavenly Father for the many blessings that He bestowed on us.

Two funerals of loved ones have taken place in our church this year. One, of an older lady, the Mrs. Henry Epp, who for a long time had asked for deliverance from her illness and suffering. The other one was Mrs. Gerhard Klaassen, a mother taken from her family of seven children. This indeed was a very sad occasion, a parting that was hard to bear, especially for the bereaved family. Rev. and Mrs. Klaassen with their family moved into our midst last spring from Goessel, Kansas.

Then we can also find many occasions of joy and happiness, among which was the return of Missionary and Mrs. Ernest Kuhlmann of China during the early summer months. Their welcome was indeed a happy occasion. Rev. and Mrs. Kuhlmann had previously celebrated their twenty-fifth wedding anniversary, which was also observed on this occasion. Rev. Kuhlmann then left for a nine month's stay in Germany.

On September 15th, my parents, Mr. and Mrs. H. R. Regier, also celebrated their twenty-fifth wedding anniversary. They had invited their friends for a praise service in the church and to enjoy a social evening at our home. We were indeed glad to have with us our grandfather, Rev. J. W. Regier of Los Angeles, Calif., who is 86 years old.

We also enjoyed many other spiritual blessings in our church services, led by Rev. J. H. Dyck, our pastor, in the Sunday School, Christian Endeavor, and in the choir work. During the year we have exchanged numerous programs with various organizations of other churches. Sunday, November 24, our Christian Endeavor took part in a joint program in the Emmaus church at Whitewater, Kans., with the Emmaus, Swiss, and Grace Hill groups. We enjoyed the fellowship with each other very much and feel that an exchange in programs helps to stimulate the work of the different organizations.

In closing, may I send the season's greetings in wishing you a Merry Christmas and a Happy New Year.

Arnold Regier, Correspondent.

Grace Church, Pandora, Ohio, sends greetings to all readers. Our men had a good Fellowship meeting on Monday evening, November 18, with about ninety-six men of our church present. A bounteous supper was served and after this followed a program of music and a talk by E. W. Baumgartner from Berne, Indiana, who spoke on "Gird Your Loins."

On November 24 a number of our Intermediates attended a Young People's Rally at Continental where a large number of young people from the county gathered. Good speakers gave addresses both in the afternoon and evening.

Four girls of our church again took part in the Prince of Peace contest. The winner of the contest was Miss Evelyn Hilty. She will go to the county contest on Sunday, December 8.

We again had a very good mission sale. All the money for everything sold goes for missions.

Our services on Thanksgiving morning were well attended, and a very generous offering was lifted. In the evening of the same day those of our young people who came home for Thanksgiving Day presented a very delightful musical program. This has become an annual affair and is very much enjoyed by all.

The Women's Missionary Society is entertaining the Dorcas girls at their regular December meeting. Miss Frieda Sprunger will speak. After the program a social hour will be enjoyed.

The choir is again preparing the Messiah which will be rendered on December 23. The children will also give a Christmas program.

Merry Christmas and Happy New Year!

M. G., Corr.

Emanuel Mennonite Church, Pratum, Oregon. Dear Readers: With Thanksgiving just around the corner, we here in this beautiful valley have much to be thankful for. Our church will have the union meeting this year, as it is our custom to hold the Thanksgiving service either in our own church or in the neighboring church. Rev. G. C. Britchett of the Salem Presbyterian church has been chosen as speaker for that occasion.

At present we are having some rain and the air is much warmer than what it has been. It is very unusual for this valley to have about five inches of snow the later part of October, but that was the kind of weather we had then. The fruit trees looked very beautiful with leaves and snow at the same time. The daily paper stated that this was the earliest snow we have ever had before.

Quite a few of our group spent their vacation in different states. They all enjoyed their trips but every one of them was glad to be back again. That certainly speaks well for Oregon. We also had visitors from the East, and they liked it so well that they are planning to come here in the near future.

Our pastor, Rev. J. M. Franz, was in Montana for about two weeks, holding a series of meetings in his former congregation and also in another church seventy-five miles distant. He preached six days in the one church and six in the other. During these twelve days he delivered eighteen messages. He saw quite a change in the Bloomfield church (this being his former church) since he left there. They celebrated the twenty-fifth anniversary of this church, and the church was packed full to hear the message.

Our Senior C. E. held a banquet at the church basement on November 22. The guests for the evening were Mr. and Mrs. Augsberger from the Albany Grace Mennonite church and a group of their C. E. young people. A very fine social hour was enjoyed by all who attended.

There is very little sickness in our community at present, for which we are happy. We also were blessed with bountiful crops of all kinds. Enough to live on for another year and some to spare. Truly, we have much to be thankful for to our Heavenly Father, and yet how often we forget to be content.

Season's greetings to all the readers.

Mrs. Adam Hofstetter, Correspondent.

Wasco, California. The Mennonite Ladie Sewing Circle was reorganized on October 1935, at Shafter, California.

About six years ago a large number of far ilies moved away from here and our dear pa tor, Rev. H. Gaede, passed away a few yea later. His death caused the church and al the sewing circle to discontinue their meeting

Since last April a nice group of about 75 ha gathered in the Advent church for Sunda School and singing in the morning, and als evening meetings were held.

On June 1, Mr. Albert Schmidt and famil moved to California from Oklahoma for h health, and he offered to serve for six month if his health would permit. Mrs. Albert Schmic has been elected president of the Ladies Sev ing Circle at the first meeting. Other office are as follows: Vice president, Mrs. Jake Neufeld; secretary and treasurer, Miss Helen I Penner; vice secretary and treasurer, Mrs. Nic Neufeld. The meetings are to be held monthl and all members are to pay 10c a month a membership dues. We had the privilege of hav ing Mrs. Manning, a missionary in Africa, a our first meeting. She gave us a very interesting talk about her work in Africa.

There are about twenty members in our circl at present and good interest is shown by ever one.

Since we are starting all over again, man expenses confront us. That being the case, w decided to use the funds that were accumulate by the sewing circle for home mission right her in our own church until we get back on ou feet again. We are planning to have a bazaa some time in the future and the proceeds ar to go for supplies wherever needed at home.

The Sunday School enrollment is increasin right along. I presume there must be aroun 135-150 gathering for Sunday School services Every Sunday evening the young people come together for Bible study and singing practice with the exception of the first Sunday in the month when a C. E. program is given.

Christmas is soon here and we are busy practicing for a program, which we will have in our own meeting place in the Shafter school Beginning next Sunday we will meet in a schoo building (not in use). This building was offered us free of charge. Pray for us that we may get strong and not weary. Greetings to you!

Miss Helen E. Penner,
Secretary and Treasurer.

Young People's Department

EDITORS

Junior Department
MRS. CHAS. H. ANDERSOHN
6454 So. Morgan St.
Chicago, Ill.

Editor-in-Chief
REV. A. R. KEISER
Dalton, Ohio

Intermediate Department
MRS. HOMER McCOWAN
402 Leland Street
Bloomington, Ill.

THE NEW LEAF

He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, dear teacher?
I have spoiled this one."
I took his leaf, all soiled and blotted,
And gave him a new one all unspotted,
Then into his tired heart I smiled:
"Do better now, my child."

I went to the throne with trembling heart,
The year was done.
"Have you a new year for me, dear Master,
I have spoiled this one."
He took my year, all soiled and blotted,
And gave me a new one, all unspotted,
Then into my tired heart He smiled:
"Do better now, my child"!

—Author Unknown.

THE DAILY CROSS

Our Lord never bribes His disciples by promising them ways of sunny ease. He does not buy them with illicit gold. He does not put the glittering crown upon the entrance-gate, and hide the cross behind the wall. No: on the very first stage of the sacred pilgrimage there falls "the shadow of the Cross." "Let him take up his cross daily, and follow Me."

And yet, the Lord's blessing is hidden in the apparent curse. In the act of bearing the cross we increase our strength. That is the heartening paradox of grace. Virtuous energies pass from our very burdens into our spirits, and thus "out of the eater comes forth meat." We bravely shoulder our load, and lo! a mystic breath visits the heart, and a strange facility attends our goings! The dead cross becomes a tree of life, and a secret vitality renews our souls.

How foolish, then, O heart of mine, to avoid and evade thy cross! Refuse the burden, and thou shalt feel no inspiration! Carefully husband thy blood, and thou shalt remain forever anaemic! But lose thy life, and thou shalt find it!

— J. H. J.

CHRISTIAN ENDEAVOR

December 29, 1935

My Hopes For The New Year

Romans 8:28; 1 Peter 3:10-16

Is there anyone whose heart does not beat a bit faster at the coming of New Year? Especially for a Christian is it a significant thing to begin a new year. As we look backward we can see so many failures, and sins of omission as well as commission. With a new consecration we will endeavor to give the Master of our lives a better chance. We do want the Holy Spirit to give us a more real guidance, this may be ours in the year 1936 if we are willing to rid ourselves of our pet sins, surrender fully to the Lord's will and listen in the quiet time to the voice divine.

In our second Scripture portion we have description of the good life, and are told how we need to sanctify or reconsecrate ourselves in order that our faith will be real, so that we may be able to give a reason for our hope. If there is any need today it is that the church of Jesus Christ will show that she has something the world does not have. Too many Christians lack that divine flavor.

Questions

1. What is the significance of New Year to you?
2. What value if any is there in making New Year resolutions?
3. Why is it a good thing for each child of God to take a stock account of the past year?

4. What does Romans 8:28 mean to you? Do you believe it?
5. How can our Y. P. Society plan for a more consecrated spirit and for more devotional and helpful meetings this year?
6. How can we as Endeavorers live "lives that win" in this coming year?

January 5, 1935

Habits Worth Forming

(Consecration Meeting) 1 Tim. 4:8-16

There are good habits and bad habits. Bad habits such as bad temper, perversions, a habit of contradicting or of self-depreciation are due to repressed morbid complexes. Good habits such as studious habits, generous habits or courteous habits are the result of accepted dispositions. James' Psychology points the way to overcome bad habits and form good ones in their stead, but there are some bad habits which can be broken only by the grace and mercy of God.

When a Christian takes his faith seriously he will soon learn that some evil habit stands between him and a full consecration. The individual must put forth much effort to overcome it and Christ will give assistance. But a habit cannot be driven out by simply praying and hoping that a habit whose emotions we enjoy will be removed. We must do our part.

We can feel thankful that many kindnesses and courtesies may become habitual. For instance a very much worthwhile habit for each of us would be to speak only kindly of others. Everybody likes to be in the presence of one who is cheerful, hopeful and sanely optimistic. To be honest and ethical in all of life may become an attitude which is largely habitual.

Questions

1. What is a habit?
2. How are habits formed?
3. How may habits be broken? Can every evil habit be broken?
4. Why is it so essential that we have good habits?
5. What are some outstanding bad habits which hinder the Kingdom of God?
6. Name a number of good habits which you believe are indispensable to the Christian.
7. How can the grace of God help us in habit formation?

January 12, 1936

Signs Of Growing Brotherhood.

1 John 2:9-11; 3:17-18

The world is like a field of wheat in whic tares have been sown. We wish it were tru that the world were growing more brotherl in every area of life but such is not the cas There are of course cycles in which men mistrust each other more and have less of idealis than in other periods. In the past few year we have experienced a multiplicity of strike and labor clashes. Dictatorships have bee popular, in some countries race clashes hav increased in their intensity.

But on the other hand we do find that me are loving their brethren increasingly and walking in the light. Some of the denominationa barriers are beginning to break down, race and classes are trying to understand each othe better, and in international circles there is tendency toward sympathetic and peaceful understanding.

Questions

1. Why is it necessary for Christians to wal like children of light?
2. How tolerant and sympathetic should we be
3. In what realms are we experiencing clashe today? Why?
4. Are churches and denominations becomin more brotherly?
5. Are nations growing more sympathetic toward each other?
6. Why does Christ bid us to become more lik brothers?

INTERMEDIATE WORKSHOP

Mrs. Homer McCowan
402 Leland Ave., Bloomington, Ill.

December 29, 1935

How May I Reveal God?

Eph. 5:1, 2; Matt. 5:14-16

"Present your bodies a living sacrifice, holy acceptable unto God."

To find how Jesus reveals God we have the benefit of the whole Bible record; to find ho I may reveal God I must turn to myself as I am, and to myself as I ought to be.

1. I may reveal God through the very per-

fection of my life. God does not mean any of us to be deformed or sickly, — His aims are for perfect, complete bodies.

2. I may reveal God through my acceptance of His plan of salvation. It is human nature to sin, and to fall short of the best. But I can have this human nature made over, and I can partake of God's strength so that I do not fall a prey to sin.

3. Through my actions I may reveal God. My friends and associates do not need to be told when I am dominated by a spirit other than my own. My every word, deed, and the very nature of my life will show fourth my relationship to Him.

4. I may reveal God through my choice of, and devotion to, my life's task. If I make it on a low plane I will know, and others will know that God is not in it. If I make it high, and much for others, all will know that God and I are in partnership.

There is nothing that so reveals God to the unsaved, as a life, once a slave to sin, now set free and made victorious by Christ Jesus. A Chinaman was once asked, "Have you heard the Gospel"? "No," was the reply, "but I have seen it." I know a man who was the terror of the whole district, an opium-smoker, and sometimes as fierce as a wild animal. But after he accepted the Jesus religion, he gave up opium and became meek and kind." Are we giving up the things of the world that God may be glorified in us? That is every Christian's supreme business. Men are groping in the darkness of sin and despair; pleading for help, for guidance, for the way to God. Are our lives so transparent and so free from the corroding power of sin that others are finding Jesus through us?

The Hindered Christ

"The Lord Jesus wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with mighty fear.
He asked me for mine, but I was busy quite
With my own affairs from morn till night.

"The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered, 'Nay'!

"So all that day I used my tongue,
My hand, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way.

"And the dear Lord Jesus,—was His work undone
For lack of a willing heart?
Only through men does He speak to men;
Dumb, must He be apart.
I do not know, but I wish today
I had let the Lord Christ have His way."

Was that you or I who refused to help the Lord today? Or in this last year? Pray that we, in this new year, may be willing to reveal God in our lives as we have never done before, that we may help in this great cause and not hinder the work.

Questions

1. What is the supreme business of every Christian?
2. Has God been revealed in me this last year?
3. How can I improve this new year so that I may reveal God?
4. Discuss the ways in which we reveal God to the world.

January 5, 1936

Forming And Breaking Habits

(Consecration Meeting) Jer. 22:21; Acts 3:19

"Sow an act, reap a habit, sow a habit, reap a character."

The definition of habit is, a fixed tendency to perform certain acts in a certain way—a tendency so strong that it is beyond the jurisdiction of the will and sometimes beyond that of consciousness.

Therefore it is very important that we form the best habits. Most habits begin in conscious acts, but every time the act is performed it becomes easier and simpler, until in time it ceases to need attention.

Everyone has watched a little stream flowing down a hillside in its rather deep-cut channel. There must have been a time, long ago, when there was no stream bed—when the first drops of water found their way down the hill, flowing around a stone here, slipping through a sandy spot there, but always choosing the easiest path, the line of least resistance. The next time the snow melted on the hilltop and the water began to run down, that same path was just a little easier because it had been traveled before; and each time this became more and more noticeable. Finally, there appears the actual stream bed, deep, carved in the rock.

It is in the same way that habits are formed, though the making cannot be watched so clearly. An action is performed once and somewhere in the nervous system it leaves a tiny record. The next time the same action is performed the record seems a little clearer and more definite, until the action performs itself whenever the proper stimulus is given.

The right sort of a habit may be helpful. For instance, if when walking you had to put all your attention to keeping your feet on the pathway you would not be able to see the beauties around you. The brain turns these simple functions over to the lower nervous system and is free to occupy itself with worthier things.

On the other hand a wrong sort of habit can certainly hinder. Most noticeable of all are such habits as those which result from the craving for drugs or alcohol habits, which originate in a bodily demand and become so strong that the will cannot control them. But there are other habits which are less harmful—nervous habits, which expend energy unnecessarily, habits of covetousness or of bodily or mental sloth. Childhood and youth are the habit forming periods—the old man is little more than a bundle of habits; and no one phase is more important in youth than the forming of right habits.

If we have wrong habits, let us break them before they become too fixed in our life. The only way to break a habit is to substitute something good in its place. The old story which we have all heard, still illustrates habits. Any one can break a stick, but when we tie a bundle of sticks together the harder they are to break, and so with habits. A deed done once can easily be broken, but when done many times, it is not so easy. Let us keep a check on our habits, and if not good, break it immediately.

Questions

1. Is habit, on the whole, a good or bad thing?
2. Suppose a man had to put his whole attention on every detail of everything undertaken, how much would he accomplish?
3. Confession is good for the soul. Have members discuss—some bad habits I have formed and some worthwhile habits that I have.
4. Is it always easy to break a habit? If we have not enough power ourselves to break that habit, where may we go for strength and help?

January 12, 1936

Have I A Right To Do As I Please?

Proverbs 14:12; John 8:29

Let us look at this topic through four different phases. Have I a right to do as I please with my physical life? Can I miss hours of sleep, night after night and expect to be physically fit? Can I go where there are contagious diseases and expect not to catch them? Can I disobey the laws and rules of health and expect to be healthy? Just how far can I do as I please then? Paul says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Have I a right to do as I please with my mind? Have I a right to overtax it? Have I a right to form habits which will numb the mind so that in time of emergency I am not able to think properly? Have I a right to fill my mind with cheap reading? Have I a right to fill my mind with good literature and leave the Bible out? Paul told Timothy, "For God hath not given us the spirit of fear, but of power, and of love, and of sound mind." And again, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightfully dividing the word of truth."

Have I a right to do as I please in my social life? May I go ahead and do things without regard of my neighbors? Who is my neighbor? Shall I see that I myself get ahead regardless of what it may cost to someone else or how I have to cheat to accomplish the end? Jesus in the Sermon on the Mount said, "Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets." Am I responsible for my friend or neighbor failing in the thing he is trying to do? Is it my duty to help my fallen brother?

Have I a right to do as I please with my spiritual life? Shall I get all I can spiritually for myself and keep it without sharing with anyone the blessings that I have received? Can I miss gathering with God's people and expect to grow spiritually? Can I afford to go to Sunday School, Church and Christian Endeavor and then not think of them until another Sunday comes? Oh, we can see when a child or person is starving physically, mentally and socially, but we fail to see when we starve spiritually until we have fallen into sin and then we realize that we have fallen away from God. Read Rom. 8: 6—8.

When can we do as we please? As long as we are not interfering with another's rights and as long as we do nothing that will make our weaker brother stumble and fall. Rom. 14: 12—21. Jesus answered this when He answered the lawyer and said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind: and thy neighbor as thyself."

What promises do we have if we do that which pleaseth the Father? Prov. 16: 7; Rom. 8:8; Rom. 15: 3; Gal. 1:10.

JUNIOR C. E. SECTION

Mrs. Chas. H. Andersohn
6454 So. Morgan St., Chicago, Illinois

December 29, 1935

Topic.—The White Page Of The New Year
2 Tim. 2: 15

Another year is dawning;
Dear Master, let it be,
In working or in waiting,
Another year with Thee."

Looking into the new year is like opening a new diary in which nothing has been written. One thinks, "I wonder what story the diary will tell when the year is ended." The pages are all white and clean now. Then, some will tell of joy, others of sorrow, some of disappointments and again of blessings. If faithfully kept, not all will be as we should choose, but each of us may decide quite largely what shall be written there. Will your year be lived for self or for others? Will you put Christ first or only think of Him occasionally? Will home be happier because you are there or will you worry and annoy the rest of the family? What will your life write on this white page, 1936, as God gives it to you?

By looking over last years record you will better understand some of the dangers ahead. Let God help you to avoid the mistakes you made then and to use every minute of time rightly. We shall think of a few things that should be written on this page of the new year.

Let us first have more love to Christ. If the heart is filled with love to Him, sin must go. A mother one day went to visit her son in college. She saw things in his room that should not have been in a Christian's room. She did not say anything but hung a picture of Christ there. When she came back later she saw a change and mentioned it to her son. He said "Mother, those things I used to have in my room wouldn't fit in with Christ. I had to take them out when He came in."

We want more Bible reading. How can we know the way to live and what God is planning for us unless we read the Bible often and carefully?

Along with Bible reading we shall need more prayer. Did you pray each day in 1935? I don't mean say a prayer you have learned, but really talk to God.

As there is more of Bible study and prayer there will surely be more obedience. Jesus' mother one day said, "Whatsoever He saith unto you, do it." That message is for us too. To this we should add obedience to parents.

We need to fill the year with service and helpfulness. As we start out, read Phil. 4: 13, "I can do all things through Christ which strengtheneth me." Living rightly in 1936 is one of these "all things."

Plans for the Meeting

Distribute sheets of white paper to represent the New Year. Have each Junior write on his paper the things he thinks he should write into the year. These are not empty resolutions but possibilities by God's grace.

Questions

1. How is the New Year like a white page?
2. How will it be possible to have a record in 1936 of which you need not be ashamed?
3. Mention some things that would be blots on the page.
4. How may you help others to live rightly in the new year?
5. Why should our record in 1936 be better than in 1935?

January 5, 1936

Topic.—Habits Worth Forming
1 Tim. 4:8-16

"Teddy had learned to spell a word in a

way that was not the right way, and every time he came to it in his writing lesson, he wanted to spell it as he had learned it first. Would he ever get it right?

'It is pretty hard to know all those things, isn't it, Teddy?' said his aunt.

'Yes, but it is a great deal harder to unknow 'em once you get 'em crooked.'

Teddy was right. It is very hard to 'unknow' the wrong things that we have learned."

When a person does anything in a certain way many times that becomes a habit. People have habits of thought and of speech as well as of action. Whether good or bad, these habits become so truly a part of one's self that it is very difficult to change them.

Read Phil. 4:8 to find out how to form right habits of thought.

A boy or girl may form the habit of truthfulness or the opposite. A boy who always tells the truth does not need to be questioned. His "yes" or "no" is sufficient. Everyone trusts a truthful boy.

Either laziness or industry soon becomes a habit. A good position had been offered for the right boy. Out of many who applied, three were chosen as being fitted for the work. Only one was needed so the employment man was sent to find which one was best. Two spent most of their time swimming. They could have had odd jobs but didn't care to take them. The third was busy from morning until night wherever he could find work. He was chosen for the position because he had formed the habit of working and the man knew that he could be depended upon.

You will find that school work too, is much easier for those who train their minds to work than for those who are lazy in their thinking. We have spoken in other lessons of the habit of church attendance which all Christians are told to form.

Plans for the Meeting

Bring a piece of rope to the meeting. Show the comparitive strength of one strand to the entire rope. One act may not seem worthy of notice but will, if repeated many times, become a powerful habit. Speak of the power of habits both good and bad.

Questions

1. What is a habit?
2. What are some habits worth forming?
3. How is it possible to train one's self in right habits?
4. How can one keep from forming bad habits?
5. Mention some habits of Jesus' life.

January 12, 1936

Topic.—Signs Of Growing Brotherhood

1 John 2: 9—11; 3:17, 18

You will see by our Scripture lesson today that true brotherhood means love and helpfulness. I wish I could tell you that the spirit of brotherhood is growing, that there is more of love and helpfulness in the world each year. There are signs of brotherhood around us. There are many peoplt who love and are always glad to help those in need. Every thought of such people makes one happy. On the other hand, one cannot help but seeing hatred, envy and cruelty. It has crept even into homes and churches and we cannot make ourselves believe that all is well. Men and women as well as boys and girls want their own way instead of thinking of the good of others. Rich men are piling up more money than they can ever use while the poor have scarcely enough to eat. Nations are at war for no good reason while other nations are getting ready for war. If James were here now, he would say as in James 3:10, "My brethren, those things ought not so to be."

All this should not cause us to become discouraged but rather to see that there is work to be done. Although we may not do big things, each may do our part. We may determine with Joshua, "As for me and my house, we will serve the Lord." If we serve Him faithfully, we shall surely show brotherhood, for there is no room for jealousy, hatred or unkindness in a heart that is filled with His love. A true Christian loves to see another do well and one in whom the love of God dwells will surely be a friend and helper to those in need. (1 John 3: 17) As He helps us, we can show real brotherhood.

Questions

1. Explain the meaning of the word "brotherhood."
2. How may we have more of brotherhood in our homes?
3. What may Juniors do toward having brotherhood among Christians?
4. Tell of someone you know who is a real brother.
5. How may a boy or girl show brotherhood in school?

THE SUNDAY SCHOOL LESSONS

Rev. Wm. B. Weaver, Danvers, Illinois

Later Prophets and Leaders of Judah

December 22, 1935

Malachi Foretells A New Day

Lesson Text.—Mal. 3:1-12

Golden Text.—Behold I will send my messenger and he shall prepare the way before me. Mal. 3:1.

This Sunday the class is privileged to choose between two lessons, the Christmas lesson or the lesson on Malachi. The editor of these notes prefers to write on Malachi so that we may complete our Hebrew history. On the other hand our first lesson of the new year is really a Christmas lesson.

We found in our history of the Jews that through the inspiration and encouragement of Haggai and Zechariah the people built the temple in four years. After the dedication of the temple which was in 516 B. C., the people were very zealous in their worship in the temple and were deeply spiritual. But it was not long until difficulties arose which dampened the religious zeal of the Hebrews. The keeping up of the temple was expensive and the people were poor. On the other hand the priests charged exorbitant rates for their service and taxes from the government were exceedingly high. So the people did as many church members do today, they stayed away from the service so they would not need help to support the church. The custom also began to grow of intermarriage with foreigners. This naturally weakened their devotion to God. All sorts of social wrongs were also prevalent. The rich oppressed the poor, the widows, orphans, and strangers. There was much lying, stealing, blasphemy, and perjury used. It happened so often that the wicked prospered, while the righteous poor suffered. The people felt that God was unkind and unjust and so they refused to worship Him. These were the conditions that Malachi faced when in 460 he began to preach in the temple. The prophet insists on the fact that God loves His people and that it is the people that have drifted away from God. He urges the people to come back to God and bring their offerings again into the temple. The contribution of Malachi to his day was the encouragement which he gave to his people and thus prepared the way for the work of Nehemiah and Ezra.

December 29, 1935

Review

Lesson Text.—Isa. 52:1-3, 7-12

Golden Text.—But the mercy of the Lord is from everlasting to everlasting upon them that fear Him and His righteousness unto children's children. Ps. 103:17.

Usually when we come to the lesson of review the class breathes a deep sigh because it will mean repetition, lack of interest, and perhaps even the assignment of the lesson to a member of the class. A review, however, should be a survey of the lessons covered, attempting to discover the outstanding truths in all the lessons. In this series of lessons there are two parts: one, the Hebrews in captivity, and the other the lessons of the restoration.

The Jews in captivity changed very radically in their new environment. Economically they became agriculturalists. Socially they came in very direct contact with the heathen about them. This brought a fundamental change in their point of view. Instead of being local in their interests they now became interested in the whole world and their activities became commercial and agricultural. But the greatest transformation of these people came about religiously. At first they were discouraged and felt that God had forsaken them and cast them off because of their sins. But through the leadership of the prophets, particularly Ezekiel, they learned that God was disciplining them and that He still was interested in their future. It is at this time that they become the people of the law instead of the people of a land.

The restoration gave the Jews the opportunity in their home land to carry out the principles and truths which they had learned in their captivity. The restoration increased the power of the priesthood and made the scribes the religious leaders and teachers of Judaism. Much of these forms and emphasis on the law makes people think that this period was one of decline, but this is not true. Although their emphasis on the law was narrow and exclusive, yet it furnished the frame work of the shell which preserved the religion of the prophets.

January 5, 1936

A Mother's Song

Lesson Text.—Luke 1:46-58

Golden Text.—And Mary said, my soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. Luke 1:46, 47.

As we begin our series of lessons for 1936, we leave the Old Testament and go to the New. The Sunday School lesson committee has arranged that the Sunday School shall study the writings of the only Gentile author in the New Testament. We are to study the gospel of Luke and the Book of Acts for the whole year. The first lesson directs our minds to one of the four hymns of the nativity. These four hymns are the Magnificat, the Benedictus, the Gloria in Excelsis, and the Nunc Dimittis. The first was sung by Mary, the second by Zacharias, the third by the angels, and the fourth by aged Simeon in the temple. The first one, which is our study, is the lovely lyric which fell from the lips of Mary, the mother of our Lord. It had been revealed to Mary that she was to have a child. Hiding this sacred secret in her heart, she hastened to the hill country of Judea to the home of her relative Elizabeth. Mary's heart was bursting with exultant joy, which was expressed in this song. She begins her song in exalting the holiness and might and faithfulness and grace of God. The hymn is made up of Old Testament phrases. A person can clearly see signs of the song of Hannah sung when her heart was rejoicing in the promised birth of Samuel. Mary, too, believes that her son is to fulfill all the promises made to Israel.

This song is a hymn of hope, thanksgiving, praise, but most of all a hymn of faith. It is truly a Christmas message which calls us to believe to obey to submit and to trust. When real faith is present in our lives then Christ is born anew in our hearts and then we can sing:

"No ear may know His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in."

MISSIONS DEFENDED

Presiding at a meeting of the British and Foreign Bible Society in Cape Town, when 2,000 people assembled in the City Hall, the "Judge-President" said: "You hear people who say that it is a mistake to send missionaries to the natives and who speak with contempt of their work. I can understand an atheist saying that but it seems to me to be absolutely impossible to say it if you are a Christian. We hear it said that Christianity spoils the natives and that religion and education makes criminals of them. I suppose there is nobody in this hall who knows more about crime than I do—and the idea that Christianizing the native leads him into crime is a lie. Of course you will find the educated native going wrong; of course you will find that if he had not been educated he would not have been able to commit a particular crime—but the same thing applies to the white man. No Christian can possibly say that spreading the Gospel or education among the natives is going to harm them. It is not the white man's Christianity that is harming the natives; it is the white man's un-Christianity that is doing it."

—South African Outlook.

HOW MANY CHRISTIANS

The Living Church, after seeking an answer to this question, concludes that there are about 692,400,000 Christians in the world, of whom 522,596,000 or about five-sevenths, belong to the historic Catholic communions — Roman, Greek, Coptic, Armenian, etc.; 169,802,000 or about two-sevenths, to two hundred odd Protestant denominations. As this leaves about 1,167,610,000 non-Christians, or nearly twice as many as "those who call themselves Christians," there is still an ample field and urgent call for Christian missionary endeavor. The Protestant numbers would be doubled if their children were counted, as is the case in the Roman Catholic Church.

"Note the demand for the courteous physician, the patient dentist, the sympathetic pastor, and even the conscientious mechanic; then cultivate such virtues today."

JOTTINGS

The men of the Grace Mennonite Church, Pandora, Ohio, held their fellowship supper in the basement of the church on the evening of November 18. Ninety-six of the men of the church were present. Three of the men of the churches served as chefs and prepared an excellent and substantial meal. The local high school principal, Glenn Hilty, was dining room manager, and ten high school boys did the table waiting under the direction of Mr. Hilty. The Gerber Brothers and Vernon Suter furnished special music. Then Dr. N. S. Hilty, the toastmaster, introduced E. W. Baumgartner of Berne, Indiana, the speaker of the evening. Mr. Baumgartner gave an excellent address which was especially fitting for the occasion. These meetings are held a few times each year and are a great benefit to the men and the whole church.

At the annual meeting of the Bethel College Corporation held on November 29th, it was decided to make a serious attempt to collect enough funds to liquidate the college debt of $121,000.00 in the next six months. It was also voted to prolong the term of service of the members of the Board of Directors from three years to six years.

The Oratorio Society of the First Mennonite Church of Upland, California, gave its second annual rendition of Handel's MESSIAH on Sunday, December 15, in two concerts at 3:00 P. M. and 8:00 P. M. The choir of about 75 voices was directed by the pastor, Rev. Lester Hostetler.

The members of the Einsiedel Mennonite Church at Hanston, Kansas, celebrated the fiftieth anniversary of its organization on Thanksgiving Day. Two anniversary services were held, one in the forenoon and one in the afternoon. At noon a dinner was served to all members and guests in the church basement. The church is located a few miles northwest of Hanston and is served by Rev. Alvin van der Smissen. The present building was erected about eleven years ago.

An illustration of how rapidly aviation is shortening distances is given by the fact that a letter mailed in Hawaii on December 5th reached its destination at Berne, Indiana, on Monday afternoon, December 9th. The letter came to San Francisco on board the famous China Clipper of the Pan American Airlines which landed there on December 6th, completing its round trip to Manila in less than two weeks. Within a few months it may be possible to send a letter to China in five days and to India in seven days. America is leading the world in Commercial Aviation and in this connection it might be well to suggest that wherever possible people living at a great distance from each other can save several days in the delivery of a letter by using the Air Mail. If you live in California, Oregon, or Washington, and wish to order something from the Mennonite Book Concern at Berne, Indiana, you can save from two to three days by using the Air Mail.

Rev. C. H. van der Smissen, who is living at the Bethel Home for the Aged at Newton, Kansas, recently celebrated his eighty-fourth birthday. He is still in good health and active in his work as editor of the **Kinderbote** and the **German Sunday School Quarterlies** of the General Conference.

The East Coast Club of the Bluffton College Alumni held its semi-annual meeting at Lansdale, Pa., on Saturday evening, November 20. A banquet was held at five o'clock for alumni and former students. Following the banquet there was a general meeting for all friends of the college, at which Dr. C. Henry Smith showed some slides on Hawaii and Dr. Harold Alderfer delivered an address.

Rev. Jessie Smucker of Smithville, Ohio, has accepted a call to become pastor of the Bethel College Mennonite Church. He will move to Newton and assume his new charge on January 1, 1936.

EXCEPTIONAL VALUES

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Same price as Series No. 1310

THE MENNONITE BOOK CONCERN
Berne, Indiana

A special session of the Middle District Conference was held at the Ebenezer Mennonite Church near Bluffton, Ohio, on Tuesday, December 3. A report of this meeting is found in this issue.

"Sketches From My Life" is the title of a delightful little autobiography written by Sister Hillegonda van der Smissen of the Bethel Deaconess Hospital at Newton, Kansas. It gives a brief history of the Van der Smissen family as far back as 1565. The section dealing with the Wadsworth school is of special interest to the General Conference. The book may be purchased for 25c from the author or by sending 25c to the Mennonite Book Concern, Berne, Indiana.

POINT BARROW MISSION

At the news of the tragic death of Will Rogers and Wiley Post near Point Barrow, Alaska, the eyes of the world turned to this seldom-heard-of community in the Arctic Circle where Dr. Greist, a Presbyterian missionary, is interpreting Christ's message to the Eskimos. The services rendered by Dr. Greist in that tragedy give interest to the fact that Point Barrow Mission

Is 300 miles within the Arctic Circle.

Is 2,100 miles from the North Pole.

Is on the farthest north land in North America.

Is a town of from 400 to 600 residents.

Is equipped with three buildings—the hospital, the church, and the manse.

The mission staff consists of the doctor, his wife who is the nurse, a native nurse, and a janitor.

The hospital had a total of 2,847 patients during the church year 1934-1935.

—Presbyterian Banner.

SCORE ONE FOR THE CHINESE

The procedure of teaching the parent to teach the child is merely reversing the process used so widely by the nationalist government in China. The Chinese method in many areas requires each school child to take under his tutelage one adult—for instance a grandmother—to whom he must daily pass on the lessons he learns at school. The child is given no credit for his own arithmetic paper until he also brings his grandmother's paper, no reading credit until his grandmother also can read, no graduation unless his grandmother can also pass the examinations. Seriously admin tered, the system is excellent. It works. C versely, if a Protestant American parent fou himself without status in the church until could make religious experience meaningful his child, religious education might take on deepened validity.—The Christian Century.

Worship or service, which? Ah, that is best
To which He calls us, be it toil or rest,—
To labor for Him in life's busy stir
Or seek His feet, a silent worshiper!
—Caroline Atwater Mason.

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EPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR NOVEMBER, 1935

Foreign Mission, General Treasurer

akleaf Miss. Society, Mountain Lake, Minn.	$ 25.00
ethel Mission Society, Mountain Lake, Minn.	100.00
aron Sewing Society, Orienta, Oklahoma	15.46
oll. Women's Miss. Meeting, Western District Conference, Newton, Kansas	76.00
ergfelder Ladies Aid, Butterfield, Minn.	88.93
ission Society, Mennonite Church, north of Butterfield, Minnesota	25.00
Total	$330.39

Christmas Fund

iss. Soc., First Menn. Church, Nappanee, Ind.	$ 5.00
obitha Sew. Soc., Second Ch., Beatrice ,Nebr.	5.00
est Zion Sewing Soc., Moundridge, Kans.	10.00
ewing Society, Superb, Sask.	30.00
ethel Sewing Soc., Mountain Lake, Minn.	30.00
oung Mothers' Sewing Soc., Hillsboro, Kans.	5.00
ennonite Sewing Society, Hillsboro, Kans.	10.00
adies Aid, First Church, Allentown, Pa.	10.00
nesho Mission Society, Colfax, Wash.	10.00
ission Society, Trenton, Ohio	10.00
ission Sew. Soc., Menn. Ch., near Avon, S. D.	10.00
adies Aid, Medford, Oklahoma	5.00
hristian Menn. Sew. Soc., Moundridge, Kans.	15.00
adies Aid Soc., Menn. Ch., north of Butterfield, Minnesota	25.00
ortheast Alexanderwohl Sewing Society, Hillsboro, Kansas	10.00
orcas Mission Society, Pulaski, Iowa	25.00
ission Sewing Society, Berne, Indiana	45.00
ethel Mission Society, Fortuna, Mo.	10.00
ethel College Church Mission Soc., Newton, Ks.	10.00
ewing Society Mennonite Church, Buhler, Kans.	10.00
ewing Soicety, First Church, Newton, Kans.	15.00
ethel Sewing Society, Mountain Lake, Minn.	25.00
iss. Soc., Calvary, Church, Mechanic Grove, Pa.	3.00
Total	$333.00

For India:

enn. Sew. Soc., Hillsboro, Kans., native helper	$35.00
orcas Soc., Wayland, Iowa, Bible woman	10.00
benezer Miss. Soc., Bluffton, Ohio, Bible woman	30.00
ew. Soc., Herbert, Sask., leper work	20.00
akleaf Miss. Soc., Mountain Lake, Minn., Janjgir St., repair work	5.00
ission Sew. Soc., Menn. Church near Avon, S. D., Do	5.00
ight O'clock Stitchers Club, Butterfield, Minn., Do	10.00
adies Aid, Butterfield, Minn., Janjgir St., Nurses Salary	5.00
ethel Sew. Soc., Mountain Lake, Minn., Do	5.00
ing's Daughters Soc., Wayland, Iowa, Champa St., mission work	5.00
orcas Mission Soc., Pulaski, Iowa, Champa St., and hospital	10.00
adies Aid Soc., First Ch., Philadelphia, Pa., Basna St., for clothes	5.00
Total	$145.00

For China

benezer Miss. Soc., Bluffton, Ohio, Bible woman	$25.00
ethel Mission Society, Mountain Lake, Minn., Bible woman	5.00
adies Aid, Butterfield, Minn., Bible woman	5.00
ethel Sewing Society, Mountain Lake, Minn., Kai Chow Hospital	5.00
ission Sewing Society, Richey, Mont., Do	5.00
akleaf Mission Society, Mountain Lake, Minn., Kai Chow for Tracts	5.00
Sewing Society, Herbert, Sask., H. J. Brown, where needed	20.00
Total	$70.00

Expenses of Executive Committee and Missionary "News and Notes"

Ladies Aid, First Church, Allentown, Pa.	$2.50
Bethel Mission Society, Mountain Lake, Minn.	1.00
Calvary Ch. Miss. Society, Mechanic Grove, Pa.	1.10
Batasna Girls' Miss. Soc., Sugar Creek, Ohio	1.00
King's Daughters Society, Wayland, Iowa	1.60
Mission Society, Monroe, Wash.	1.00
Mission Society, Whitewater, Man.	.50
Sewing Society, Los Angeles, Calif.	1.00
Miss Clara M. Vogt, Chicago, Ill.	.25
Miss Elizabeth Dyck, Wichita, Kans.	.15
Miss Lisette H. Kinsinger, Collinsville, Ohio	1 00
Mrs. H. H. Ewert, Guilford, Conn.	1.00
Total	$12.10

Miscellaneous

Young Mothers' Sewing Society, Hillsboro, Kans., Lame Deer St.. Montana, for clothes	$10.00
Bethel Miss. Society, Mountain Lake, Minn., Do.	5.00
Mission Sewing Society, Richey, Mont., Do	5.00
Ladies Aid, Medford, Okla.. Do	10.00
Bethel College Miss. Soc., Newton, Kansas, Mrs. H. J. Kliewer, Oklahoma	10.00
King's Doughters Soc., Wayland, Iowa, Stereopticon, Arizona	5.00
Mission Society, Pretty Prairie, Kans., Do	2.00
Miss. Soc., Trenton, Ohio. Girls Home, Vancouver, British Columbia	5.00
Christian Menn. Sew. Soc., Moundridge, Kans., freight on clothes to Canada	10.00
Mission Soc., Menn. Ch., north of Butterfield, Minn., Home Mission, General Treasury	25.00
Ladies Aid, Hanston, Kans., Pension Fund (2c plan)	15.19
Total	$102.19

Grand Total $992.68

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treasurer.

FOREIGN MISSION RECEIPTS FOR NOVEMBER, 1935

Eden Church, Schwenksville, Pa.	$233.60
Bethel Church, Inman, Kans.	168.50
A Friend, Deer Creek, Okla.	100.00
Y. P. Retreat, Freeman, S. Dak.	28.50
Mennonite Church, Butterfield, Minn.	3.89
Mennonite Church, Wisner, Nebr.	10.00
Mennonite Church. Hanston. Kans.	3.70
Saron Church, Orinenta, Okla.	6.90
First Mennonite Church, Newton, Kans.	5.00
W. Claassen, Paso Robles, Calif.	1.00
Herman Claassen. Paso Robles, Calif.	5.00
First Mennonite Church, Shafter, Calif.	3.16
Winton Church, Winton, Calif.	2.37
Grace Church. Albany, Oregon	7.58
Zion Church, Dallas, Oregon	1.70
Mennonite Church, Portland. Oregon	.78
Mennonite Church, Colfax. Washington	14.70
First Mennonite Church Aberdeen, Idaho	18.93
Bethel Sunday School, Mountain Lake. Minn.	40.00
First Mennonite Church, Upland, California	33.32
Bethel Church, Perkasie. Pennsylvania	13.95
Bethel Church, Hydro, Oklahoma	12.50
Salem Church, Freeman, South Dakota	150.00
Bethlehem Church, Bloomfield, Montana	144.10
New Hopedale Church. Meno. Oklahoma	45.50
First Mennonite Church. Wadsworth. Ohio	32.00
First Mennonite Sunday School, Wadsworth, O.	5.00
Two Sunday. School Classes, First Mennonite Church, Berne, Indiana	32.50

Herald Church, Bessie, Oklahoma	28.32
Agnes Dueck, Rosthern, Saskatchewan	25.00
Bethel College Church, Bethel College, Kans.	20.72
S. O. S. Class, Grace Mennonite Church, Lansdale, Pennsylvania	18.00
Group, Pelee Island, Ontario	12.80
Bethel C. E. Society, Inman, Kans.	8.75
Ebenezer Church, Mt. View, Oklahoma	6.00
Wanderer Welcome Class, First Mennonite Church, Upland, California	5.00
B. Toews, Dallas, Texas	4.00
Tabor Sunday School, Goessel, Kans.	110.00
Alfred Wiebe, Upland, California	25.00
Emmaus Church, Whitewater, Kansas	856.00
A. Friend, Whitewater, Kansas	50.00
C. W. Claassen, Newton, Kansas	25.00
Mission Friends, Galva, Kansas,	5.00
Hebron Church, Buhler, Kansas,	4.93
Salem Zion Church, Freeman, South Dakota	119.00
Salem Zion S. S., Freeman, South Dakota	38.00
Mennonite Sunday School, Wisner, Nebraska	54.39
Swiss Mennonite Church, Alsen, North Dakota	31.06
West Zion Church, Moundridge, Kansas	21.00
A. M. Church, Milford, Nebraska	20.00
Immanuel Mennonite S. S., Los Angeles, Calif.	14.39
First Mennonite Church, Philadelphia, Pa.	11.23
Mennonite Church, Arlington, Kansas	8.36
Mennonite Church, Menno, Washington	8.19
Christian Church, Moundridge, Kansas	58.00
Brudertal Sunday School, Hillsboro, Kans.	51.00
A Friend, Mountain Lake, Minnesota	50.00
Mennonite Church, Pratum, Oregon	40.79
Grace Church, Lansdale, Pennsylvania	36.56
Tabor Church, Goessel, Kansas	24.46
Orphanage Society, Eastern District Conference	50.00
Gnadenberg Church, Whitewater, Kansas	22.58
Ebenezer Sunday School, Bluffton, Ohio	150.00
First Mennonite Church, Aberdeen, Idaho	47.37
Garden Twp. Sunday School, Moundridge, Kans.	30.59
W. W. Jantz, Meno, Oklahoma	30.00
Johannestal Sunday School, Hillsboro, Kans.	20.54
Mennonite Church, Manitou, Colorado	4.00
Salem Zion Church, Freeman, South Dakota	3.00
Bethel Church, Lustre, Montana	5.00
Mission Festival, Inman, Kansas	5.00
Sewing Society, Lehigh, Kansas	5.00
Sewing Society, Buhler, Kansas	3.00
Middle District Conference, Pandora, Calif.	3.00
Mendon Church, Mendon, Ohio	3.25
Sewing Society, Halstead, Kansas	3.00
Ladies Organizations of 3 Churches, Moundridge, Kansas	3.00
First Mennonite Church, Aberdeen, Idaho	10.47
Mennonite Church, Tampa, Kansas	5.00
Bethel Church, Inman, Kansas	5.00
Zion Church, Souderton, Pennsylvania	100.00
Mrs. F. Busenitz, Whitewater, Kans.	100.00
First Mennonite Church, Geary, Oklahoma	9.00
Hutterdorf Church, Freeman, South Dakota	120.06
First Mennonite Church, Mountain Lake, Minn.	34.22
Bergfeldt Church, Mountain Lake, Minn.	32.47
Sunday School Class No. 51, First Mennonite Church, Berne, Indiana	30.00
Bethel College Women's Bible Class, Bethel College, Kansas	30.00
Pine Grove Church, Bowmansville, Pa.	19.00
Bethany Church, Kingman, Kansas	8.34
Bethel Church, Alsen, North Dakota	7.00
Zoar Church, Goltry, Oklahoma	2.66
United Church, Kingsville, Ontario	121.69
Joseph H. and Mary Goering, Moundridge, Kans.	75.00
Mennonite Church, Hillsboro, Kansas	27.50
Bethel Church, Fortuna, Missouri	8.13
Jake Wiebe, Gardenton, Manitoba	5.00
Group of Mission Friends, Ulen, Minn.	2.00
Bethel Sunday School, Langdon, North Dakota	1.70
First Mennonite Church, Aberdeen, Idaho	117.24
Bethesda Church, Henderson, Nebraska	50.25
Primary Dept., Hereford Mennonite Sunday School, Bally, Pennsylvania	30.00
Mennonite Church, Halstead, Kansas	29.19
Bethel Church, Wolf Point, Montana	28.00
H. D. Voth and Family, Escondido, Calif.	20.00
Henry S. Bachmann, Woodlake, California	5.00
C. E. Society, First Mennonite Church, Newton, Kansas	30.00
Swiss Mennonite Church, Whitewater, Kansas	20.00
Refund	19.78
First Mennonite Church, Upland, Calif.	109.10
Grace Church, Pendora, Ohio	70.00
Men's Chorus, First Menn. Church, Berne, Ind.	44.80
Barbara and Mary Steiner, Pandora, Ohio	30.00
Christian Sunday School, Moundridge, Kans.	26.60
Bergtal Church, Pawnee Rock, Kans.	25.96
Mennonite Sunday School, Arlington, Kans.	25.00
Mennonite Church, Deer Creek, Oklahoma	14.53
Mennonite Church, Inman, Kans.	14.41
Ebenezer Church, Gotebo, Oklahoma	13.00
Mennonite Church, Pulaska, Iowa	12.00
Bethel Sunday School, Fortuna, Missouri	5.00
Vineland Croup, Waterloo-Kitchener, Ontario	45.26
Eigenheim Church, Rosthern, Sask.	100.50
North Ontario Group, Roesor, Ontario	5.89
Osler Sewing Society, Osler, Sask.	20.00
Herald Church, Morden, Manitoba	19.30
Whitewater Sewing Society, Boissevain, Man.	10.00
Mennonite Church, Springridge, Alta.	15.00
Bergthal Church, Winkler, Man.	191.16
Rev. J. J. Klassen, Dundeen, Sask.	24.74
H. J. Neufeld, Waterloo, Ontario	18.00
North Star Church, Drake, Sask.	120.00
Mennonite Church, Blumenorter, Man.	25.00
Ex. Com. of Missions Society, Mrs. Frieda Regier Entz, Tr.	319.17
	$5,711.58

Balance on Hand, November 1 1935		$1,060.73
Gifts for General	$5,243.58	
Gifts for Orphans	393.00	
Gifts for Sundries	75.00	5,711.58
		$6,772.31
Paid out on Orders	$6,072.03	
Remitted Direct	594.85	6,666.88
Balance in Bank, December 1, 1935		$ 105.43

Respectfully submitted,

J. E. Regier, Treasurer.

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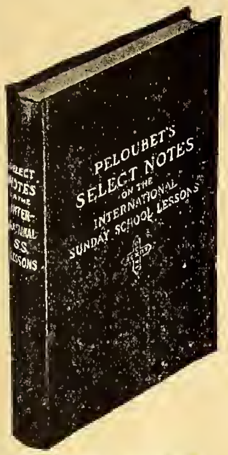

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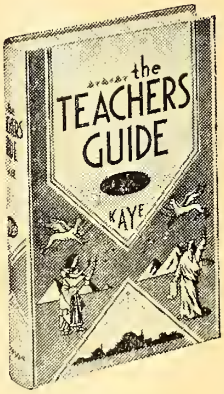

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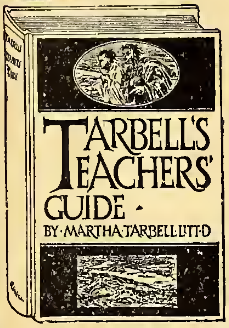

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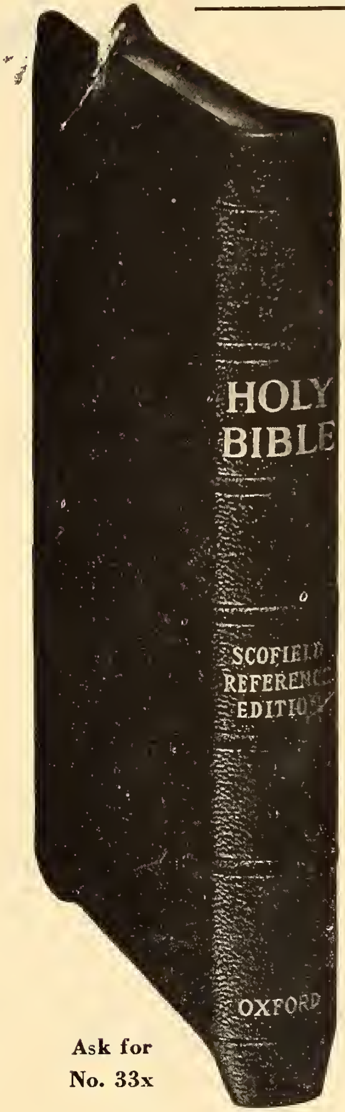

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